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A
TPI-ITS

**A NEW
UNIVERSAL BIOGRAPHY,
CHRONOLOGICALLY ARRANGED;
CONTAINING
INTERESTING ACCOUNTS,
CRITICAL AND HISTORICAL,
OF THE
LIVES AND CHARACTERS, LABOURS AND ACTIONS,
OF
EMINENT PERSONS,
OF ALL AGES AND COUNTRIES, CONDITIONS AND PROFESSIONS,
CLASSED
ACCORDING TO THEIR VARIOUS TALENTS AND PURSUITS:
SHOWING
PROGRESS OF MEN AND THINGS, FROM THE BEGINNING OF
THE WORLD TO THE PRESENT TIME.
TO WHICH IS ADDED
AN ALPHABETICAL INDEX FOR REFERENCE.**

—
**BY THE
REV. JOHN PLATTS,
AUTHOR OF THE NEW SELF-INTERPRETING TESTAMENT,
&c. &c.**

—
"The proper study of mankind is man." POPE.
—

VOLUME IV.

FORMING THE FIRST VOLUME OF

SERIES III.

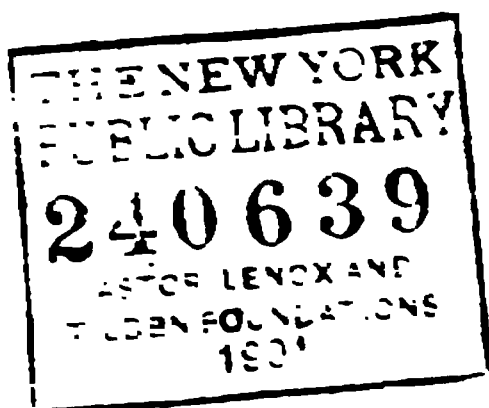
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PERIOD XXX.

[CENT. XV.]

REMARKABLE FACTS, EVENTS, AND DISCOVERIES.

A.D.

- 1402 Tamerlane defeats and takes prisoner Bajazet.
- 1405 The Canary Islands discovered by Bathencourt.
- 1411 The university of St. Andrew's, in Scotland, founded.
- 1412 Algebra brought from Arabia into Europe.
- 1415 The battle of Agincourt gained over the French by Henry V. of England.
- 1420 Madeira discovered by the Portuguese.
- 1428 The siege of Orleans. The French, encouraged by the heroic Joan of Arc, compel the English to raise the siege of Orleans, and take Jergeau. Charles VII. crowned at Rheims.
- 1430 Henry VI. of England crowned at Paris.
- 1431 Joan, the patriotic maid of Orleans, taken by the duke of Bedford, and barbarously burned for a witch.
- 1440 Printing by wooden blocks invented by Laurentius, at Haarlem in Holland.
- 1446 The Vatican library founded at Rome.
- 1450 The Bible printed at Mentz, by John Faustus and Co., with cut metal types.
- 1453 Constantinople taken by the Turks, which ends the Eastern Empire, 1123 years from its dedication by Constantine the Great, 2206 from the foundation of Rome.
- 1454 The University of Glasgow in Scotland founded.
- 1459 Printing completed by Schoeffer's invention of cast metal types.
- 1460 Engraving and etching on copper invented.
- 1468 Printing first performed in England, at Oxford.
- 1471 William Caxton erects a printing press in Westminster Abbey.
- 1473 The study of the Greek language introduced into France.
- 1477 The University of Aberdeen in Scotland founded.
- 1479 Union of the kingdoms of Arragon and Castile.

- 1482** The coast of Guinea discovered by the Portuguese. A court of inquisition erected in Seville.
- 1483** Richard III., of England, defeated and killed at the battle of Bosworth, by Henry VII.
- 1486** Henry establishes fifty yeomen of the guards, the first standing army.
- 1489** Maps and sea-charts first brought to England by Barth. Columbus.
- 1490** William Groceyn introduces the study of the Greek language into England. The Moors subdued by Ferdinand V. of Spain, and become his subjects.
- 1492** America discovered by Columbus. The Moors expelled from Granada, which they had possessed for more than 800 years.
- 1496** The Jews and Moors banished out of Portugal.
- 1497** The Portuguese first sail to the East Indies, by the Cape of Good Hope. South America discovered by Americus Vesputius. North America discovered by Cabot, employed by Henry VII.

IN 1453, the conquest of Constantinople by the Turks, fixed that wandering people to one place; and though they now possess very large regions in Europe, Asia, and Africa, an effectual stop has long been put to their further progress.

About this time, learning also began to revive in Europe, where it had long been lost; and the invention of printing, which happened at the same time, rendered it impossible for barbarism ever to take place in such a degree as formerly. All nations of the world, indeed, seem now to have laid aside much of their former ferocity; and though wars have by no means been given up, they have not been carried on with such circumstances of fury and savage cruelty as before. Instead of attempting to enrich themselves with plunder, and the spoils of their neighbours, mankind in general have applied themselves to commerce, the only true and durable source of riches. This soon produced improvements in navigation; and these improvements led to the discovery of many regions formerly unknown. At the same time, the European powers being at last thoroughly sensible that extensive conquests could never be permanent, applied themselves more to provide for the security of those dominions which they already possessed, than to attempt the conquest of one another; and this produced the policy to which so much attention was lately paid, namely, the preventing any one of the nations from acquiring sufficient strength to overpower another.

In the end of the fifteenth century, the vast continent of America was discovered; and about the same time, the passage to the East Indies, or the Cape of Good Hope. The discovery of these rich countries gave a new turn to the ambition of the Europeans. To enrich themselves either by the gold and silver produced in these countries, or by traffic with the natives, now became their object. The Portuguese had the advantage of being the first discoverers of the Eastern, and the Spaniards of the Western countries. The former did not neglect so favourable an opportunity of enriching themselves by commerce. Many settlements were formed by them in the East India islands, and on the continent; but their avarice and perfidious behaviour towards the natives proved, at last, the cause of their total expulsion. The

Spaniards enriched themselves by the vast quantities of precious metals imported from America, which were not obtained but by the most horrid massacres committed on the natives. These possessions of the Spaniards and Portuguese soon excited other European nations to make attempts to share with them in their treasures, by planting colonies in different parts of America, and making settlements in the East Indies. Thus the rage of war was in some measure transferred from Europe to those distant regions ; and after various contests, the British at last obtained a superiority both in America and in the East Indies.

In 1492, the Moors and Saracens were expelled from Spain, by the taking of Granada.

GOVERNMENT.

ROME.

JOHN VII., Palæologus, emperor of the East, succeeded his father Emanuel in 1425. He was unsuccessful against the Turks, and solicited the assistance of the Latins. To secure the support of the princes of the west, he meditated a union between the two churches, and the pope called a council at Ferrara, where the emperor himself attended, and a reconciliation took place in 1439, but did not long continue. John died in 1448, after a reign of twenty-nine years.

CONSTANTINE XIII.*, surnamed Dracoses, the son of Palæologus, was placed on the throne by the sultan Amurath II., in 1448 ; but Mahomet II., his successor, resolving to dethrone him, laid siege to Constantinople, by sea and land. Constantine being summoned, for the last time, to deliver up the city, with a promise of his life and liberty, answered, that he was unalterably determined either to defend that city or to perish with it. The attack began at three in the morning, on the 29th of May, 1453; such troops were first employed as the sultan valued least, and designed for no other purpose than to tire the Christians, who made a prodigious havoc of that disorderly multitude. After the carnage had lasted some hours, the Janizaries and other fresh troops advanced in good order, and renewed the attack with incredible vigour. The Christians, summoning all their courage and resolution, twice repulsed the enemy ; but being, in the end, quite spent, they were no longer able to stand their ground, so that the enemy broke into the city in several places. In the mean time, Justiniani, the commander of the Genoese and a select body of the Greeks, having received two wounds, one in the thigh and the other in the hand, was so disheartened

* This emperor is denominated XIII., because, in the imperial catalogue, a son of Constantine XI. is ranked as Constantine XII., though he enjoyed no more than the title under his elder brother Michael.

that he caused himself to be conveyed to Galata, where he soon after died of grief. His men, dismayed at the sudden flight of their general, immediately quitted their posts, and fled in the utmost confusion. However, the emperor, attended with a few of the most resolute of the nobility, still kept his post, striving, with unparalleled resolution, to oppose the multitude of barbarians, that now broke in from every quarter. But being, in the end, overpowered with numbers, and seeing all his friends dead on the ground, "What! cried he aloud, is there no Christian left alive, to strike off my head?" He had scarce uttered these words, when one of the enemy, not knowing him, cut him across the face with his sabre, and another coming behind him, with a blow on the back part of his head, laid him dead on the ground. After the death of the emperor, the few Christians who were left alive, fled; and the Turks, meeting with no further opposition, entered the city, which they filled with blood and slaughter. They gave no quarter, but put all they met to the sword, without distinction. Many thousands took refuge in the church of St. Sophia, but they were all massacred in their asylum by the enraged barbarians, who, prompted by cruelty, revenge, and love of booty, spared no place nor person. Most of the nobility were, by the sultan's order cut off, and the rest kept for purposes more grievous than death itself. Many of the inhabitants, among whom were some men of great learning, escaped, while the Turks were busied in plundering the city. These, embarking in five ships then in the harbour, arrived safe in Italy, where, with the study of the Greek tongue, they revived the liberal sciences, which had long been neglected in the west. After the expiration of three days, Mahomet commanded his soldiers to forbear all farther hostilities, on pain of death; and then put an end to as cruel a pillage and massacre as any recorded in history. The next day he made his triumphal entry into Constantinople, and chose it for the seat of the Turkish empire, which it has continued to be ever since. Thus terminated the empire of the East, 1123 years after its establishment at Constantinople.

DAVID, of the imperial family of Comnenus, the last emperor of Trebizond, succeeded John, his brother. He was dethroned by Mahomet II., emperor of the Turks, who gave him his choice, either to embrace the Mahometan religion, or to suffer death. He preferred the latter, and was exposed to dreadful torments. This took place in 1461.

PAUL ERIZZO, was governor of Negropont. When obliged to capitulate to the Turks, on condition of having his life spared, Mahomet II. ordered him, in 1469, to be sawn in two, and cut off, with his own hands, the head of his daughter, who refused to gratify his passion.

GEORGE, prince of Servia, was exposed to the attacks of Mahomet II., to whom he had given his daughter Mary in marriage. After seeing his children cruelly treated by the enemy, and his cities depopulated, he died, in consequence of a wound which he had received, in 1457, in a battle against the Hungarians.

TURKS, &c.

AMURATH II., emperor of the Turks, was the eldest son of Mahomet I., and succeeded his father in 1421. He besieged Constantinople and Belgrade without success; but he took Thessalonica from the Venetians, and compelled the prince of Bosnia and John Castriot, prince of Albania, to pay him tribute. He obliged the latter to send his three sons as hostages; among whom was George, celebrated in history by the name of Scanderbeg. John Huniades defeated Amurath's troops, and obliged him to make peace with the princes, in 1442. The princes afterwards breaking their peace, Amurath defeated them in the famous battle of Varna, November 10th, 1444, which proved so fatal to the Christians, and in which Ladislaus, king of Hungary, was killed. He afterwards defeated Huniades, and killed about 20,000 of his men; but George Castriot, better known by the name of Scanderbeg, being established in the estates of his father, defeated the Turks several times, and obliged Amurath to raise the siege of Croia, the capital of Albany. Amurath died, chagrined with his ill success, in 1451, at Adrianople. He left behind him a very high character among his subjects, as well for civil as military virtues; and his piety and munificence in building mosques, caravanseras, colleges, and hospitals, and in bestowing alms on the devotees of his religion, are much extolled. He had too much of the Mahometan conqueror, in whose estimation cruelty and violence are sanctioned in the propagation of the faith; yet it is generally acknowledged, that he seldom drew the sword without previous provocation, and that he observed his treaties with inviolable fidelity.

SCANDERBEG, or Lord Alexander, whose proper name was George Castriot, king of Albania, a province of Turkey in Europe, was born in 1404. He was delivered up with his three elder brothers, as hostages, by their father, to Amurath II., sultan of the Turks, who poisoned his brothers, but spared him on account of his youth, being likewise pleased with his juvenile wit and amiable person. In a short time, he became one of the most renowned generals of the age; and revolting from Amurath, he joined Huniades, a most formidable enemy

of the Turks. He defeated the sultan's army; took Amurath's secretary prisoner, obliged him to sign and seal an order to the governor of Croia, the capital of Albania, to deliver up the citadel and the city to the bearer of that order, in the name of the sultan. With this forced order, he repaired to Croia, and thus recovered the throne of his ancestors, and maintained the independency of his country against the numerous armies of Amurath and his successor, Mahomet II., who was obliged to make peace with this hero in 1461. He then went to the assistance of Ferdinand of Arragon, at the request of pope Pius II.; and by his assistance Ferdinand gained a complete victory over his enemy, the count of Anjou. Scanderbeg died in 1467.

Scanderbeg was one of the greatest warriors of his time. Possessed of uncommon strength and dexterity, his prowess in the field resembled that of a hero of romance; whilst his enterprise and military skill placed him amongst the ablest and most successful of generals. His Jesuit historian, Poncet, has painted him as a genuine Christian hero; but there was too great a mixture of perfidy and cruelty in his character, to render this title applicable in any other view than as the perpetual antagonist of the Christian name. His morals in private life, are, however, said to be pure, and he inculcated sobriety and continence to his soldiers. The Turks gave a singular proof of their admiration of his valour; for when they took Lissa, they dug up his bones with great respect, and made use of them as relics, set in gold and silver, to be worn about their persons, as an amulet.

MAHOMET II., surnamed the Great, emperor of the Turks, was born at Adrianople, the 24th of March, 1430, and succeeded his father Amurath II., in 1451. He took Constantinople in 1453, and thereby drove many learned Greeks into the West, which was a great cause of the restoration of learning in Europe, as the Greek literature was then introduced here. He was one of the greatest men upon record, considered merely as a conqueror; for he conquered two empires, twelve kingdoms, and 200 considerable cities. He was very ambitious of the title of Great, which both Turks and Christians have given him. He was the first of the Ottoman emperors whom the western nations dignified with the title of Grand Seignior, or Great Turk, which posterity has preserved to his descendants. Italy had suffered greater calamities, but had never felt a terror equal to that which this sultan's victories imprinted. The inhabitants seemed already condemned to wear the turban; and the pope, Sixtus IV., dreading the fate of Constantinople, thought of escaping into Provence, and transferring the holy see to Avignon. Hence, the news of Mahomet's death, which happened on the 3d of

May, 1481, was received at Rome with the greatest demonstrations of joy. Vigour of mind and body, and the loftiness of enterprise, raise him above those possessors of an hereditary throne, who merely give a date to the great actions performed by their ministers and generals. The evils he brought upon Christendom, have caused his moral qualities to be painted in the darkest colours by its writers. To the ordinary vices of conquerors, injustice and cruelty, it must be acknowledged he joined an elevation of soul, a prudence and knowledge, worthy of commendation.

Sanguinary as Mahomet was, the manner in which he treated the vanquished did him honour. He left them in possession of several churches, performed in person the ceremony of installing a patriarch, restrained the fury of his soldiers, gave the emperor a magnificent funeral, and rendered Constantinople happy and flourishing. In a word, whatever reproaches he may deserve on some accounts, we see the great man through all his vices.

Mahomet appears to have been the first sultan who was a lover of the arts and sciences; and who cultivated polite letters. He often read the history of Augustus and the other Cæsar's; and he perused those of Alexander, Constantine, and Theodosius, with more than ordinary pleasure, because these had reigned in the same country with himself. He was fond of painting, music, sculpture, and agriculture. He was much addicted to astrology; and used to encourage his troops by giving out, that the influence of the heavenly bodies promised him the empire of the world. Contrary to the genius of his country, he delighted so much in foreign languages, that he not only spoke the Arabian, but also the Persian, Greek, and French, or corrupted Italian. Landin, a knight of Rhodes, collected several of his letters, written in Syriac, Greek, and Turkish, and translated them into Latin. Where the originals are is unknown, but the translation has been published at Lyons, 1520, 4to; at Basil 1554, 12mo; in a collection by Oporinus, at Marpurg, 1604, in 8vo; and at Leipsic, in 1690, 12mo; Prof. Melchior Junius, published at Montbeliard, 1595, a collection of letters, in which there are three written by Mahomet II. to Scanderbeg. These letters have nothing of Turkish ferocity in them; they are written in as civil terms, and as obliging a manner, as the most polite prince in Christendom could have written.

BAJAZET II., sultan of the Turks, succeeded his father Mahomet II., in 1481, at thirty years of age. He was governor of Amasia, when he received the news of his father's death, and was meditating a pilgrimage to Mecca, in which design he persisted, notwithstanding the danger to which his throne was exposed from the ambitious designs of his brother Zizem,

or Jem. He was absent nine months, during which time Zizem had raised a rebellion, and had been proclaimed at Bursa. Bajazet, on his return, marched against him, and gave him a complete overthrow ; in consequence of which, Zizem escaped to Rhodes, where he was entertained by the grand master, and at length sent to Italy. In that country he met with his death, either in consequence of poison, or from the razor of a renegade barber, whom his brother had employed for that purpose. Bajazet, thus freed from his competitor, engaged in war with his neighbours, like his predecessors, and made conquests in Moldavia and Caramania. He showed the treacherous ferocity of his character in putting to death, at an entertainment in his palace, his famous general Achmet, an act which he had before attempted, but was intimidated by the Janizaries revolting. His resentment against this powerful body for their interference, caused him to form a design of cutting them all off, but he was dissuaded from so hazardous a purpose by his counsellors. His war with the sultan of Egypt was a commencement of hostilities, which at first proved unfavourable to Bajazet, but finally terminated in the ruin of the sultan of Egypt. With a view of cutting off the sources of the Mameluke soldiery of Egypt, he afterwards overran Circassia, and carried a multitude of its inhabitants into captivity. On the expulsion of the Moors from Spain, Bajazet was solicited to revenge their cause ; and he sent a fleet into the Mediterranean which defeated the fleet of the Christians, and ravaged the coasts. Afterwards, he sent an army into Croatia and Bosnia, which reduced those countries. He was solicited by Sforza duke of Milan, to declare war against the Venetians, and he invaded and plundered Friuli. At the same time he marched in person into the Morea, attended by a powerful fleet along the coast, and captured Lepanto, Modon, and Durazzo ; the Venetians on the other hand, took Cephalonia. However a peace was concluded in 1503. Besides these foreign wars, Bajazet had various civil commotions to sustain, of which, that which most nearly affected him was occasioned by the rebellion of his son Selim. The prince was at first defeated, and his father, hoping to reclaim him, would not suffer his men to pursue him. However, Selim accepted the invitation of the Janizaries to come to Constantinople. He repaired thither, and was so warmly supported, that Bajazet thought it best to resign the crown to his son without a farther contest. He only desired to live in peace and privacy at Demotica ; and having given Selim his blessing, he set out on his journey thither, attended by a few friends. He proceeded so slowly, that his son suspected he was waiting for some turn of affairs in his favour ; and his death, when he had got only forty miles from Constantinople, was ascribed to poison, administered by a Jewish physician. He died in 1512,

aged 62, after a busy reign of thirty-two years. He was active and vigorous in body and mind, a patron of the learned, himself a proficient in literature, and well versed in the philosophy of Averroës, and a punctual observer of the rites of his religion. At the same time he had the fierceness common to all the Ottoman princes, and shed blood without remorse. He is commended for his attention to the improvement and decoration of his dominions by many edifices of grandeur and utility.

GEDNO or ACOMET, ACHMET, a celebrated Ottoman general, who assisted Bajazet II., in obtaining the throne in 1482, by whom he was afterwards assassinated.

ZIZEM or JEM, son of Mahomet II., and brother of Bajazet, was governor of Lycaonia. On his father's death, he disputed the throne with his brother Bajazet, but was defeated; he fled to Egypt, and afterwards to France, where he was protected by Charles VIII. He was afterwards delivered to the pope by the French king; but though demanded by Bajazet, who wished to put him to death, he was kept a prisoner at Rome, where he died in 1497.

SELIM I., emperor of the Turks, was the second son of Bajazet II. He made war upon his father, and though defeated in 1511, he at last dethroned him, took him prisoner, and poisoned him, with his elder brother Achmet, and his younger, Horkud, an amiable and enlightened prince. He next marched against Campson Gaury, sovereign of Egypt, gained a great victory at Aleppo, and slew their general. But though the sultan perished in that battle, the Mamelukes determined to oppose the emperor. Selim entering their country at the head of his army, defeated the Egyptians in two battles, and ordered Tumanbey, the new elected sultan, who had fallen into his hands to be hanged. He then took Cairo and Alexandria, and soon reduced all Egypt. Thus ended the dominion of the Mamelukes in Egypt, which had continued for more than 260 years. He confirmed the ancient privileges of the Venetians in Egypt and Syria, by which they carried on their commerce with India, and formed a league with them to destroy the power of the Portuguese in that country. Selim had before this gained a great victory over the Persians, and stripped them of Tauris and Keman. He was preparing to attack Christendom, when he was seized with an ulcerous sore in the back. Thinking that the air of Adrianople would restore his health, he ordered himself to be conducted thither; but he died at Clari in Thrace, on his road to that city, in 1520, on the very spot where his father was poisoned by his orders. He reigned 8 years, and lived 54. He was a prince of great courage, sobriety, and liberality; he was fond of history, and wrote some verses. But these good qualities were obscured by the most abominable crimes that ever disgraced human nature. He made his way to the throne by the murder of his father, and secured it by murdering

his brothers, and eight nephews, and every bashaw who had been faithful to his duty.

SOLIMAN II., emperor of the Turks, surnamed the Magnificent, was the only son of Selim I., whom he succeeded in 1520. He was educated in a manner very different from the Ottoman princes in general; for he was instructed in the maxims of politics and the secrets of government. He began his reign by restoring to those persons their possessions, whom his father had unjustly plundered. He re-established the authority of the tribunals, and bestowed the government of provinces upon none but persons of wealth and probity. "I would have my viceroys, he said, resemble those rivers that fertilize the fields through which they pass, not those torrents which sweep every thing before them." After concluding a truce with Ismael, sophy of Persia, and subduing Gazeli Bey, who had raised a rebellion in Syria, he turned his arms against Europe. Belgrade was taken in 1521, and Rhodes surrendered in 1522, after an obstinate and enthusiastic defence. In 1526 he defeated and slew the king of Hungary in the famous battle of Mohatz. Three years after, he conquered Buda, and immediately laid siege to Vienna itself. But after continuing 20 days before that city, and assaulting it 20 times, he was obliged to retreat with the loss of 80,000 men. Some time after he was defeated by the Persians, and disappointed in his hopes of taking Malta. He succeeded, however, in dispossessing the Genoese of Chio, an island which had belonged to that republic for about 200 years. He died while he was besieging Sigeth, in Hungary, on the 30th of August, 1566, aged 76. He was a prince of the strictest probity, a lover of justice, and vigorous in the execution of it; but he tarnished all his glory by cruelty. After the battle of Mohatz he ordered 1500 prisoners, most of them gentlemen, to be ranged in a circle, and beheaded in the presence of his whole army. Soliman thought nothing impossible which he commanded. A general having received orders to throw a bridge over the Drave, informed him that it was impossible. The sultan sent him a long band of linen with a renewed order written on it; concluding, that "if that bridge were not finished upon his arrival, he would hang him with the very linen which informed him of his will!!"

BACHA ACHMET, a general of Solyman, who, when appointed governor of Egypt revolted from his sovereign, 1524. He was soon after defeated by Ibrahim the favorite of Solyman, and his head sent to Constantinople.

SALANDIN, a famous sultan of Egypt, equally renowned as a warrior and legislator. He supported himself by his valour, and the influence of his amiable character, against the united efforts of the chief Christian potentates of Europe, who carried on the most unjust war against him under the false appellation of Holy wars.

CAMPSON GAURI, sultan of Egypt, was raised to that station, by the Mamelukes about the year 1504. He at first refused it, but being obliged to comply, he prudently began his reign, by removing those of the Beys whom he suspected of seditious intentions. Having thus secured the internal peace of the country, he resolved to favour the commerce of his subjects by expelling the Portuguese from the Indies. For this purpose he sent a powerful fleet to the assistance of the Zamorin of Calicut, in 1509, which, however was entirely defeated by the Portuguese governor Almeyda. By his power and prudence he held the balance between the great sovereigns of Turkey and Persia, till the former, sultan Selim, effected his destruction. Having brought over Cayer-bey, the governor of Aleppo and Comagene, Selim marched an army ostensibly against Isaac king of Persia; but turning short upon Campson, who watched his motion, the two armies met in Comaque, and a battle ensued, in which Cayer-bey went over to the party of Selim. Campson, now above seventy, fell from his horse, and was trampled to death. This event happened in the year 1516.

BUKACON, king of Fez, in 1500, much valued for his courage. After the taking of king Oatus by Cherif Mahomet, he set his son Mulei Cocer upon the throne, who made him grand Vizier. In 1548 the Cherif made himself master of Fez, and strangled the king; and his son Bukacon receiving the news, made a treaty with John king of Portugal, who made himself master of Fez, whereof Bukacon was made king in 1555. Afterwards Mahomet gave him battle, wherein Bukacon received a thrust of a lance in his thigh, and instantly died.

ABDERANES, a petty prince in the kingdom of Morocco, who murdered Amadin his predecessor and nephew, and was himself, after a long reign, assassinated by a chieftian whose death he meditated, 1505.

ABUSAID MIRZA, a man of enterprise, who during the civil dissensions between Ukugh-Beigh and his sons, placed himself at the head of an army, and at last was killed in an ambush, 1468, aged 42.

ISHMAEL I., Sophy of Persia, was a descendant of Ali, son-in-law of Mahomet. He began his reign in 1505, and died in 1523, after gaining many victories, and having established the Persian throne upon a solid basis. He left the crown to his eldest son Thamasp I., who was a man of very limited talents.

ARUCH BARBAROSSA, the son of a potter in the isle of Minos. He had a brother, named Hayradin, and both being ambitious and enterprising spirits, left their father's employment, and joined a crew of pirates. They soon distinguished themselves by their zeal and activity, and becoming masters of

a small brigantine, they carried on their depredations with such success, that they were soon possessed of 12 galleys besides smaller vessels. Of this fleet Aruch was admiral, and Hayradin the second in command. They called themselves the friends of the sea, and the enemies of all who sailed upon it, and their names became terrible from the straits of the Dardanelles to those of Gibraltar. With such a power they wanted an establishment; and the opportunity of settling themselves offered, in 1514, by the inconsiderate application of Cutemi, king of Algiers, to them for assistance against the Spaniards. The active Corsair gladly accepted the invitation, and leaving his brother Hayradin with the fleet, marched at the head of 5000 men to Algiers, where he was received as their deliverer. Such force gave him the command of the town; and observing that the Moors neither suspected him of any bad intention, nor were capable, with their light armed troops, of opposing his disciplined veterans, he secretly murdered the monarch he came to assist, and caused himself to be proclaimed king in his stead. The authority thus boldly usurped he endeavoured to establish by arts suited to the genius of the people he had to govern, by liberality without bounds to those who favoured his promotion; and by cruelty no less unbounded, towards all whom he had any reason to distrust. The Arabians alarmed at his success, implored the assistance of Hamadel Abdes, king of Tenez, to drive the Turks out of Algiers. That prince readily undertook to do what was in his power for this purpose, and, upon their agreeing to settle the kingdom on himself and his descendants, set out at the head of 10,000 Moors. Upon his entering the Algerine dominions, he was joined by all the Arabians in the country. Barbarossa engaged him, only with 1000 Turkish musqueteers, and 500 Granada Moors; totally defeated his numerous army; pursued him to the very gates of his capital, which he easily made himself master of; and, having given it up to be plundered by his Turks, obliged the inhabitants to acknowledge him sovereign. This victory, which was chiefly owing to his fire-arms, was followed by an embassy from the inhabitants of Tremecen; inviting him to come to their assistance against their prince, with whom they were dissatisfied on account of his having dethroned his nephew, and offering him even the sovereignty, in case he accepted of their proposal. The king of Tremecen, not suspecting the treachery of his subjects; met the tyrant with an army of 6000 horse, and 3000 foot; but Barbarossa's artillery gave him such an advantage, that the king was at length forced to retire into the capital; which he had no sooner entered, than his head was cut off and sent to Barbarossa, with a fresh invitation to take possession of the kingdom. On his approach, he was met by the inhabitants, whom he received with great complai-

sance, and many fair promises ; but beginning to tyrannize as usual, his new subjects soon convinced him, that they were not so passive as the inhabitants of Algiers. He therefore entered into an alliance with the king of Fez ; after which, he secured the rest of the cities in his new kingdom, by garrisoning them with his own troops. Some of these, however, revolted soon after ; upon which he sent one of his corsairs, named Escander, a man no less cruel than himself, to reduce them. The Tremecenians now began to repent of their having invited such a tyrant to their assistance ; and consulted how to bring back their lawful prince Abuchen-Men ; but their cabals being discovered, a great number of the conspirators were massacred in the most cruel manner. The prince escaped to Oran, and was taken under the protection of the marquis of Gomarez, who sent immediate advice of it to Charles V., then lately arrived in Spain, with a powerful fleet and army. That Monarch immediately ordered the young king a succour of 10,000 men, under the command of the governor of Oran ; who, under the guidance of Abuchen-Men, began his march towards Tremecen ; and in their way were joined by prince Selim, with a great number of Arabs and Moors. The first thing they resolved upon was, to attack the important fortress of Calau, situated between Tremecen and Algiers, and commanded by Escander at the head of about 300 Turks. They invested it closely, in hopes that Barbarossa would come out of Tremecen to its relief, which would give the Tremecenians an opportunity of keeping him out. That tyrant, however, kept close in his capital, being embarrassed by his fears of a revolt, and the delays of the king of Fez, who had not sent the auxiliaries he promised. The garrison of Calau, in the mean time, made a brave defence, and, in a sally, cut off near 300 Spaniards. This encouraged them to venture a second time ; but they were now repulsed with a great loss ; and Escander himself wounded ; soon after which, they surrendered, but were all massacred by the Arabians, except 16, who clung close to the stirrups of the king, and of the Spanish general. Barbarossa being now informed that Abuchen-Men, with his Arabs, accompanied by the Spaniards, were in full march to lay siege to Tremecen, came out, at the head of 1500 Turks, and 5000 Moorish horse, in order to break his way through the enemy ; but he had not proceeded far, before his council advised him to return and fortify himself. This advice was now too late ; the inhabitants being resolved to keep him out, and open their gates to their own lawful prince as soon as he appeared. In this distress, Barbarossa saw no way left but to retire to the citadel, and there defend himself till he could find an opportunity of stealing out with his men and all his treasure ; but, his provisions failing, he took advantage of

a subterraneous back way, and, taking his immense treasure with him, stole away as secretly as he could. His flight however was soon discovered ; and he was so closely pursued, that to amuse, as he hoped, the enemy, he caused a great deal of his money, plate, jewels, &c. to be scattered all the way, thinking they would not fail to stop their pursuit to gather it up. This stratagem, however, failed through the vigilance of the Spanish commander, who being at the head of the pursuers, obliged them to march on, till he was come up close to him on the banks of the Huexda, about 8 leagues from Tremecen. Barbarossa had just crossed the river with his vanguard, when the Spaniards came up with his rear on the other side, and cut them all off ; and then crossing the water, overtook him at a small distance from it. Here a bloody engagement ensued in which the Turks fought like lions ; but, being at length overpowered by numbers, they were all cut to pieces, and Barbarossa among the rest, in the 44th year of his age, four years after he had raised himself to the royal title of 'Tigel of the adjacent country ; and two years after he had acquired possession of Tremecen. His head was carried to Tremecen, on the point of a spear ; and Abuchen-Men proclaimed king, to the joy of all the inhabitants. A few days after, the king of Fez appeared at the head of 20,000 horse, near the field of battle ; but hearing of Barbarossa's defeat and death, marched off with all possible speed.

HAYRADIN BARBAROSSA, the younger brother of the preceding. On the death of his brother Aruch, he assumed the sceptre at Algiers with equal abilities, but with better fortune ; for the Spaniards, sufficiently employed in Europe, giving him no disturbance, he regulated the interior police of his kingdom with great prudence, carried on his naval operations with vigour, and extended his conquests to the continent of Africa. But perceiving that the Moors and Arabs submitted to his government with the utmost impatience, and being afraid that his continual depredations would one day draw upon him the arms of the Christians, he put his dominions under the protection of the grand Signior, and received from him a body of Turkish soldiers, sufficient for his security against his domestic, as well as his foreign enemies. At last, the fame of his exploits daily increasing, Solyman, the Turkish emperor, offered him the command of his fleet, as the only person whose valour and skill entitled him to command against the famous Andrew Doria. Proud of this distinction, Barbarossa repaired to Constantinople ; and with a wonderful versatility of mind, mingling the arts of a courtier with the boldness of a Corsair, gained the entire confidence both of the Sultan and his Vizir. To them he communicated a scheme he had formed of making himself

master of Tunis, the most flourishing kingdom of that time, on the coast of Africa ; which being approved of, they gave him whatever he demanded for carrying it into execution. He obtained it in a manner similar to that by which his brother gained Algiers ; but was driven from it by Charles V., in 1536. After this he ravaged several parts of Italy, and reduced Yemen in Arabia Felix, to the Turkish government. He died in 1547, aged 80. With the ferocity of a Turk and a corsair, Barbarossa possessed some generous sentiments, and obtained a character for honour and fidelity to his engagements.

GERMANY.

FREDERIC III., emperor of Germany, son of Ernest, duke of Austria, succeeded his cousin Albert II., in the year 1440. He was now in his twenty-fifth year, and one of his first acts was to convoke a diet, for the purpose of terminating the schism, then subsisting in the papal see, but as his propositions were totally disregarded, he left the matter to the contending popes to settle as they pleased. In 1451, Frederic visited Italy in order to receive the imperial crown from the pope. This ceremony was performed with due pomp, but did not enable him to recover any of the rights of the empire which had been torn from it by various usurpers, and his visit left a very unfavourable impression of his talents on the minds of the Italians. An attempt was made to rouse him to exertion when Constantinople was taken by the Turks, but he could not be prevailed on to make any efforts in the Christian cause. He was engaged some time in domestic wars for the possession of the duchy of Austria, which on the death of Albert he obtained. In 1468 he visited Rome, held several conferences with the pope concerning means for resisting the progress of the Turks ; but nothing of importance followed. Frederic was, however, very intent upon the aggrandizement of his family, and the marriage of his son Maximilian to the heiress of the rich house of Burgundy, and thus had the good fortune to be the author of the greatest accession of dominion that his race ever acquired. From this period he reposed upon Maximilian the chief weight of the government, who was soon after elected king of the Romans. Upon the death of Matthias he obtained from his son Ladislaus the restitution of Austria, and afterwards regained Tyrol from the duke of Bavaria ; at length he quitted the reins of empire, and retired to Lentz, where he occupied himself in scientific studies. He died at the age of seventy-nine years, in consequence of an amputation of his leg. He was a prince of an agreeable air and majestic countenance ; he was plain in his apparel, moderate in his passions, and so remark-

ably abstemious, that his life is said to have resembled a continual fast. From his natural aversion to war he was surnamed the "Pacific," yet the inconstancy of his temper often prompted him to embark in quarrels. He was endowed with a remarkably tenacious memory, but was destitute of courage, resolution, and generosity. He had a favourite maxim to which he had perpetual recourse, viz. "that the best remedy for irretrievable losses is oblivion."

MAXIMILIAN I., emperor of Germany, born in 1459, was son of the emperor Frederic III. His faculties opened so slowly, that at the age of ten, it was doubtful whether he was dumb or an idiot. From that time, however, he became remarkably addicted to letters, and arrived at the ready and eloquent use of the Latin, French, and Italian languages. In his twentieth year he was married to Mary, the heiress of the great house of Burgundy. Louis XI., of France, having seized part of her inheritance in the low countries, Maximilian made war against him, defeated his troops at the battle of Guinegaste, and recovered great part of the usurped territories. He also suppressed the revolts which broke out in various parts of the low countries. As he was proceeding in a career of success, he had the misfortune to lose his wife, in consequence of a fall from her horse, after she had borne him a son and a daughter. This circumstance gave a great shock to his authority in those parts, and the guardianship of the children was immediately contested with him by the States. He endeavoured to retain the government of the provinces, in which he was unpopular, through his preference to Germans in the bestowing of offices; and a civil war ensued, which was at length accommodated on the condition that he should continue tutor to his son Philip under certain restrictions. He had affianced his daughter Margaret to the Dauphin, and she was sent into France to be educated. In 1486, Maximilian was elected king of the Romans, and crowned at Aix-la-chapelle. The disorders committed by his German troops in Flanders, and suspicions of his arbitrary designs, occasioned a revolt in that country, always jealous of its rights and privileges; and upon his arrival at Bruges to meet the States-General in 1488, the inhabitants ran to arms and secured his person, at the same time imprisoning some of his counsellors and favourites, four of whom they put to death. The people of Ghent followed their example, and affairs were in great confusion, till Maximilian was liberated by a treaty. A marriage with another rich heiress, Anne of Brittany, was now the object of his ambition; and he prevailed so far with the States of that country, as to procure a solemnization of the nuptials by proxy; but having neither troops nor money to support his interest, Charles VIII., of France, robbed him of his spouse, and sent back his daughter Margaret, to whom he had

been contracted when Dauphin. Maximilian, enraged at this conduct, invaded French Flanders, and took some towns; but the quarrel was terminated by the peace of Senlis in 1493. In that year, Maximilian, by the death of his father, succeeded to the imperial dignity. He immediately marched at the head of an army against the Turks who had invaded Croatia, but they retreated before he could reach them. In 1494, he married his second wife Blanche, the sister of John Galeazzo, duke of Milan, the meanness of whose origin was compensated by a large portion, of which he was in great want. This alliance engaged him in the affairs of Italy; and when Charles VIII., of France, in his rapid career, had made himself master of the kingdom of Naples, Maximilian joined in the confederacy of the Pope, the king of Spain, and several Italian powers, to oppose his arms. He also married his son Philip to the infanta Jane, daughter of Ferdinand and Isabella, by which the Low Countries eventually fell under the dominion of Spain. After the retreat of Charles from Italy, Maximilian in 1496, engaged in an expedition into that country, and laid siege to Leghorn; but through want of strength, and fluctuation in his counsels, he failed in his attempts, and retreated with disgrace. A war with the duke of Guelderland, in which he was next involved, was suddenly suspended on account of a quarrel with the Grisons, and their allies the Swiss, who made incursions upon his Austrian territories. He attempted to reduce this valiant people, but did not succeed, and after being defeated seven times within six months, he terminated the war, in 1500, by a treaty and arbitration. Lewis XII., of France having conquered Milan, the emperor was induced by advantageous terms to grant him the investiture of it. After the death of his son Philip in 1507, he obtained the regency of the Low Countries, of which he constituted his daughter Margaret governante. The famous league of Cambray against the Venetians took place in 1509, to which Maximilian was one of the contracting parties. His troops took Friuli and Istra, and he himself, at the head of a great army, laid siege to Padua, but was obliged to abandon the enterprise. When in the sequel Pope Julius deserted the league, and declared war against the French, Maximilian conceived the extraordinary project of deposing him and succeeding to the papacy. He intended to bribe the cardinals with a large sum of borrowed money, for he had none of his own; but the scheme was only communicated to a few friends, and had no consequences. He continued for some time to act with the French, but in 1512 he was detached from their alliance by the kings of England and Arragon, and joined in a league against them. For a large subsidy he engaged to assist Henry VIII. with a body of Swiss in his invasion of France; but failing in his engagement, he came in person with a few German

troops, and flattered the vanity of the English king, as well as gratified his own avarice, by serving under him for the pay of a hundred crowns a day. On the accession of Francis I., he made peace with that monarch, who thereby gained the opportunity of recovering the Milanese. His rapid successes, however, alarmed Maximilian, who made an alliance with the pope, and laid siege to Milan, but with his usual ill success; and he soon after made an accommodation with Francis. The commencement of the Reformation under Luther seemed not greatly to interest him. The solicitations of the monks, however, induced him to apply to Pope Leo X., to terminate the religious disputes by his decision, and he summoned Luther to appear with a safe conduct before the diet of Augsburg. His own cares were chiefly employed to secure the succession to the imperial crown for his grandson Charles. To this there existed the obstacle, that as he himself had never been crowned by the pope, he was only regarded by the Roman see as king of the Romans, and therefore Charles could not be invested with that dignity. While he was taking measures to overcome this difficulty, he was attacked by an intermitting fever, which violent exercise and an imprudent indulgence in melons, rendered continual, and a dysentery supervening, he was carried off in January 1519, in the sixtieth year of his age. With some amiable and respectable qualities, Maximilian obtained little esteem among his contemporaries, on account of a radical inconstancy and indecision of character, and a profuseness that involved him in perpetual pecuniary embarrassments, and destroyed all dignity of character. He was beneficent and humane, and rendered an important service to Germany, by abolishing the famous secret tribunal of Westphalia. He was the author of some poems, and composed memoirs of his life.

MARGARET, daughter of Maximilian I., was betrothed to the dauphin, afterwards Charles VIII., but did not marry him. She was afterwards married to the infant of Spain, and took for her next husband, Philibert, duke of Savoy. She was governess of the Netherlands, and displayed her zeal against the Lutherans. She died 1530, aged 50.

SIGISMUND, BARON HERBESTIEN, born at Vipach, in Stirra, in 1486, entered into the imperial army in 1506, and distinguished himself by his valour against the Turks. In 1509 he was made commandant of all the Stirian cavalry, and was afterwards rewarded by the title of knight, and the dignity of court counsellor. He was ambassador to various countries, to Denmark, Poland, and Russia, and was created a privy counsellor, and president of the Austrian chamber. In 1541, he was sent as ambassador to the grand Seignior, who was at that time with his army near Buda. He had various other honourable employments entrusted to his management, and, after serving

four emperors, retired from public life. He died in 1566. He wrote a history of Muscovy, which appeared at Basil in 1561, under the title of "*Commentarii Rerum Moscovitarum*." He was author also of a history of his own life, and of the origin of his family.

CHARLES de LANNOY, or LAUNOY, an imperial general, who served under the emperor Charles V. He took Francis I., prisoner at the battle of Pavia, and conducted himself with great humanity towards the captive monarch. When Francis was restored to liberty, Lannoy conducted him back to his dominions, he died at Gazette, 1527.

PETER BASSET, a gentleman of a good family, was chamberlain, or gentleman of the privy chamber, to Charles V., a constant attendant on that brave prince and an eye-witness of his most glorious actions at home and abroad; all which he particularly described in a work entitled, *The Acts of King Henry V.*, which remains in MS. in the college of Heralds.

HUNGARY.

JOHN CORVIN HUNNIADES, one of the greatest captains of his time, was Hungarian waivode of Transylvania, when the crown of Poland was contended for, in 1441, between Ladislaus, king of Poland, and the partisans of the infant Ladislaus son of Albert king of Hungary. Corvin espoused the party of the former, and assisted him in a civil war which terminated in an agreement that placed Uladislaus on the throne during the minority of Ladislaus. Both parties turned their arms against the Turks, who under Amurath II. were invading the country with a formidable army. Hunniades was made general, and defeated the Turks in 1442, before Belgrade and in Transylvania. In 1443, Amurath and Uladislaus opposed each other in person; and Hunniades having a separate body of cavalry under his command, attacked the Turkish camp, which he plundered and burnt, with great slaughter of the enemy. When the Hungarians violated the treaty which had been made, at the persuasion of cardinal Julian, Hunniades accompanied Uladislaus to the battle of Varna, in 1444, in which the Christians were defeated, and their king killed. Hunniades drew off the remainder of the forces, and by his vigour soon put himself in a condition to act offensively with success against the Turks. He was declared governor of Hungary, for the minor king Ladislaus, who was then receiving his education at the court of the emperor Frederic, who refused to give him up to the ambassadors of the nation. Hunniades then invaded the emperor's dominions, but could not bring him to compliance. He then prepared for a war against

the Turks, and crossed the Danube into Servia, with a view of engaging the despot of that country to join him. Upon his refusal, he was treated as an enemy by Hunniades, who passed on into Bulgaria, expecting assistance from Scanderbeg, prince of Albania. During the delay of its arrival, the Turks invested him in such a manner, that he was compelled to fight them. A most obstinate engagement of three days ensued, October 1448, in which after prodigious exertions, the Hungarians were finally routed, and Hunniades escaping from the field, fell into the hands of the despot of Servia, who detained him till he had given his son as a hostage. After his liberation he renewed the war with the Turks, and defeated them when invading Servia. The young Ladislaus was restored to his subjects in 1452, and Hunniades was continued in the government of Hungary, notwithstanding the attempts of a rival, the count of Cilley, to render the king suspicious of him. In 1456, the Turkish emperor, Mahomet II., flushed with the conquest of Constantinople, marched with a mighty army to besiege the bulwark of the Hungarian dominions, Belgrade. Ladislaus in alarm fled to Vienna, and the hostile torrent would have been irresistible, had not Hunniades, after defeating a Turkish fleet on the Danube, thrown himself into Belgrade. The monk Capistran, by his success in preaching a crusade, was instrumental in bringing him large reinforcements, with the help of which, Mahomet was repulsed with great slaughter in attacking the town, and obliged to raise the siege. Not long after this glorious success, Hunniades was seized with a fever which carried him off in September, 1456. He was regarded as the hero of Christendom, and not less esteemed by his enemies than regretted by his friends. He left two sons, the younger of whom, Matthias, was afterwards king of Hungary.

LADISLAUS V., king of Hungary, the posthumous son of Albert of Austria, and Elizabeth of Hungary, was born in 1440, and succeeded to the crown in 1444, when he was only in the fifth year of his age. He was, at this time, at the court of the emperor Frederic III.; and it was not till 1452 that he was restored to his country. It was agreed that, during his minority, Hungary should be governed by John Corvinus Hunniades; Bohemia by George Podzebraski; and Austria by Ulric count of Cilley, the king's uncle, who was appointed guardian of his person. The count endeavoured to supplant John Corvin, but in vain; and he obtained great honour by the defeat of the Turks before Belgrade. At the death of John, the government was transferred to his son Ladislaus, to the great mortification of the count of Cilley, who endeavoured to procure his assassination; but he was himself killed at Belgrade by the friends of that family. In 1457, Ladislaus went to Prague, in order to celebrate his nuptials with Magdalen of

France, daughter to Charles VII. ; but in the midst of the festivities, he was taken suddenly ill, and died, not without suspicion of poison.

MATTHIAS CORVINUS, king of Hungary, son of the great Hunniades, was a prisoner at the death of his father, together with his elder brother, Ladislaus, on account of the share which the latter had in the assassination of the count de Cilley, for which he was afterwards executed. Matthias was kept a prisoner at Vienna, whence he was removed to Bohemia, through the contrivance of George Podzebraski, governor of that country. He was still kept in confinement at Prague, when upon the death of Ladislaus the Posthumous, in 1458, he was elected king of Hungary, being then eighteen years of age. He could not obtain his liberation from the hands of Podzebraski, till he had paid a ransom and married his daughter. The emperor Frederic had got possession of the ancient crown of Hungary, superstitiously regarded as conveying a right to the kingdom, Matthias however recovered it by a treaty. He then marched into Bosni, and recovered Jayeza the capital from the Turks, which sultan Mahomet afterwards vainly attempted to reconquer. For some consequent years he was engaged in suppressing some insurrections in Transylvania and Moldavia, which had been excited by the Turks. At Bania in the latter province, while he was reposing after his fatigues, he was attacked in the night by the waivode, who set fire to the place, and having received three wounds, he escaped with difficulty. In 1468 he made a truce with the Turks ; and being now at peace in his own dominions, he was induced to accept the crown of Bohemia, offered him by the pope, on condition of extirpating the heresy of the Hussites in that country. He carried on a sanguinary war against those harmless people, and George Podzebraski, his father-in-law, the elected king of Bohemia, which was terminated by a treaty securing him the crown, after the death of George. When that event took place, however, two years afterwards, in 1470, the Bohemians elected Uladislaus son of the king of Poland. Incensed at this proceeding, Matthias marched an army into the country, in order to compel them to acknowledge him as sovereign, but he was soon recalled by a rebellion in Hungary. Some prelates and nobles of that country, discontented with the arbitrary government of Matthias, offered the crown to Casimir, second son of the king of Poland, who marched into Hungary with a Polish army, which was joined by a number of revolvers. Matthias soon stopped his progress, and besieged him in Nitria, whence he escaped without an engagement, and returned to Poland. In resentment for this hostility, Matthias marched into Silesia, and took Breslaw. He was there invested by a great army of Poles, Lithuanians, Tartars,

and Hussites, but he defeated them, and took a great number of prisoners. These he dismissed after mutilation, by which barbarity he sullied the glory he had acquired. At last, by a treaty in 1475, the king of Poland kept Lusatia and the part of Silesia bordering on Bohemia, and Matthias retained the rest of Silesia and Moravia.

While he was engaged in these wars, the Turks were making great progress on the frontiers of Christendom. Matthias turned his arms against them, and blockaded Semenaria; but his martial ardour was slackened by the celebration of his second marriage with Beatrice, daughter of Ferdinand, king of Sicily. The Turks being then chiefly directed against the Venetians, he engaged against an enemy, from whom he was more likely to obtain spoils. This was the emperor Frederic III., with whom he quarrelled in 1478, when after ravaging Austria, and besieging Vienna, he consented to withdraw his troops on being paid the expences of the war, and receiving the investiture of Bohemia from the emperor, who was to renounce the kingdom of Hungary. The payment being refused, and the title still retained, Matthias invaded Lower Austria, of which he made himself master, together with Vienna, in 1487. He died in that city in 1490, about the fiftieth year of his age, and thirty-third of his reign, leaving no issue but a natural son. Matthias was one of the most splendid monarchs of his time; of great enterprise and military talents, liberal and magnificent. His chief defects were ambition, and violence of temper, which made him sometimes forgetful of justice and humanity, though they did not exclude generosity of sentiment and magnanimity. He was both a lover and guardian of literature. He purchased innumerable volumes of Greek and Hebrew writers at Constantinople, and other Grecian cities, when they were sacked by the Turks; and as the operations of typography were then imperfect, he employed at Florence many learned librarians to multiply copies of classics, both Greek and Latin, which he could not procure in Greece. These, to the number of 50,000, he placed in a tower, which he had erected in the metropolis of Buda; and in his library, he established thirty amanuenses, skilled in painting, illuminating, and writing, who, under the conduct of Felix Ragusinas, a Dalmatian, consummately learned in the Greek, Chaldaic, and Arabic languages, and an elegant designer and painter of ornaments on vellum, attended incessantly to the business of transcription and decoration. The librarian was Bartholomew Fontius, a learned Florentine, the writer of many philosophical works, and a professor of Greek and oratory at Florence. When Buda was taken by the Turks, in the year 1526, cardinal Bozzmanni offered for the redemption of this inestimable collection, 200,000 pieces of the impe-

rial money, but without effect ; for the barbarous besiegers defaced or destroyed most of the books, in the violence of seizing the splendid covers, and the silver bosses and clasps with which they were enriched.

LADISLAUS VI., king of Hungary son of Casimir IV., of Poland, was chosen king of Bohemia in 1470, and was soon involved in a war with Matthias king of Hungary, which was terminated by a peace in 1475. At the death of Matthias in 1490, Ladislaus was elected to succeed him. He had, however, to make his way to the throne against the hostile opposition of his competitors, one of whom was his own brother. At length he was quietly seated ; but being of an indolent and pacific disposition, he was ill fitted to contend with the disorders which harassed his kingdom ; and from his great bulk and inactivity, he acquired from his subjects the appellation of an ox. The Turks having threatened Hungary, Ladislaus wished to avert the danger by a treaty, but was prevented by the fanatic archbishop of Strigonia, who preached up a crusade, and collected a large body of peasants. These turned their arms against their own nobles, and committed enormous excesses, which were quelled by the count of Scepus, with equal cruelty. Ladislaus, though not warlike, was attentive to the duties of his high station, and employed much time in collecting all the Hungarian laws, and the decrees of the monarchy, into one body, which has ever since formed the base of the constitution and jurisprudence of the country. He died in 1516.

SCHASTIAN SCHERTLIN, of Wirtemberg, first served in Hungary, and was at the defence of Savia. He displayed such valour at the taking of Rome and Narni, and in the defence of Naples in 1528, that several potentates solicited him to enter into their service. He espoused the cause of the league of Smalcald against the emperor, and afterwards accompanied Henry II., of France, in his expedition to the Rhine and the Low Countries. Charles V. restored him his property, which had been confiscated at Augsburg. He died in 1577, aged 82.

FRANCE.

CHARLES VII., king of France, surnamed the Victorious, son of the unfortunate Charles VI., was born at Paris, in 1402. He had been tutored in the school of adversity, but did not acquire those valuable qualities which it tends to inculcate. He shared in the assassination of the duke of Burgundy, and though that prince was a bad character, the act was not honourable to Charles. In his disposition Charles was habitually indolent and voluptuous. He acted, however, at the head of the true patriot party in France ; and at the

death of his father he caused himself, then in his twentieth year, to be proclaimed king, with little ceremony; while at Paris the regent duke of Bedford proclaimed with great solemnity his nephew, the infant Henry of Windsor. The dominions of Charles consisted of a few provinces in the middle and south of France. The rest was possessed by the English, who, under the able conduct of their regent, went on in a career of success. The battle of Verneuil, gained in 1424, by Bedford, reduced the affairs of Charles to a very desperate condition. He gave up the management of them chiefly to the constable, count of Richemont, brother to the duke of Brittany; himself, with his unworthy favourite, la Tremoille, being occupied in festivals as during a season of peace. The brave La Hire being asked one day by the king what he thought of certain preparations he was making for an entertainment, replied, "I think that a kingdom cannot be lost more gaily." Another change was, however, preparing for him, of which he was not aware. The gallant Dunois, the bastard of Orleans, obliged the English to raise the siege of Montargis; but the duke of Bedford, after compelling the duke of Brittany to quit the party of Charles, laid siege to the important city of Orleans. At this critical juncture, 1428, appeared the celebrated Maid of Orleans, who, probably first actuated by her own enthusiasm, and afterwards made an engine of by politicians, undertook to raise the siege of Orleans, and to lead the king to be crowned at Rheims; both which she effected. Her success, though short-lived, for she was soon afterwards taken prisoner by the English, and burnt as a sorceress, excited the courage and hopes of the French, while it depressed the spirits of the English. At length in 1435, the cause of Charles was rendered decisively superior, by the treaty of Arras, in which Philip the Good, duke of Burgundy, sacrificed the resentment of his house to the public welfare, and made a separate peace with France, upon terms, indeed, highly favourable to himself. About the same time, the most formidable enemy of France, the duke of Bedford, died, and left the English affairs under the management of contending factions. In 1436, the city of Paris, disgusted with the English government, and repenting its long hostility to its native prince, admitted the constable with his troops, who obliged the English garrison to capitulate; and soon after, the king made a triumphal entry into his capital, from which he had been absent nineteen years. In 1438, Charles passed the famous Pragmatic sanction, confirming the liberties of the Gallican church. Some discontents among the nobility occasioned a petty rebellion in 1440, in which the king had the mortification of seeing his son, the dauphin, afterwards Lewis XI., engaged for a time; but the government was now

so strong that he was soon brought to submit. Success continued upon the whole to attend the French arms, and the English agreed upon a truce, in 1443, which gave Charles an opportunity of establishing reform among his troops. He dismissed the militia, and set on foot a standing force, the first known in France, for the maintenance of which the perpetual *taille* was instituted. In 1449 Normandy was recovered from the English; and the death of the famous Talbot, slain in battle, in 1451, was followed by their expulsion from Guienne; so that nothing remained of all their bloody conquests except the towns of Calais and Guines. A new revolt of the dauphin, who could not bear the influence exercised over the king by Agnes Sorel, embittered this prosperity. Unable to make an insurrection, he took refuge in the court of the duke of Burgundy, who entertained him respectfully, but would not enter into any political designs. A conspiracy of the duke of Alençon, a prince of the blood, to bring back the English, was discovered in 1457, and produced his conviction of high treason. The dauphin's alienation from his father still continued; and such was the dread which the dark and intriguing character of the prince inspired, that the king, persuaded of an intention to poison him, obstinately refused to take food for several days, which reduced him to such a state of weakness, that he could not be recovered. He died in July, 1461, in the fifty-ninth year of his age, and thirty-ninth of his reign. The general character this prince sustained may be inferred from the title of *Well-served* annexed to that of the *Victorious*, nor can it be denied, that the efforts of individuals, and the patriotic zeal of the nation, contributed much more to the recovery of his kingdom than his own exertions. Yet, as he grew older, his policy seems to have been uniformly wise and enlightened; and France dates from his reign several of those institutions to which she owes her greatness and prosperity. His private character was amiable, and he always manifested a tender regard for the lives and properties of his people.

AGNES SOREL, the mistress of Charles VII., king of France. One who, to many virtues, added that of turning the influence she possessed over the king to his glory, and the good of her country. She would not suffer him to sink into the luxurious indolence to which he was inclined, but animated him, by intreaties and remonstrances, to active measures against the English, and to perseverance, even when fortune did not seem in his favour. She died of a dysentery, in 1449.

CHARLIER ALAIN, secretary to Charles VII., king of France. He was the author of several works in prose and verse, but his most famous performance was his chronicle of king Charles VII. Bernard de Girard, in his preface to the history of France, styles him "an excellent historian, who has

given an account of all the affairs, particulars, ceremonies, speeches, answers, and circumstances, at which he was present himself, or had information of." Giles Coroxet tells us, that Margaret, daughter to the king of Scotland, and wife to the dauphin, passing once through a hall where Alain lay asleep, she stopped and kissed him before all the company who attended; some of them telling her that it was strange she should kiss a man who had so few charms in his person, she replied, "I did not kiss the man, but the mouth from whence proceeds so many excellent sayings, so many wise discourses, and so many elegant expressions." Mr. Fontenelle, among his "Dialogues of the Dead," has one upon this incident, between the princess Margaret and Plato. Mr. Pasquier compares Alain to Seneca, on account of the great many beautiful sentences interspersed throughout his writings.

STEPHEN DE KIGNOLES, better known by the name of La Hire, a French general, who served under Charles VII., and obliged Bedford to raise the siege of Montargis, and assisted Joan of Arc in the relief of Orleans. He died at Montauban, 1447.

PROSPERO COLONNA, a military commander of high reputation, was the son of Anthony, prince of Salerno, and born in 1452. He and his relation Fabricio, entered into the service of Charles VIII., king of France, and assisted that monarch in the conquest of Naples; but they afterwards contributed to the recovery of that kingdom for the house of Aragon. Prospero distinguished himself in many battles, but at last was made captive at Villa Franca, in 1515. On regaining his liberty he defeated the French at the battle of la Bicogne, and relieved Milan, in 1522. He died in the following year. Such was his reputation, that the French cried one to another, "Courage! Milan is ours, since Colonna is dead." His military character was rather prudent and cautious than enterprising. He was by nature slow and inactive, but his vigilance generally secured him from surprise. In common with many Italian generals, he was a friend and patron of learned men.

JAMES CŒUR, an eminent French merchant, was reckoned the richest subject in Europe of his time. He kept three hundred clerks in the ports of the east, and the ocean and the Mediterranean were covered with his vessels; the monarchs of Asia and Africa favoured his transactions; and he became the richest individual in Europe. He employed his wealth in a truly patriotic manner, by advancing 200,000 crowns of gold for the king, Charles VII., to enable him to recover his kingdom from the English, in return for which the king raised him to the post of treasurer and counsellor, and made him administrator of the finances. He was employed in

several embassies, particularly in 1448, he was one of the French deputies sent to terminate the papal schism between Felix V. and Nicholas V. On these occasions his private wealth seems to have been made use of to enhance the splendour of the nation. It could not be supposed that a man of low birth should arrive at such distinction without exciting the envy and hatred of the nobles; though they freely borrowed his money, they were only on that account the more bent on his ruin. Jacques Cœur offended Agnes Sorel, the king's mistress, and he lent money to the dauphin, whose designs were suspected by his father. He was accused, in 1452, of extortion in his office, and various other crimes, together with that of having poisoned Agnes Sorel. From the latter charge he easily freed himself; but he was convicted, by a very partial commission of parliament, of malversation, and condemned to make an amende honorable, and to pay an enormous fine, together with the confiscation of all his estates. His life was pardoned at the request of the pope, and he was confined in the convent of Cordeliers, at Beaucaire. In this change of fortune, it is to his credit that he met with sincere attachment from those who had gained a livelihood in his service. One of these, who had married his niece, liberated him from the convent, and he escaped to Rome. He embarked in an expedition fitted out against the Turks, by Callixtus III. He died of a disease in the island of Chio, in 1456. Charles VII. restored part of his property to his children; and his memory was re-established under Lewis XI.

ANTHONY, the illegitimate son of Philip, duke of Burgundy, deserved by his valour the name of Great. He served in Africa against the Moors, and in Switzerland, but was taken prisoner at the battle of Nanci. Lewis XI., of France, and Charles VIII., honourably rewarded his services. He died in 1504, aged eighty-three.

JOHN VI., duke of Brittany, was a prince of great valour and equal benevolence. He was in the service of Charles VII., of France. He died in 1446.

JOAN of ARC, called the Maid of Orleans, an extraordinary heroine, was the daughter of a peasant named James d'Arc, of Domremi, near Vaucouleurs, in Lorraine, where she was born. She went to service at a small inn, in which she was accustomed to attend horses, ride them to water without a saddle, and perform other offices more commonly assigned to the other sex. When about the age of twenty-seven or twenty-nine, at a time when king Charles VII. was reduced to the lowest condition by the English, who possessed the greatest part of his kingdom, Joan fancied that she saw visions, in which St. Michael commanded her to go to the relief of Orleans, then closely besieged by the English, and afterwards to

cause the king to be crowned at Rheims. She was taken by her parents, in February, 1429, to Brandricourt, governor of Vaucouleurs, who at first treated her pretended inspiration as an idle tale; but at length, moved by her repeated and urgent solicitations, he sent her to the king, then at Chinon. Charles, either in earnest or from collusion, proposed to try her by introducing her before a large company, in which he was undistinguished from his nobles by any marks of dignity; and it is said that she immediately recognized him, and acquainted him with secrets which he had never communicated to any person. She demanded to be armed with a consecrated sword, kept in the church of St. Catherine of Fierbois, the marks of which she described, though she had never seen it. Her manner inspired confidence; she was committed to matrons for proof of her virginity, and to the doctors of the church for inquiry into her inspiration. The parliament, to whom she was next consigned, treated her as insane, and asked her for a miracle; she replied, that she had none then to exhibit, but that she soon would perform one at Orleans. In fine, she was completely armed, mounted, and joined the army sent to relieve Orleans. She here displayed a consecrated banner, purged the camp of licentiousness, and, by her whole demeanour, infused into the soldiers that enthusiasm with which she herself was animated. She entered Orleans, introduced a convoy, attacked the English in their forts, routed and dismayed them, and raised the siege. In all these actions she showed an heroic courage, and the dignity of a superior mind. Other successes rapidly followed, and the panic-struck English everywhere fled before a foe whom they had so lately despised. Joan now thought it time to fulfil her other promise of crowning the king at Rheims; and, accompanied by her, he marched without opposition through the kingdom, all the towns submitting to him as he passed. Rheims sent him its keys, and admitted him with applause. He was crowned and anointed with the holy oil of Clovis, the maid standing by his side in complete armour, and displaying her consecrated banner. Charles testified his gratitude for her extraordinary services, by ennobling her family, and giving it the name of Du Lys, probably in allusion to the lilies of her banner, with a suitable estate in land. Joan, now that the two objects of her mission were obtained, proposed to retire; but Dunois, the general, sensible of the advantages he derived from the idea of her supernatural commission, persuaded her to remain in arms till the English should be finally expelled. By his advice she threw herself into Compeigne, then besieged by the duke of Burgundy and the English; where, on a sally, after having driven the enemy from their entrenchments, her friends deserted her, and she was surrounded and taken captive. The

English indulged a malignant triumph on the capture of one who had caused such a reverse in their affairs, and resolved to show her no mercy. The duke of Bedford purchased her of the captors, and instituted against her the charges of sorcery, impiety, and magic. The clergy in his interest, and the university of Paris, joined in accusing her. She was brought, heavy-ironed, before an ecclesiastical commission at Rouen, where a number of captious interrogatories were put to her during a trial of four months, which she answered with firmness and dignity. Among other questions, she was asked why she assisted with her standard in her hand at the coronation of Charles. "Because," she nobly replied, "the person who shared in the danger had a right to share in the glory." Her pretended visions and inspirations were the most dangerous points of the attack, and the weakest of her defence. Urged on these grounds with the crimes of heresy and impiety, she appealed to the pope, but her appeal was disallowed. At length, they solemnly condemned her as a sorceress and blasphemer, and delivered her over to the secular arm. Her resolution at last forsook her, and she tried to avert the dreadful punishment that awaited her, by openly recanting her errors, and disavowing her supposed relations. Her sentence was then mitigated to perpetual imprisonment; but her enemies were not satisfied with this vengeance. They insidiously placed in her apartment a suit of man's apparel; and, because, tempted by the view of a dress in which she had obtained so much honour, she ventured to put it on, they interpreted the action as a relapse into heresy, and she was condemned to the stake. In June, 1431, to the perpetual shame of her unjust persecutors, she was cruelly burned in the market-place of Rouen. She met her fate with resolution, and the English themselves were affected at the scene. Charles did not avenge her cause; he contented himself with procuring a revision of the process, and a restoration of her memory by the pope ten years after the event. In that act she was styled a "martyr to her religion, her country, and her king." The enthusiastic admiration of her countrymen did not wait for such a slow process. They propagated many marvellous tales relative to her execution; and a party supposed that she was not really dead, but waited her return to lead them, as before, to victory. Posterity has not been able to form an uniform and consistent judgment respecting this personage and her actions. The most probable account seems to be, that she was sincere in her idea of her divine inspiration, and gave herself up to the enthusiasm of a heated fancy, and that this circumstance was improved by some of the leading people in the interest of Charles, with the addition of so much artifice as was necessary to rouse the public. It is not doubted that, in fact, the appearance of the

Maid of Orleans greatly turned the contest between the French and English.

This heroine has been the subject of various works in prose and verse. Of the latter, the serious poem of Chapelain has had much less success than the burlesque and very licentious one of Voltaire—a real injury to her memory, which has been in some degree repaired in England by Southey's sublime and spirited poem of "Joan of Arc," in which she is represented in the brightest colours of virtue and heroism.

PETER D'AUBUSSON, grand master of the order of St. John of Jerusalem, or knights of Rhodes, was born of noble parents, in La Marche, in 1423. Adopting the military profession, he served first under Albert, son-in-law to the emperor Sigismund, against the Turks, in Hungary, where he greatly distinguished himself. He returned to France on the breaking out of the war with England, and attached himself to the dauphin, son of Charles VII., whom he accompanied to the siege of Montereau-Faut-Yonne. The dauphin afterwards being instigated by the malcontent lords to revolt against his father, was brought back to his duty by the persuasions of D'Aubusson. The recital of the barbarities committed by the Turks, and the great exploits of Hunniades and Castriot, so warmed the imagination of this young soldier, that he repaired to Rhodes, in order to be admitted to the knighthood of St. John; and by his success against the infidels, soon obtained the commandery of Salins. In 1457 the grand master sent him to France, to implore assistance against the Turks, and he returned with considerable supplies in money and ammunition. A new office of bailly of the knights of Auvergne being created in 1471, he was the first person appointed to it; which was followed by those of superintendant of the fortifications of Rhodes, and grand prior of Auvergne. His high reputation at length caused him, on a vacancy in 1476, to be elected grand master of the order. He immediately exerted himself in making preparations against the formidable attack long menaced by Mahomet II. The Turkish fleet, with a very numerous army on board, appeared off the island in May, 1480, and besieged Rhodes. During two months it was pressed with vigour, and sustained with equal intrepidity; the grand master particularly distinguished himself, and received five wounds, one of which was thought to be mortal. The Turks were at length compelled to re-embark, after losing nine thousand men killed, and a great many wounded. Mahomet prepared to renew the siege the following year, but death prevented him, and a civil war ensued between his sons Bajazet and Zizim. The latter, in 1482, took refuge in Rhodes, whence the grand master sent him into France. The possession of this competitor gave him a great advantage in treating

ith Bajazet, who was induced to pay a yearly pension to the order and grand master, under the name of compensation for the damages inflicted in the late siege, but really for the safe custody of Zizim. D'Aubusson employed his influence over Bajazet to prevent his fleet from passing the straits of Gallipoli, for which service he received the title of deliverer of Christendom. Bajazet also gratified him with the gift of the precious relic of St. John the Baptist's right arm, taken in Constantinople, which, after a due recognition of its authenticity, was deposited, with great pomp, in the church of St. John at Rhodes. Several princes desired to obtain the person of Zizim, in order to put him at the head of a new crusade, but D'Aubusson preferred keeping him in his own power till the pope, Innocent VIII., made a similar request to the grand master, with which he complied, and Zizim was conducted to Rome in 1489. In return, the pope presented him with a cardinal's hat, and renounced in his favour the right of nominating benefices, belonging to the order. D'Aubusson employed the interval of peace in rebuilding the churches of Rhodes, and augmenting the splendour of religion. He had nothing, however, so much at heart as forming a new league against the infidels; but finding himself thwarted in this design by pope Alexander VI., after he had been actively employed as chief of a crusade, he fell into a melancholy, under which he died in his eighty-first year, in 1503, leaving behind him the character of one of the most accomplished and illustrious heads of his order.

PETER DE BREZÉ, lord de la Varenne, and great seneschal of Normandy, was in great favour in the reign of Charles VII. This made him less acceptable to Lewis XI., the son and successor of Charles VII. Therefore it was believed that Lewis XI., soon after he came to the crown, made choice of him to command the succours which he granted to Margaret of Anjou, queen of England, only to be rid of him, because that succour was so very inconsiderable. Brezé was fortunate in the beginning, and made a considerable progress against the contrary party; but he gained no advantage in the end; the French were besieged in the towns they had taken, and obtained no other capitulation than their lives, on condition that they should return into France. An historian says, that their commander and the queen fell among a company of highwaymen. It does not appear that this expedition to England did any prejudice to the fortune of the seneschal of Normandy; for in the year 1465 he made a great figure at the court of France. The war for the public good, supported by the count de Charolois, who advanced into the heart of the kingdom, was a very troublesome business for Lewis XI. He consulted, among others, with Peter de Brezé, what he was to

do. He suspected him of keeping a correspondence with the enemy; and asked him whether it was so or not? Brezé, who turned every thing into pleasantry, came off by an answer in that strain. He had the command of the vanguard at the battle of Montleheim, which had been the subject of the deliberation; and, whether he was exasperated by some reproach, or because he was naturally brave, he charged the enemy with so little caution, that he was one of the first who was killed. He left a son, James de Brezé, count de Maulevrier, great seneschal of Normandy, who married one of the natural daughters of Charles VII., by Agnes Sorel, and caused her to be killed at Romiers, near Dourdan. From that marriage came Lewis de Brezé, count de Maulevrier, great seneschal of Normandy, who married the famous Diana of Poitiers, mistress of Francis I., and afterwards of Henry II.

LEWIS XI., king of France, son of Charles VII., was born in 1423. From his youth he displayed considerable talents, but united with a dark and turbulent disposition. At the age of seventeen he joined a party of discontented nobles, who excited a petty war, entitled, *la Praguerie*, which was soon suppressed, and the prince was obliged to submit. He afterwards recovered the royal favour, and gained great reputation by relieving Harfleur, invested by the English, and reducing the count of Armagnac, who had revolted. He was then sent with a body of troops to assist the duke of Austria against the Swiss, and obtained some advantages over them; they were, however, succeeded by a negociation with the cantons, in which he concluded the first treaty made between them and the crown of France. Without asking his father's leave, he contracted himself to a daughter of the duke of Savoy; his first wife, Margaret of Scotland, having died in 1445. His conduct gave Charles so much uneasiness, that he resolved to get possession of his person; but Lewis escaped, and found an asylum at the court of Philip the Good, duke of Burgundy. That prince treated him with great generosity, but refused to aid him in his seditious projects. Meantime, the king brought back the government of Dauphine to its ancient form, and kept a watchful eye over his son's motions. So little confidence had he in his filial affection, that the fear of being poisoned by his contrivance was the cause of his death.

Lewis, in 1461, received the news of his accession to the throne of France; and his noble host Philip, with his son the duke of Charolois, accompanied him to Rheims, where his coronation was performed. He dismissed his father's ministers, and liberated the duke of Alençon and the count of Armagnac, who had been imprisoned for their treasonable practices. He immediately appeared to have adopted a despotic system of domestic government, and a foreign policy founded on disre-

gard to treaties and obligations, and dictated merely by present interest. He was constituted mediator in a dispute between the kings of Castile and Arragon, and had an interview with the former, in which he gave an instance of the singularity of his disposition; for while the Spanish monarch and his attendants displayed the greatest magnificence in their apparel, he appeared dressed in coarse cloth, with an old hat upon his head, upon which was stuck a leaden image. This contrast inspired them with mutual contempt, but Lewis, who had the ministers of all the neighbouring powers in his pay, relied little upon their good will. It was a great object of his policy to reduce the formidable power of the house of Burgundy; and his first step was to redeem the towns on the Somme from duke Philip by paying a large sum of money, as he was entitled to do by treaty. Some disputes, however, ensued in the execution of this business; and, soon after, Lewis was suspected of a plot for the seizure of the persons of the duke and his son. In return, the count of Charolois, who hated the king, joined the duke of Brittany in caballing with his discontented nobles, and formed a confederacy called the league for the public good, in which the king's own brother, the duke of Berri, entered. The revolvers took up arms, and the count of Charolois attempting to surprise Paris, an engagement took place at Monttheri, in which the victory remained undecided. Paris was, however, besieged by the revolvers; and the king, in order to avert the danger, followed the advice of Sforza, duke of Milan, which was to break the league by liberal promises, and trust to events for eluding the execution of them. He therefore agreed to a disgraceful treaty, in 1465, by which he ceded the duchy of Normandy to his brother, and granted lands out of royal domains to others of the leaders. Some disputes between the dukes of Brittany and Normandy, gave him the opportunity of recovering all the strong places in the latter province, and he procured an assembly of the states to declare Normandy inseparable from the crown of France; so that his brother was divested of that which he before possessed.

The accession of the count of Charolois, Charles the Bold, to the dukedom of Burgundy, on the death of his father, in 1467, was a circumstance which gave Lewis much uneasiness. The fiery temper of that prince, and his being a declared enemy to the king, were likely soon to involve them in hostilities. Lewis acted the double part of endeavouring to excite the people of Liege to revolt from the duke, and at the same time, to cajole him by negotiations. At the instigation of his treacherous minister, cardinal Balne, he determined to give Charles a proof of confidence in his honour, by visiting him with a small retinue at his town of Peronne. The duke received him with great respect, and lodged him in the castle,

but during their conference, intelligence was received of the revolt of the Liegeois, and of the secret practices of the king. Charles in his rage was inclined to proceed to extremities against Lewis; he was however persuaded by his ministers to be content with dictating the terms of a treaty to him, and he obliged the king to accompany him in an expedition against Liege, in which he witnessed the severe chastisement of his allies. Soon after, he discovered the treasonable correspondence of Balne and the bishop of Verdun with the duke of Burgundy, which he punished by confining them many years in iron cages, the original invention of one of these prelates.

The peace between the king and duke did not continue long, and war was renewed in 1470, which ended to the advantage of Lewis. An invasion of France by the duke's ally, Edward IV., of England, threatened great danger, but Lewis adhering to his maxim of rather diverting than confronting a storm, lavished his treasures upon the English ministers and generals, and allured Edward himself by a promised pension of 50,000 crowns for life; by which means a treaty between them was concluded at Pecquiny, in 1475, before hostilities had commenced. It was to Lewis's honour that the liberation of the unfortunate queen Margaret of Anjou was one of the conditions. The duke of Burgundy made a separate peace soon afterwards. Lewis having thus extricated himself from foreign foes, indulged his severe disposition in taking vengeance on domestic traitors. The constable St. Pal, who had betrayed both him and the duke of Burgundy, was beheaded, as was likewise the duke of Nemours, of the house of Armagnac. Though the latter well deserved his fate, the cruelty of making his children stand under the scaffold at his execution, that they might be sprinkled with their father's blood, inspired universal horror. In 1476 he was delivered from his most dangerous and inveterate enemy, Charles the Bold, who fell before Nanci, the victim of passion and unprincipled ambition. Lewis felt no scruple in making all possible advantage of this event to the prejudice of the heiress, Charles's only daughter, Mary of Burgundy. By the law of apanages, part of his possessions reverted to the crown of France in default of a male heir. Lewis instantly marched an army, which occupied Burgundy and some other places, but Flanders and Artois declared for the duchess. Lewis's further object was to compel Mary to marry the young dauphin, but his hostile procedure had the effect of throwing her into the arms of Maximilian, archduke of Austria; an event which proved the fertile source of wars for centuries. A war was the immediate consequence of this alliance, but mutual convenience soon brought about a suspension of arms. One of the last public events of the reign of Lewis was the fortunate union of Provence to the crown of France, by the

bequest of Charles, count of Maine, the last prince of the house of Anjou. Lewis was now in a state of external prosperity, regarded throughout Europe for his power and policy, and feared by those who did not love him. But the manifest decline of his health filled him with jealousies and suspicions relative to his temporal authority, and with terror as to his future lot. He died in August, 1483, in the sixtieth year of his age, and twenty-third of his reign. Lewis XI., has been transmitted to posterity in the blackest colours, and has obtained the title of the Tiberius of France. He had, indeed, the dark dissimulation, and unfeeling severity of that emperor, with perhaps less regard to equity. He was a bad son, a bad husband, a bad father, a bad master, and a tyrannical sovereign. He had also much whimsical caprice in his temper, which derogated from the good sense he displayed on many occasions. He took such a pleasure in deceiving, that he often lost the fruit of it. His policy, upon the whole, was highly useful to the nation, for he saw that his own interest and that of his people in general, coincided. He depressed the nobles, and promoted the lower orders, freely admitting merchants and men of talents to his table and conversation. His aversion to war, though it led him to some dishonourable compliances, promoted the welfare of his dominions, and no French king ever made more valuable additions to the crown at less cost. His favourite ministers were chosen from the lowest classes, and therefore were entirely devoted to his will. Francis I., said of him, that it was he who first put kings "horse de page," out of tutelage; but it was by means which will for ever brand his name with the stamp of tyranny. He was the author of several useful establishments, and the administration of justice was generally pure, where he was not himself concerned. This prince instituted the order of St. Michael, and was the first French king who bore the title of most Christian.

JOHN DE LA VAQUERIE, first president in the parliament of Paris, in the reign of Lewis XI., had been pensionary in the city of Arras. He was deputed by that city in 1476, when they were obliged to answer the deputies of that prince, who demanded the submission of the inhabitants to him, as their lawful sovereign, after the death of the duke of Burgundy. The king's deputies declared that his majesty pretended to have Arras and Artois by way of confiscation, and that if the citizens did not open the gates, it would be in danger of being taken by force. La Vaquerie replied, that the county of Artois belonged to the princess of Burgundy, daughter of duke Charles, on whom it devolved in a direct line, from Margaret, countess of Flanders, the consort of Philip the first duke of Burgundy; and he supplicated his majesty, that he would be pleased to observe the truce between him and the late duke

Charles. This answer was to no purpose, Arras was obliged to submit to the yoke of France. La Vaquerie is justly celebrated for the firmness of his address to Lewis XI., when he wished to enforce some unpopular taxes. "Sire," exclaimed he, at the head of the parliament, "we resign our offices into your hands, determined rather to endure the severity of your displeasure, than wound our consciences."

PETER, CHEVALIER de GHIE, ROHAN, a brave Frenchman, descended from the ancient princes of Rohan, flourished under Lewis XI., who, for his valour, made him marshal of France, in 1475. He was one of the four lords who governed the kingdom during that king's illness, in 1484. In 1486, he defended Picardy against the archduke of Austria. He commanded the vanguard at the battle of Fornuovo, in 1495; and Lewis XII., appointed him prime counsellor, and general of the army in Italy. But all his merits were disregarded by the queen, Anne of Austria, who taking an umbrage at him for having stopped her equipage, persecuted him with the most unrelenting violence, and subjected him by an iniquitous process to damages of 31,000 livres. This brave, but ill-used general, died April 22, 1513.

FRANCES D'AMBOISE, duchess of Brittany, daughter of Lewis d'Amboise, viscount de Thouars, and prince of Talmond, was brought up at the court of Brittany, and married to Peter, brother to the reigning duke, a man of a violent and jealous temper; but the heroic patience and gentleness of the duchess at length made him ashamed of the excesses into which his passions transported him; he demanded pardon for his injustice, and they ever after lived perfectly happy. Some time after their reconciliation, the death of his brother called Peter II. to the throne. Frances used her influence and authority only for the happiness of the people. The reform of luxury in dress, was the first object of her attention. She herself practised the most perfect simplicity; and the ladies of the court following her example, it soon spread through all ranks. The duke wished to profit by this economy of his subjects, to impose new taxes; but the duchess persuaded him to relinquish his design. She engaged him to solicit the canonization of Vincent Ferrier, who was called the Apostle of Brittany; and to erect a house in the city of Nantz, for the nuns of the order of St. Clair. While this house was building, the duke fell dangerously ill, of a malady to which the physicians could give no name. Ignorance attributed it to some magician, who, gained by his enemies, had reduced him to this situation. The greater part of the courtiers said a more able sorcerer should be sought, to counteract the charms of the first; but, whether the good sense of the duchess led her to disbelieve the efficacy of this expedient, or her piety revolted from using unlawful means for

the attainment of any purpose, however desirable, she refused to comply. The duke expired in her arms, in October 1457, after having reigned seven years. Arthur, his successor, wanted to deprive her of her dowry, and caused her many unpleasant embarrassments. To ensure her a protector, her father was anxious to engage her in a second marriage with the prince of Savoy; and the king, Lewis XI., and the queen of France, took the most lively interest in the affair; but neither their solicitations, nor those of her father, could overcome the resolution she had formed, of living in perpetual widowhood; and at length, to put an end not only to their entreaties, but to their well-meant though ineffectual constraint, she retired into a convent, near Vannes, and took the habit of a Carmelite. She died in 1485.

ANNE of BEAUJEAU, daughter of Lewis XI., of France, was born in the year 1462, and was, at a very early age, remarkable for extent of sagacity, and an aspiring turn of mind. By the command of her father, she was united to Peter of Bourbon, the youngest brother to the duke of Bourbon; a prince of moderate talents, and pusillanimous mind, by whom she was left sole mistress of his household, and entire manager of his affairs. On the death of Lewis, he appointed his son-in-law lieutenant-general of the kingdom, knowing that the weight of government would be entirely placed in his daughter's hands, as his son Charles VIII., was a youth of very moderate abilities, and was not quite fourteen years of age. By acts of popular justice, and the sacrifice of the late ministers, who had wantonly abused the trust which had been placed in their hands. Anne conciliated the favour of the people, and restored the nation to tranquillity and peace. The duke of Orleans, however, opposed her authority, but she boldly checked his presumptuous plans and designs; and at length obliged him to seek shelter in Brittany, under the protection of Francis II. After great varieties of fortune, alternate battles, and negotiations, through the enterprising spirit of Anne, Brittany was annexed to the crown of France, by a marriage which she concluded between the young duchess, who had succeeded to the dominions of her father, and that tool of her superior sagacity, Charles VIII. By the death of John duke of Bourbon, her husband's eldest brother, who died without issue, she became duchess of Bourbon, and obtained an acquisition of power. Soon afterwards, Charles VIII. died, and was succeeded by the duke of Orleans, which excited an alarm in the breast of Anne. The new king, however, displayed no manner of resentment against the duchess, but suffered her to retain the place in council which she had held in Charles's life. Her husband died in the year 1503, and nineteen years afterwards, Anne was buried by his side. Placed in a situation which called

for both talents and exertion, Anne of Beaujeau was calculated to shine ; but she does not appear to have possessed any of that feminine softness for which her sex are so generally admired.

CHARLES VIII., king of France, son of Lewis XI., and Charlotte of Savoy, was born at Amboise in 1470. His father neglected his education, and brought him up among persons of low condition, so that when he came to the throne in 1483, he afforded small hopes of filling it with dignity. He was also weak in constitution and deformed in person, yet his eyes had a peculiar vivacity. He fell first under the tutelage of his sister, Anne of Beaujeau, a woman of merit and abilities, who conducted with wisdom the stormy affairs of a minority. The States-General held in 1484, made various salutary regulations. The ambition of the duke of Orleans, afterwards Lewis XII., caused a civil and foreign war, in which the malcontent party was aided by the dukes of Brittany and Orange, Maximilian of Austria, and the duke of Lorraine. The young king marched with his troops against the insurgents, invaded Brittany, and his general, la Tremoille, in 1488, gained the decisive battle of St. Aubin, in which the dukes of Orleans and Orange were made prisoners, and the rebellion was terminated. The king's counsellors, sensible of the great importance of uniting Brittany to his crown, now began to negotiate a match between him and Anne, the heiress of that state ; and notwithstanding her aversion to the proposal, and her previous contract to Maximilian of Austria, the union was effected in 1491, chiefly by the influence of the duke of Orleans, whom Charles had set at liberty. This event occasioned a war with Maximilian, aided by Henry VII., of England, but it was soon concluded by a peace with Henry, and a truce with Maximilian. Charles determined on an expedition to Naples, upon which kingdom he had claims as heir to the house of Anjou. In 1494, contrary to the representations of his mother and wisest counsellors, he marched for the conquest of Naples, with few troops and less money. Such, however, was the martial superiority of the French over the Italians, that his progress was unresisted. Florence opened her gates to him. Rome followed the example, while the pope, Alexander VI., took refuge in the castle of St. Angelo. In the space of six weeks, Charles traversed Italy, entered Naples in triumph, and in a fortnight more became master of the whole kingdom, the port of Brindisi excepted. The tyrant Alphonso of Arragon fled in dismay ; and the success of Charles was, so far, beyond his expectations. He then gave himself up to festivities, and abandoned the care of affairs to incapable favourites, while a league was forming against him of all the powers in Italy, joined by the emperor, and the king of Spain. It became necessary for him to return, and leaving only 4000 men in Naples to protect his conquest, he proceeded northwards with an army of

7 or 8000 men, while one of 30,000 was assembled to oppose him. He encountered them in the valley of Fornuovo, and defeated this numerous host, with the loss of no more than eighty men. He marched on, forced Lodovic Sforza duke of Milan, to purchase a peace, and crossed the mountains; losing however his kingdom of Naples almost as quickly as he had gained it. His health now began to decline, and he appeared sensible of the false steps he had taken. He had laid several plans for the reformation of the state, and the alleviation of the public burdens, when in April 1498, he was attacked with an apoplectic stroke, which soon carried him off, in the twenty-eighth year of his age, and fifteenth of his reign. He left no issue, and in him the direct line of Philip of Valois came to an end. His character was summed up with much simple brevity by Philip de Comines. "He was, in truth, a little man, and of no great capacity, but so good tempered, that it was not possible to see a better creature." The surnames of the Courteous and the Affable confirm this eulogy.

ANNE of BRITTANY, daughter of Francis II., duke of Brittany, was born at Nantz, January 26, 1476, and educated by her father with peculiar attention, in consequence of considering her heir to his domains. Though a lady of the name of Savari was appointed governess to the young princess, the duke superintended all the studies himself, and the facility with which she received his instruction, afforded the highest gratification to his mind. When scarcely five years of age, Anne was promised in marriage to Edward prince of Wales, eldest son of Edward IV.; but by the tragical death of that prince, the contract was of course dissolved. From the reputation of her beauty and accomplishments, as she advanced towards maturity, the duke received several splendid offers for her hand; and amongst the number of her suitors was the duke of Orleans, who, in consequence of having excited the resentment of Anne of Beaujeau, had been obliged to quit France. To accomplish his desire of uniting himself to this amiable princess, he determined to implore the pope to grant him a divorce from his wife Joan, the daughter of Lewis XI. Francis being engaged in a war with the French, gave the duke of Orleans a command, who proved unsuccessful in the employment he had undertaken, and was made prisoner of war. In a few months after this event, by the death of her father, Anne was left in a perilous and unprotected state; for the orphan heiress of this spacious dominion had then scarcely reached her fourteenth year. Maximilian, king of the Romans, whose daughter Margaret was betrothed to Charles VIII., king of France, made proposals of marriage to Anne of Brittany, and offered to assist her against the French. Though the duke of Orleans had made a strong impression upon the heart

of this young princess, yet as there seemed insurmountable barriers to the accomplishment of their desires, she accepted the proposals made by Maximilian, and they were married by proxy in 1490. In the mean time, Anne of Beaujeau, despairing of uniting Brittany to the French dominions, proposed a marriage between the young princess and Charles, who had felt no particular partiality to his betrothed wife; and though the wedding had only been delayed until Margaret was old enough to have it celebrated, by the sagacious plans of Anne of Beaujeau, the engagement was dissolved, and Anne of Brittany, not finding herself able to cope with her French adversaries, united their interests by giving Charles her reluctant hand. With a marriage formed upon mere interest, there appeared little probability that happiness would succeed; yet as the king possessed an amiable temper, and great pliancy of mind, Anne certainly enjoyed a greater portion of conjugal felicity, that in such circumstances there was reason to expect. Maximilian found himself doubly injured; his daughter had been returned to him unmarried, and her betrothed husband was united to his intended wife; of course, he became a decided enemy to the French monarch, and took every opportunity of harassing him. The king of France at length found his health declining, and retired with his queen to a favourite retreat, for the purpose of placing his affairs in order, and making necessary preparations for the awful summons he expected to receive. Upon the death of Charles VIII., the queen was for some days inconsolable; she soon afterwards quitted France, and retired to her hereditary dominions. The duke of Orleans having been raised to the throne by the death of his relation, who expired without issue, obtained a dispensation from the pope to repudiate his wife, under a pretence that the deformity of her person prevented the possibility of her giving him an heir. His affection for his former favourite burst forth with redoubled ardour, the moment he knew she was disengaged; and he determined to leave no means untried to reanimate a passion which he knew had once taken possession of her heart. Dormant tenderness pleaded strongly in the new monarch's favour, and the queen after a time listened to his proposals with sensations of delight. They were accordingly united, and tasted that refinement of domestic happiness which is seldom enjoyed by persons in so elevated a state. The respectful affection which Lewis had so long cherished, suffered no diminution from possession; for the queen, by the sweetness of her manners, obtained an entire ascendancy over his heart; by her example she encouraged virtue, discountenanced licentiousness, was the pride of her husband, and the delight of the court. The queens of France owed to Anne many of their prerogatives; among which, may be named that of giving audience to ambas-

sadors, and having a guard of a hundred gentlemen at their command; she was likewise the first French queen who made use of black for mourning, which she wore upon the death of Charles. This amiable princess expired in consequence of improper treatment in child-bed, in her thirty-eighth year. In the anecdotes of the queens of France, the following account is given of her, with which it may not be inapplicable to conclude this sketch of her life. “The complexion of Anne of Brittany was remarkable for its exquisite whiteness, animated by the most attractive bloom. Her face was rather a long oval; her forehead high and ample, in which modesty and majesty were happily combined; her nose well formed, her mouth beautiful, and expression was painted in every turn of her eyes. Her stature was of the middle height; her air noble; she expressed herself with eloquence; and her manners were refined. Her temper was at once generous and benevolent; her heart kind, open, and sincere. Her piety was fervent; yet her religious principles had not the advantage of investigation, in consequence of which, she was rather blindly attached to her cause. Upon the death of this amiable princess, Lewis XII. was inconsolable, for he was attached to her with a degree of ardour which few men feel; but she doubtless richly deserved all his tenderness, and amply returned the affection which occupied his heart.”

GIANGIACOPO TRIVULZIO, an eminent general, was born about 1447, of a noble Milanese family. His attachment to the party of the Guelphs, caused him to be banished from his country, when he entered into the service of Ferdinand I. king of Arragon. When the kingdom of Naples was invaded by Charles VIII. in 1495, Trivulzio, who had been entrusted with the defence of Capua, finding the superiority of the French arms, delivered up the city, and entered into the service of Charles,—a treachery that admits of no other excuse than that it was often practised by the Italian mercenary leaders. He commanded the vanguard at the battle of Fornuovo, for his services in which he obtained the order of St. Michael, and the rank of lieutenant-general of the French army in Lombardy. He took Alexandria de la Paglia, defeated the troops of Lodovico, and when Lewis XII. entered Italy in 1499, he followed that prince to the conquest of Milan. He was made governor of that city, and honoured with the staff of marshal of France. He accompanied Lewis when he made his solemn entry into Genoa in 1504; and acquired much glory at the battle of Aignadel in 1509. He is charged with having been the cause of the defeat of the French before Novara; but he repaired that fault by his essential services in the passage of the Alps by Francis I., in 1515, and by his great exertions at the battle of Marignano in that year. Of this engagement he said, “that the twenty actions in which he had before been present, were mere children’s play to it, which was truly a battle of giants.”

His favour at court, however, did not continue much longer. He had procured for one of his nephews the command of the Venetian army, and one of his natural sons had entered into the service of the emperor. Possessing considerable estates between the territories of Bern and of the Grisons, he took letters of citizenship from both these republics, and in the treaty which he made with them, he declared that he possessed the estate of Vigerano as an engagement for his services, and that it was dismembered from the domain of the dukedom of Milan. Receiving information that the king was suspicious of him for these practices, he crossed the Alps in winter, and repaired to the king, who received him with such harshness, as proved a mortal stroke to him. His health declined, and he died at Châtres in 1518, aged 71. Trivulzio was an able general, and of a restless intriguing disposition, which involved him in perpetual disquiets and vicissitudes, as he himself expressed in the epitaph he wrote for his tomb, "*Hic requiescit qui nunquam quievit.*" No man had a higher opinion of the value of money in worldly affairs. When Lewis XII. asked him what was necessary to ensure success in his war with Sforza, "Three things, Sire," said he, "Money, money, money!" He took care to provide himself with plenty of this article, and was said to be the richest person in Italy. On occasions of ostentation he was also one of the most prodigal; and at a festival which he gave to the king of France, it is said that there were 1200 ladies, each of whom had a squire carver to help her, and that there were 160 *mattres d'hôtel*, each distinguished by a truncheon covered with blue velvet. He encouraged learning, and was accustomed, even in advanced age, to frequent the public schools, in order to hear the professors.

JOHN BLANE, a noble of Perpignan, who ably defended his native town in 1474 against the French. He refused to deliver the fortress, although famine raged around him, and though the enemy, irritated by his obstinate resistance, sacrificed his son, who had fallen into their hands.

PETER da FERRAIL de BAYARD, esteemed by his contemporaries the model of soldiers and men of honour, and denominated *the Knight without fear, and without reproach*, was descended from an ancient and noble family. He was a native of Dauphine, and was with Charles VIII. at the conquest of the kingdom of Naples, where he gave remarkable proofs of his valour, especially at the battle of Fornuovo. He was dangerously wounded at the taking of Brescia; and there restored to the daughters of his host 2000 pistoles, which their mother had directed them to give him, in order to prevent the house from being plundered; an action that has been celebrated by many historians. At his return to France, he was made lieutenant-general of Dauphine. He fought by the side of Francis I. at the battle of Marignano; and that prince after-

wards insisted on being knighted by his hand, after the manner of the ancient knights. The chevalier Bayard defended Mezières during six weeks, against Charles V.'s army. In 1524, at the retreat of Rebec, the general Bonivet having been wounded and obliged to quit the field, the conduct of the rear was committed to the chevalier Bayard, who, though so much a stranger to the arts of a court, that he never rose to the chief command, was always called, in time of real danger, to posts of the greatest difficulty and importance. He put himself at the head of the men at arms; and animating them by his presence and example, to sustain the whole shock of the enemy's troops, he gained time for the rest of his countrymen to make good their retreat. But in this service he received a wound which he immediately perceived to be mortal; and being unable to continue on horseback, he ordered an attendant to place him under a tree, with his face towards the enemy; then fixing his eyes on his sword, which he held up instead of a cross, he addressed his prayers to God; and in this posture, which became his character both as a soldier and as a Christian, he calmly waited the approach of death. Bourbon, who led the foremost of the enemy's troops, found him in this situation, and expressed regret and pity at the sight. "Pity not me," cried the high-spirited chevalier, "I die as a man of honour ought, in the discharge of my duty; they indeed are objects of pity, who fight against their king, their country, and their oath." The marquis de Pescara, passing soon after, manifested his admiration of Bayard's virtue, as well as his sorrow for his fate, with the generosity of a gallant enemy; and finding that he could not be removed with safety from that spot, ordered a tent to be pitched there, and appointed proper persons to attend him. He died notwithstanding their care, as his ancestors for several generations had done, in the field of battle. Pescara ordered his body to be embalmed, and sent to his relations; and such was the respect paid to military merit in that age, that the duke of Savoy commanded it to be received with royal honours in all the cities of his dominions; in Dauphine, Bayard's native country, the people of all ranks came out in a solemn procession to meet it.

FRANCIS, earl of Rochefoucault, descended of an illustrious family, was chamberlain to Charles VIII. and Lewis XII. He died in 1517, with the character of a worthy man and an excellent statesman.

LOUIS DE LA TREMOILLE, or TRIMOUILLE, viscount de Thouars, a French general, born in 1460. At the age of eighteen he was made general of the French forces, and at the battle of St. Aubin-du-Cormier, in 1488, he took prisoner Orleans, afterwards Lewis XII. He possessed equal abilities as a negociator, and was employed as ambassador in

Brittany, at Vienna, and Rome. Lewis XII., when raised to the throne, forgot the injuries he had received, and entrusted Tremoille with the armies of Italy. Tremoille was wounded at Novara, but bravely defended Dijon against the Swiss, and protected Picardy and Provence. He fell gloriously at the battle of Pavia, in 1525, aged 65.

LEWIS XII., king of France, son of Charles, duke of Orleans, a branch of the royal family of France, descended from Charles V., was born at Blois, in 1462. At his accession he was in his thirty-sixth year, and had long been taught in the school of adversity. During the administration of the lady Beaujeau, he had been constantly in disgrace; after his connections with the duke of Brittany, he had spent a considerable time in prison; and though afterwards set at liberty by Charles, he had never possessed any share of his favour. Towards the conclusion of that reign, he fell under the displeasure of the queen; and had continued at his castle of Blois till he was called to the crown. He had been married in early life, and against his will, to Joan, the younger daughter of Lewis XI., a princess of an amiable disposition, but deformed, and supposed to be incapable of bearing children. Afterwards he entertained thoughts of having this marriage dissolved, and was supposed to possess the affection of the duchess of Brittany, before she became queen of France. After the death of her husband, that princess retired to Brittany, where she pretended to assume an independent sovereignty; but Lewis, having got his marriage with Joan dissolved by pope Alexander VI., quickly after made proposals to the queen dowager, which were accepted; but it was stipulated, that if she should have two sons, the younger should inherit Brittany. As Lewis, while duke of Orleans, had some pretensions to Naples, he instantly set about realizing them. On his accession, he found matters in that country much more favourable to his designs than formerly. The pope was in his interest, he had conciliated the friendship of the Venetians; he concluded a truce with the archduke Philip, and renewed his alliances with the crowns of England, Scotland, and Denmark. He then entered Italy with an army of 20,000 men; and, assisted by the Venetians, quickly conquered one part of the duchy, while they conquered the other; the duke himself being obliged to fly with his family to Ipswich. He then attacked Ferdinand of Spain with three armies at once, two to act by land, and one by sea; but none of these performing any thing remarkable, he evacuated Naples in 1504. In 1506 the Genoese revolted, drove out the nobility, chose eight tribunes, and declared Paul Nuova, a silk-dyer, their duke; after which they expelled the French governor, and reduced a great part of the Riviera. This occasioned Lewis's return into Italy; where, in 1507, he

obliged the Genoese to surrender at discretion; and, in 1508, entered into the league of Cambray with the other princes, who at that time wanted to reduce the overgrown power of the Venetians. Pope Julius II., who had been the first contriver of this league, very soon repented of it; and declared, that if the Venetians would restore the cities of Facuza and Rimina, which had been unjustly taken from him, he would be contented. This was refused; and, in 1509, the forces of the republic received such an entire defeat from Lewis, that they agreed to restore not only the two cities, but whatever else the allies required. The pope now, instead of executing his treaties, made war on the king of France without the least provocation. Lewis called an assembly of his clergy, where it was determined, that in some cases it was lawful to make war upon the pope; upon which the king declared war against him, and committed the care of his army to marshal de Trivulzio. He soon obliged the pope to retire to Ravenna; and, in 1511, Gaston, duke of Nemours, gained a great victory at Ravenna, but was killed in the engagement. After his death the army disbanded for want of pay; and the French affairs in Italy, and every where else, fell into confusion. They recovered the duchy of Milan, and lost it again in a few weeks. Henry VIII. of England, invaded France, and took Terruen and Tournay; and the Swiss invaded Burgundy with an army of 25,000 men. In this desperate state of affairs the queen died, and Lewis put an end to the opposition of his most dangerous enemies by negotiating marriages. To Ferdinand of Spain he offered his second daughter for either of his grandsons, Charles or Ferdinand, and to renounce, in favour of that marriage, his claims on Milan and Genoa. This proposal was accepted; and Lewis himself married the princess Mary, sister to Henry VIII., of England. This marriage he did not long survive, but died Jan. 1, 1515, in the fifty-third year of his age, and seventeenth of his reign. He left no male issue.

Although the public events of the reign of Lewis XII. afford no high idea of his talents for government, yet he possessed so many private virtues and amiable qualities, that he is ranked among the best of the French monarchs. The title of father of his people, was given him by the assembled states of the kingdom; and history has taken pleasure in recording, that when, according to the custom, the criers announced his death, it was done in these words, "The good king Lewis, the father of his people, is dead." He appears to have been sincerely desirous of alleviating the burdens of his subjects, and would probably have done it effectually, had it not been for the wars into which he was unfortunately plunged. He was naturally inclined to economy, and held as a principle, that "the justice of a prince obliged him to owe nothing, rather than his great-

ness to give much." And when his frugality was made a topic of public ridicule, he said, "I had rather see my courtiers laugh at my avarice, than my people weep at my extravagance." He has been censured for employing, as one of his resources for raising money, the sale of offices; but he did not extend it to the offices of judicature, where it is most dangerous. Such was his regard to the pure administration of justice, that he enjoined by an edict "that the laws should be always followed, notwithstanding any orders contrary to law, which importunity might wrest from the monarch;" but to make such a rule effectual, a protection should be assured to the supporters of law, which is incompatible with the genius of absolute monarchy. In his manners and conversation Lewis was affable, mild, and cheerful; prone to sallies of innocent pleasantry, and fond of literature. He assembled men of learning at his court, and employed them in public affairs. Greek was first taught at the French universities in his reign.

ODEL DE FOIX, a French general, who fought under Lewis XII., at the battle of Ravenna, in 1512, where he was wounded; Francis I. appointed him governor of Milan. The success of Colonna drove him from Milan, Pavia, Lodi, Parma, and Placentia; and after the unfortunate battle of Bicogne he retired to Guienne, in 1522. In 1528 he re-entered Italy, took Pavia, and boldly besieged Naples, before which he died.

GASTON DE FOIX, duke of Nemours, son of the count d'Etampes, and Mary, the sister of Lewis XII., distinguished himself in Italy. He defeated the Swiss, and obtained a victory at Ravenna, and soon after fell in the field of battle, in 1512, aged 24.

CHARLES, duke of Bourbon, constable of France, son of Gilbert, count of Montpensier, was born in 1489. Francis I. conferred on him the constable's staff at the age of twenty-six. He was afterwards made viceroy of the Milanese, in which office he was highly respected by the people. He evinced his courage in the famous battle of Marignano, where he was in great danger of his life, but a few cavaliers enclosed and protected him at the hazard of their own lives. The hatred of Louisa, the king's mother, against the house of Bourbon, was, unfortunately, the means of infusing a jealousy of the constable into her son's breast; one of the fruits of which was his sudden recal from the government of Milan. On the death of his duchess, Louisa exchanged her enmity for love, and, notwithstanding their difference of age, caused a treaty of marriage, between herself and the constable, to be proposed to him. On his rejection of her advances, with some expressions of contempt, she resumed her hatred with aggravation, and resolved upon his ruin. To this end, with the aid of the infamous chancellor Du Prat, she instituted a process against

for the great estates he enjoyed in right of his wife ; and issued an order for their sequestration. This nearly drove him to despair ; and he joined the emperor Charles V., and the king of England, in an invasion of France. It was planned for the duke to have Provence and Dauphine, with the title of king of Naples. This conspiracy was detected by Francis in its infancy, on which Bourbon escaped into Italy. Here he was named the emperor's lieutenant-general, and, in conjunction with Pescara, he defeated the French army under Bonivet, in 1524, and drove it out of Italy. In the midst of this severe vengeance exercised against his lawful sovereign, it deserves record that he refused to recognize Henry VIII's title to the crown of France, which was a condition of that vain prince's pardon.

In 1525, when Francis had laid siege to Pavia, Bourbon marched to its relief, and contributed much to the victory, in which that prince lost his liberty. He followed the captive march to Madrid, in order to treat concerning his own interests. Charles received him with great distinction, but the Spanish honour made him feel that his successes did not, in the eyes of the nation, varnish over his treason. The marquis of Villena, being desired by Charles to accommodate Bourbon in his palace at Toledo, said, that he could not refuse his sovereign's request, but that the emperor must not be surprised if he should burn it to the ground the moment the constable left it, as having harboured a traitor. On the death of Pescara, the emperor made him general-in-chief of his forces in Italy, and gave him a grant of the duchy of Milan. Of this he took possession by force, driving out the late duke, Sforza.

His motley army, however, consisting of Spanish and German mercenaries, fierce and rapacious, were not to be satisfied without full payment of arrears, and the advancement of promised gifts. He was at length compelled to advance with his army towards the heart of Italy, bent on a scheme of plunder, which for some time remained dubious. Rome and Florence trembled at his advance. The difficulties of the march, and want of necessaries, caused a mutiny to break out in his camp, which few generals but himself could have quelled. "My children," he often cried, "I am a poor cavalier, not a man any richer than any of you. We will make our fortunes together." Rome was, at length, the declared object which he sought to repay their toils. On May 5, 1527, Bourbon's army was in sight of the metropolis of the Christian world, and the next morning was destined for the assault. On that day Bourbon put on a white vest over his armour, in order, as he said, to be more conspicuous both to friends and enemies. He led on to the walls, and a furious attack commenced, which was repelled with equal resolution. Seeing his men waver, the constable leaped from his horse, snatched a scaling ladder

from a soldier, and began to ascend. At the instant a musket ball pierced his groin, and he fell. Perceiving the wound to be mortal, he desired the by-standers to cover his body with a cloak, that it might not be seen by his men, and then expired. Thus he died, a traitor to his king and country, and the author of an enterprise which, for months filled a metropolis with every horror and calamity that military licentiousness could inflict. Yet his provocations were great; and he is universally allowed to have possessed qualities worthy of a better cause and fate.

LOUISA of SAVOY, countess of Angoulême, mother of Francis I., who succeeded to the throne of France, in 1515, on the demise of Lewis, XII., his great uncle, and with whom expired the elder branch of the house of Orleans. Immediately on his accession, he raised Angoulême into a duchy, from motives of filial affection. Louisa had been in person eminently beautiful, and even then the hand of time had scarcely been able to diminish the splendour of her charms, while the gifts of nature had been carefully improved and embellished by the acquisitions of art. Born with strong talents, and a mind active, vigorous, penetrating, and decisive, she aimed at the acquisition of power, and braved, unappalled, the most furious storms of adversity, but, unhappily for the nation, her virtues were greatly overbalanced by her vices, her passions were strong and impetuous, and to their gratification she sacrificed all that a woman should hold dear in life; vain, avaricious, intriguing, and jealous, implacable in her resentments, impatient of controul, and insatiate in her avarice, she thwarted the best concerted projects of her son, and occasioned the greatest distress to the nation. When Francis on his Italian expedition, left his mother regent of the kingdom, and after his return from it, when his duchy of Milan was threatened to be invaded by the Pope, and Lautrec was appointed to be its governor, Louisa, partly through avarice, and partly from the inveterate dislike she had conceived for Lautrec, who had been rather too free in his remarks on the numerous adventures to which her disposition had given rise, seized the three hundred thousand crowns, which had been raised for the pay of the Milanese troops, and appropriated them to her own use.

Lautrec performed prodigies of valour, but the Swiss mercenaries who formed the greater part of his army, enraged at not receiving their pay, left him and retired to their own country, and Lautrec was obliged to return to France. The king was so enraged at the loss of the Milanese, that at first he refused to see him, but having at length obtained an audience, he justified himself by imputing the disasters of the campaign, to the want of the promised money. Francis, who

was ignorant of his mother's conduct, flew into a violent passion with Semblancy, superintendant of the finances, peremptorily insisting on knowing what was become of the money, which he had ordered to be sent to Italy; the minister, a man of integrity and virtue, who had grown grey in the service of his country, confessed he had been obliged to pay it to the duchess of Angouleme, who had taken the consequences upon herself, but that infamous woman, sacrificing every principle of honour to avarice and revenge, had the presumption to deny the fact, and though Semblancy, in his own defence, produced her receipt, she still persisted in the denial, maintaining that the receipt was given for another sum of the same amount. Though Semblancy was justified in the eyes of his sovereign, and continued to enjoy his place a little longer, yet the vindictive Louisa soon suborned one of his clerks to accuse him of peculation; he was committed to the Bastile, tried by partial judges, and at length executed on a gibbet. Her affections had long been fixed on the duke of Bourbon, but finding her love rejected by a prince sincerely attached to his wife, her love was converted into hatred, and she prejudiced the king against him. But the death of the duchess of Bourbon, revived her former tenderness, she sacrificed her resentment to love, and offered her hand to the disconsolate duke. This being rejected with contempt, the insult was deemed irreparable: the resentment of slighted love and wounded vanity, raged with increased violence, and Bourbon was doomed to destruction by this implacable princess. A law-suit was commenced against him, to recover some possessions he held in right of his deceased wife, and the criminal judges, overawed by Louisa's authority, pronounced a sentence by which his estate was sequestered. Bourbon, inflamed by a repetition of injuries, and driven to desperation, entered into a treaty with Henry VIII. of England, and Charles V. of Germany, against the king of France.

At first Francis was successful in repelling the confederate princes, which encouraged him to attempt in person the recovery of the Milanese; in vain did his mother and his wisest ministers dissuade him from it, he was determined, and leaving the duchess regent of the kingdom, he departed. After the fatal battle of Pavia, at which, after the most valorous exertions, he lost both his army and his liberty; he addressed Louisa in this laconic, but expressive note, "Madam, all is lost except our honour." The kingdom was now reduced to a situation pregnant with dangers; the captivity of the king, the loss of a flourishing army, added to a discontent prevailing through the kingdom, seemed to threaten a general insurrection. The people murmured, the parliament complained. In this trying emergency the magnanimity of Louisa was eminently displayed,

and that kingdom which her passions had endangered, her abilities were exerted to save; she assembled at Lyons, the princes of the blood, the governors of the provinces, and notables of the realm, who came to the generous resolution of immediately paying the ransom of the officers and soldiers taken at the battle of Pavia. The army and garrisons were recruited, and enabled to repel an attack of the Imperialists whilst Louisa conciliated the favour of the king of England whom she disengaged from the confederacy, and to her mediation, Francis acknowledged himself indebted for his liberty which he recovered in March 1526, and was joyfully received by his mother and the whole nation. The terms of his liberation by the emperor were so exorbitant that he never intended to fulfil them, and the pope absolved him from his oath. Hostilities continued, till at length, Margaret of Austria and the duchess of Angouleme met at Cambray, and settled the terms of pacification, whence the peace derived the name of the "Ladies' peace." Louisa died 1571, delivering Francis from a counsellor whose passions had frequently endangered the kingdom, which her wisdom and magnanimity had contributed to protect. Mindful of her counsel, he completed his favourite project, of annexing the duchy of Brittany to the crown.

FRANCIS I., King of France, surnamed "The Great, and the restorer of learning. He was the only son of Charles duke of Orleans, constable of Angouleme, and Louisa of Savoy, and born at Cognax, September 12, 1494. He was presumptive heir to the crown, in the reign of Louis XII., who married him to his eldest daughter. At the death of the king he succeeded to the throne on Jan. 1, 1515, being then in his 21st year, of a martial figure, expert in warlike exercise, brave, and impatient to distinguish himself. Immediately after his coronation, he took the title of duke of Milan, and put himself at the head of a powerful army to assert his right to that duchy. The Swiss, who were allies to Francis Sforza the duke, opposed the king and attacked him near Marignano but they were cut to pieces in a sanguinary contest, and about 15,000 left dead on the field. The famous Trivulzio, who had been engaged in eighteen battles, called this "The battle of the giants," and the others, "Children's play." It was on this occasion, that the king was knighted by the famous Bayard. By this victory at Marignano, Francis I., became master of the Milanese, which so alarmed pope Leo X. that he had a conference with the king at Bologna, obtained from him the abolition of the pragmatic sanction, and settled the concordat which was confirmed in the year following, in the Lateran council. From that time the kings of France had the appointment to consistorial benefices, and the pope received one year's income

upon every change. The ambition of Francis led him to be a competitor for the Imperial crown, left vacant by the death of Maximilian in 1519; but the superior interest of Charles V. carried it against him; and the rivalry between these young and powerful monarchs kindled a long war, which proved fatal to all Europe. The French, commanded by Andrew de Foix, conquered Navarre in 1520, but very soon lost it again. They drove the English and Imperialists from Picardy, took Hesdin, Fontarabia, and several other places; but lost Milan and Tournay in 1521. The following year, Odet de Foix, viscount of Lautrec, was defeated at the bloody battle of Bicoque, which was followed by the loss of Cremona, Genoa, and a great part of Italy. Nor did their misfortunes end here. The constable of Bourbon, persecuted by the duchess of Angoulême, joined the emperor 1523, and being appointed commander of his forces in 1534, defeated admiral Bonivet's rear at the retreat of Rebec, and retook all the Milanese. He afterwards entered Provence with a powerful army, but was obliged to raise the siege of Marseilles, and retired with loss. Francis I., however, went into Italy, retook Milan, and was going to besiege Pavia; but, having imprudently detached part of his troops to send them to Naples, he was defeated by the constable de Bourbon in a bloody battle before Pavia. At this battle, fought on February 24, 1525, Francis, after displaying great personal valour, was compelled to surrender himself prisoner. The flower of his troops, and many officers of high rank and merit fell in the field, and such was the extent of the disaster, that he wrote this short billet to his mother, "Madam, all is lost but our honour!" Francis was conducted as a prisoner to Madrid, and restored the following year, after the treaty which was concluded in that city, January 14, 1526. He was exchanged for his two sons, in a boat in the midst of the stream which separates France from Spain, and instantly, upon touching his own shore, he mounted a Turkish horse, and waving his hand over his head, cried, "I am yet a king." He then rode full speed to St. John de Luz, and thence to Bayonne. The treaty which had been extorted by force, was not fulfilled; the emperor had insisted on the duchy of Burgundy, but the king declared, that he had no power to give up any province of his kingdom. Upon this the war recommenced immediately. Francis I., sent forces into Italy, under the command of Lautrec, who, at first gained considerable advantages, but afterwards perished with his army, by the plague. The defection of Doria completed the ruin of the French affairs in Italy. At length the peace of Cambray, in 1529, gave a temporary respite to the hostilities of the two rivals. By this treaty, Francis engaged to marry Eleanor of Austria, the emperor's sister; and his two sons, who had been

given up as hostages, were ransomed at the king's return, for two millions in gold. In 1535, the peace was interrupted, and hostilities again commenced. Francis took Savoy, expelled the emperor from Provence, in 1536, entered into an alliance with Soliman II. emperor of the Turks; took Hesdin and several other places in 1537, and made a truce of ten years with Charles V. at Nice, 1538, which did not however long continue. The people of Ghent had rebelled against the emperor; on which he requested permission to pass through France to punish them. The request was granted on condition of conferring the investiture of the duchy of Milan upon the king's second son, the duke of Orleans. The emperor however, after being received in France with the highest honours, in 1539, was no sooner arrived into Flanders than he refused to keep his promise. This broke the truce; the war was renewed, and carried on with various success on both sides. The king's troops entered Italy, Rousillon and Luxemburgh. Francis of Bourbon, comte d'Enghien, won the battle of Cerizoles in 1544, and took Montferrat. Francis I., gained over to his side Barbarossa, and Gustavus Vasa, king of Sweden; while, on the other hand, Henry VIII., of England, espoused the interests of Charles V., and took Boulogne in 1544. A peace was at last concluded with the emperor at Cressy. September 18, 1544, and with Henry VIII., June 7, 1546. A secret disease, the fruit of his licentious amours, had now been long preying upon the constitution of Francis, under which he sunk, March 31st, 1547, in his fifty-third year, at a time when he had begun to attend more seriously to his affairs, and by economy had brought his finances into a good condition. When dying, he particularly requested his son to diminish the taxes which he had been obliged to levy for defraying the expences of the war; and put it in his power to do so, for he left 400,000 crowns of gold in his coffers, with a quarter of his revenues which was then due. He left two sons and four daughters by his first consort, Claude of France. By his second queen, Eleanor, he had no issue.

The personal qualities of Francis were such as threw a kind of lustre round his character, especially contrasted with the less generous nature of his great rival, yet the circumstance of that constant rivalry with a superior in power and fortune, was the source of many meannesses in his conduct, which injured the reputation he might otherwise have acquired. His political capacity does not seem to have been of the superior order, and his numerous foibles subjected him to the constant influence of mistresses and favourites. His favourite mistress, the countess d'Estampes, enjoyed her power as publicly as any later possessor of that important post.

The encouragement, however, which Francis gave to litera-

ture in his kingdom, conferred the greatest honour on his memory. The revival of polite literature in Europe was chiefly owing to his care ; he patronized the learned, founded the royal college at Paris, furnished a library at Fontainbleau at a great expence, and built several palaces, which he ornamented with pictures, statues, and costly furniture. Upon the whole, it will be admitted, that few sovereigns of his country have made a more distinguished figure in the pages of history. He is the founder of the house of Valois, that being his title when he assumed the crown.

WILLIAM DU BELLAY, of Langei, a Frenchman of eminence. Francis I. employed him in his negociations with the German protestants ; and he displayed great art in excusing to them the severities exercised against the French reformers. He himself seems to have been disinclined to persecution, for he long procured the suspension of the cruel edict against the protestants of Cabrieres and Merindol. He was made governor of Turin in 1537, and soon after, viceroy of Piedmont. Returning from that country in winter, in order to convey some important intelligence to the court of France, he was taken ill on the road, and died at St. Saphorin, between Lyons and Roane, in January, 1543. William du Bellay was a man of learning, and wrote several works, one of which was a " History of his own times," composed first in Latin, and translated by him into French. It was divided into *ogdoades*, or books of eight chapters each ; but of these only a few are preserved in the works of his brother Martin du Bellay. They are written in a simple and lively manner, but are somewhat partial in favour of Francis I. He was one of the first French writers who doubted of the miraculous facts recorded by Joan of Arc.

JOHN DU BELLAY, cardinal, and younger brother of William du Bellay, was born in 1492. Francis I. employed him in a number of embassies, and rewarded him with some of the most considerable ecclesiastical preferments in France. He was bishop of Paris, when he was employed by his master to use all endeavours for procuring an accommodation between Henry VIII. of England, and the see of Rome. For this purpose he paid a visit to Henry, and thence went to the pope, from whom he obtained the delay required by Henry for defending his cause by procuration. But a courier from Henry not arriving on the day appointed, the pope, contrary to the strong remonstrances of Bellay, proceeded to the denunciation of those ecclesiastical censures, which occasioned the final separation of England from the Roman communion. Bellay continued at Rome, and in 1535, was made a cardinal by Paul III. On obtaining intelligence of the hostile designs of Charles V., he hastened back to France ; and when that monarch invaded Provence, in 1536, Bellay was left by Francis as his lieutenant

in Paris, on which occasion he displayed as much military vigour as civil prudence; and put the metropolis and the principal places in Picardy and Champagne, in a formidable state of defence. He continued in high consideration during the life of Francis, but after the death of that king he lost his credit, chiefly through the intrigues of the cardinal of Lorraine. He retired to Rome, and resigning his promotions in France, was made bishop of Ostia. So much was he esteemed by his brother cardinals, that there were thoughts of raising him to the pontificate, when he died in 1560, at Rome, aged sixty-eight.

The cardinal du Bellay was not only highly eminent as a statesman, but held a distinguished rank among the patrons and friends of literature. By his influence, and that of Bardœus, Francis was induced to found the royal college in 1529. He himself wrote elegantly, both in his own language and in Latin. In the former, he has left some harangues and an apology for Francis I. In the latter, he wrote three books of poems, consisting of elegies, odes, and epigrams, printed by R. Stephens in 1546. These have been praised by de Thou and Sainte Marthe, as pieces which would have conferred honour on a poet by profession.

MARTIN DU BELLAY, another brother, also served Francis, both in a military and civil capacity, and rose high in his favour. He wrote Historical Memoirs from 1513 to 1543, published with those of his brother.

MARGARET of VALOIS, queen of Navarre, sister to Francis I. king of France, was born at Angouleme in 1492. She was brought up at the court of Lewis XII., and married the duke of Alençon in 1509, by whom she had Joan, mother of Henry IV. She paid particular attention to the encouragement of commerce, of agriculture, and of the arts, among her subjects. Her partiality for the protestants was so great, that she wrote the "Mirror of a Sinful Soul." She underwent some ill treatment from her husband, on account of her attachment to the new opinions, and would have experienced more, had not her brother interposed. His affection for her continued, even after he had himself become a violent persecutor of the reformed in France; it is true, she never threw off the exterior profession of the Catholic religion, and became more assiduous in her compliance with its ceremonial as she advanced in years. It is even supposed that she finally returned to the faith in which she had been educated. A singular anecdote is related of her, which displays more curiosity than philosophy,—that, although much afraid of death, she once sat by the bed-side of one of her bed-chamber ladies who was dying, in order to watch whether she could perceive the soul depart from the body in the form of a puff of wind or vapour. She died in 1549, aged 57, of a catarrh, which, it is said, she caught in

making observations on a comet. She wrote *Treptameron*, after the manner of Boccace, a work which, though in a pleasing style, is dangerous, from its licentious and indelicate expressions. She wrote also poetical pieces, called *les Marguerites de la Marguerite des Princesses*, &c.

COUNT SEBASTIAN MONTECUCULI, an Italian gentleman, who was introduced at the French court, and became cup-bearer to the dauphin Francis, son of Francis I. He was accused of having poisoned the young prince of Valence; and being put to the torture, confessed that he was hired to do the deed by the partisans of Charles V. The friends of the emperor, however, fully refuted the abominable charge, and threw it back upon Catherine de Medicis, wife of Henry II. brother to the dauphin. This circumstance occurred in 1536.

JAMES DE BEAUNE, baron of Samblancai. He was descended from an ancient family originally from Tours, and was the son of John de Beaune, silversmith to Lewis XI. and Charles VIII. Francis I. entrusted to him the care of the royal treasury on the death of Robert. He pleased the king so well that Francis usually called James his father, and expressed for him the greatest esteem. He raised a great fortune, and yet preserved the favour both of sovereign and people, till the expedition of Lautrec into Italy, in 1541, for the defence of the Milanese. This general, aware of the profusion of the court, and the little reliance to be placed on its promises, would not depart to take the command, till he had been positively assured that 300,000 crowns were in readiness to be immediately forwarded for the pay of his troops. The sum, however, did not arrive; and for want of it, the Swiss mercenaries quitted him, and he was in the end totally driven out of the country. His complaints on his return caused Samblancai to be sent for; who confessed to the king, that the queen mother, Louisa duchess of Angouleme, on the very day that the money was prepared for the Milanese, had herself come to the treasury, and demanded it as arrears due upon her pensions and jointures, adding menaces of ruining him should he refuse compliance. The duchess, on being interrogated, acknowledged the receipt of the money, but denied that she knew of its previous destination. Samblancai repeated his assertions, on which Louisa, in great rage, gave him the lie, and required satisfaction for the affront; sensible, however, that her receipts would be produced in justification of the superintendant, she employed one of her women, who was beloved by Gentil, secretary to Samblancai, to persuade him to purloin these vouchers; and when possessed of them, she never ceased urging her son to the prosecution of this unfortunate man. The king accordingly had him arrested, and appointed commissioners to try him

for speculation, of which, after a long enquiry, he was found guilty in 1527, and condemned to be hanged. The venerable victim to female vengeance and avarice was brought to the gibbet, at the foot of which he long waited in hopes of pardon, but in vain. At length exclaiming that he now saw the difference between serving God and the king, he underwent his fate with firmness. The nation was convinced of his innocence, and some years afterwards his memory was restored to its honour. The traitor Gentil was hanged for another crime, pitied by none who remembered this transaction.

ANNE DE MONTMORENCI, premier baron, peer, marshal, grand-master, and constable of France, was born in 1493, and was second son of William lord of Montmorenci, representative of one of the most illustrious families in the kingdom. He received his female christian name from his godmother Anne of Brittany, queen of France. He was brought up at the court of Francis I., and was present at the battle of Marignano in 1515. He was one of the train of that king at the celebrated interview with Henry VIII., before Guines and Ardres, and was sent afterwards to England to oppose the machinations of Charles V. In 1521, he defended the city of Mezieres against the emperor, and obliged the count of Nassau to raise the siege. In 1522, he was made marshal of France; and in 1525, followed king Francis I. into Italy. He was taken with that prince at the battle of Pavia, which was fought contrary to his advice. The important services he afterwards rendered the state were rewarded by the sword of constable of France, with which he was presented by the king, Feb. 10, 1538. He afterwards underwent various revolutions of fortune both at court and in the field. At last being wounded at the battle of St. Denis, which he gained on Nov. 10, 1567, he died of his wounds two days after, aged 74. A cordelier offering to prepare him for death, when he was covered with blood and wounds, after the battle of St. Denis, he replied in a firm and steady voice, "Do you think that a man who has lived near 80 years with honour, has not learnt to die for a quarter of an hour." The constable Montmorenci ranks among the illustrious men of his age, though his great qualities were balanced by many defects. In temper he was harsh, austere, and dictatorial, obstinate in his opinions, and impatient of contradiction. He was accounted exceedingly pious, but his religion was much more that of a soldier than of a christian. Brantome gives the following lively picture of it. "He never failed every morning to say his paternosters, whether he staid at home or mounted on horseback; but it was a saying in the army, 'take care of the paternosters of monsieur the constable;' for his way was, while reciting or muttering them, as any disorders or irregularities came in his view, to cry, 'take me

up such a man; tie that other to a tree; pass him through the pikes instantly, or shoot before my face; cut me in pieces those scoundrels who hold out that steeple against the king; burn this village; set fire to the country for a quarter of a league round,' and all this without any intermission of his pater noster till he had finished them, as he would have thought it a great sin to put them off for another hour, so tender was his conscience." This scrupulous devotion, and his intolerant zeal against heresy, have however, given him the epithet of a christian hero; and he prided himself in nothing more than in being the first christian baron of Europe. His great political maxim was, "one faith, one law, one king;" and he steadily supported the royal authority, amid all the storms and vicissitudes of faction. As a general he had little success, yet he maintained the character of a great commander, which he deserved by a long series of useful and active services.

GABRIELLE DE BOURBON, daughter of count de Montpensier, was married, in 1485, to la Tremouille, who was killed at the battle of Marignano, 1515, and she died in 1560. Some published treatises remain as proofs of her great piety and devotion.

CLAUDE D'ANNEBAUT, of an ancient Norman family, was taken prisoner at the battle of Pavia. He was afterwards admiral and marshal in France, and died 1552.

ANTHONY DE MONTPEZAT, a Frenchman, taken prisoner at the battle of Pavia. His attention to Francis I., in his captivity, raised him to the rank of marshal of France. He died 1544.

FRANCIS of Bourbon, was taken prisoner at Pavia, with Francis I., but escaped. He died 1545, aged 55.

LAZARUS BAIF, a native of Pins, near la Keche, was employed by Francis I., as ambassador to Venice, &c. He wrote some incoherent treatises, *de re navali*—*de re vestiaria*; and died in 1545.

LOUDART du BIEZ, a native of Artois, who served under Francis I. His great bravery in the field of battle recommended him to the public favour. After being disgraced for surrendering Boulogne, he was restored to his rank, and died 1553.

PAUL DE LA BARTHE, lord of Thermes, of Conserans, served under Francis I. and his two successors. The victory of Cerizoles, in 1544, was attributed to his valour, and he acquired fresh glory at Saluces and Ravel. He afterwards passed into Scotland, to invade the English territories, and in 1551, was sent as ambassador to Rome, and headed the French forces in Italy. His capture of Dunkirk, and of St. Vernox, was followed by his defeat at Gravelines, in which he was taken prisoner. He died at Paris, 1562, aged 80.

PHILIP DE VILLIERS, de l' Isle Adam, a descendant of an ancient French family, was born in 1464, and erected grand master of the order of St. John of Jerusalem, in 1521. In the year after his election, the island of Rhodes, where he resided, was invaded by 200,000 Turks, against whom he defended it with such vigour, that sultan Soliman came in person to superintend the attack; and after a siege of six months, in which the Turks are said to have lost 100,000 men, he found it necessary to surrender it. Soliman treated him with great respect, declaring to one of his officers, that it was not without regret he obliged this christian to leave his house at his age. Abandoning Rhodes in 1523, with fifty vessels, his remaining knights, and about 4000 of the inhabitants, he arrived at Rome during the papacy of Clement VII., who assigned to him for a present residence the town of Viterbo. In 1527, the emperor Charles V., offered the island of Malta, which in a general chapter it was determined to accept. He then went to Syracuse, and in 1530 received the donation by letters-patent of Malta, Gozo, and Tripoli in Barbary. In this year he fortified Malta; and from that period, the knights of St. John, assumed the title of the knights of Malta. After a life distinguished by piety, courage, and prudence, he died in 1534, age 70. Upon his tomb was inscribed this appropriate eulogy: "here reposes virtue, victorious over fortune."

JOHN D' ESTREES, grand master of the artillery of France, was born in 1486, of a respectable and ancient family. He first became page to Anne, queen of Brittany, and afterwards was employed by Francis I., and Henry II. He was a great improver of the French artillery. On the taking of Calais in 1558, and on several other occasions he gave signal proofs of skill and courage. It is said he was the first gentleman of Picardy who sanctioned the reformed religion. Brantome, in his *Capitaines Francois*, says, "that M. d' Estrees was one of the worthy men of his rank; without offence to others, and the most intrepid in trenches and batteries; for he went to them holding up his head, as if it had been to a hunting party in the fields, and the greater part of the time he went on horseback, mounted on a great German hack, above twenty years old, and as intrepid as his master; for as to carronades and arquebusades that were fired in the trench, neither the one nor the other ever lowered their heads for them; and he showed himself half the body high above the trench, for he was tall and conspicuous as well as his horse. He was the ablest man in the world in knowing the fittest spots for erecting a local battery, and in directing it best, accordingly. He was one of the confidants that Mons. de Guise wished to have about him for making conquests and taking towns, as he did at Calais. He was he who the first provided us with those fine founderies."

artillery which we make use of to this day, and even of our cannon, which do not fear being fired a hundred times one after the other, as I may say, without bursting, without splitting, without breaking, as he proved in one before the king, when the first essay was made; but we do not choose to cram them in this manner, for we spare goodness as much as we can. Before this mode of casting, our cannon were not near so good, but a hundred times more fragile, and requiring to be very often refreshed with vinegar, which occasioned much more trouble. He was of a very large person, a fine and venerable old man, with a beard that reached down very low, and seemed to have been his old comrade in war in the days of yore, which he had all along made his profession, and where he learned to be somewhat cruel." Estrees died in 1567, at the age of eighty-one.

DIANA DE POICTIERS, Duchesse de Valentinois, born about 1496, and died 1566, so that she must have been at least forty years of age, when Henry II., at the age of eighteen, became so deeply attached to her; and though near sixty at the death of this prince, she had always maintained her ascendancy over him. She married, in 1541, Lewis de Breze, at that time grand marshal of Normandy; and married her daughters very advantageously, the second to the prince de Sandan. In 1549, she was made duchess de Valentinois. In 1552 she nursed the queen in a dangerous illness, notwithstanding she did not love her. She preferred the interest of the state to the aggrandizement of her family, and she loved the glory of her king. Her charities were immense; and every man distinguished for genius was sure of her support. Yet, towards the end of the reign of Henry, she did not make so good use of her power, for she persuaded him to break the truce with Spain, which was the source of many evils to France. She had done this at the instigation of the cardinal of Lorraine, who, with the rest of the Guises no sooner saw the event, than they leagued with the queen Catharine de Medicis, to ruin Diana, if she would consent to the marriage of her niece, Mary, queen of Scots, to the dauphin. This was done, and the duchess remained without support; but she lost not her firmness; and on the return of the king, he promised to inform her of all the plots of her enemies. But he died of a wound received in a tournament, 1558, when he wore her colours, black and white, for it was then the custom for widows always to remain in mourning. Catharine sent her an order to deliver up the royal jewels, and retire to one of her castles. "Is the king dead?" said she. "No, madam, but he cannot live till night." "Well then," said she, "I have as yet no master. And when he shall be no more I fear them not. Should I be so unfortunate as to survive him for any length of

time, I shall be too wretched to be sensible of their malice." Catharine, however, was persuaded not to persecute the duchess, who in gratitude made her a present of a superb mansion, situated among the lands belonging to the queen's dowry; and Catharine, in return, gave her another. Diana retired to Anet, but was recalled, in 1561, by Catharine, to detach the constable from his nephews, the Chatillons; which service she performed, as she had the greatest influence over his mind. She was sixty years old at the time of her death. She was tall, had very black curling hair, and a white skin, beautiful teeth, a fine form, and a noble mien.

"Six months before her death," says Brantome, "I saw her so handsome, that no heart of adamant would have been insensible of her charms, though she had some time before broke one of her legs upon the paved stones of Orleans. She had been riding on horseback, and kept her seat as dextrously and well as she had ever done. One would have expected, that the pain of such an accident, would have made some alteration at least in her lovely face: but this was not the case; she was as beautiful, graceful, and handsome, in every respect, as she had always been." She was the only mistress, I believe, whose medal was struck. "M. Pierre," says l'Etoile, "sent me the model of the duchess de Valentinois, struck in copper; on one side is her effigy, with this inscription, *Diana, Dux Valentinorum clarissima*; and on the reverse, *Omnium Victorum vici*, I have conquered the conqueror of all. I believe it was the city of Lyons, where this duchess was much beloved, that caused this medal to be struck, and that the inscription applied to Henry II., who had another medal struck in 1552, where she is represented under the figure of Diana, with these words, *Nomen ad Astra*. The Henry and Diana with crescents, that is to say, the H.'s and D.'s, which were cyphered in the Louvre, are still greater proofs of the passion of this prince." She told Henry II., who wished to acknowledge a daughter he had by her, "I was born of a family, the old counts of Poitiers, which entitled me to have had legitimate children by you; I have been your mistress, because I loved you; but I will not suffer any arrêt to declare me so." She was fond of exercise, and enjoyed uninterrupted health.

ANTHONY DUPRAT, an eminent French statesman, and cardinal, descended of a noble family of Issoires, in Auvergne. He became president of the parliament of Paris, and chancellor of France, in which situations he increased the public burthens, and advised Francis I. to settle the concordat, by which the pope bestowed on the king the nomination to bishoprics, while the latter granted to his holiness the annats of the great benefices. Duprat, on entering into orders, rose to the archbishopric of Sens, and the rank of cardinal. It is asserted, that

the fortune and fame of Duprat, was occasioned by a singular and daring adventure. Observing that his pupil, the count de Angouleme, was affected with the charms of Mary, sister of Henry VIII., king of England, the young and beautiful wife of the infirm Louis XII.; and discovering that the queen had made an appointment with the young prince, who approached her during the night, by a back staircase; just at the moment he was entering Mary's apartment, he was suddenly seized by a stout man, who carried him off confounded and speechless. This man was Duprat, who immediately made himself known to the prince. "What!" said he sharply, "You want to give yourself a master! and you are going to sacrifice a throne to the pleasure of a moment!" The count received the lesson in good temper; and presently after, on coming to the throne, gave Duprat proofs of his gratitude. Duprat died July 9, 1535, corroded by remorse, and consumed by diseases. In all he did, he sought his own interests, to them he sacrificed all other things. He severed the interests of the king from the welfare of the public, and promoted animosities between the council and the king. His exit excited no regret from his slavish adherents. He built, at the Hotel Dieu of Paris, the hall still called the Legate's Hall. "It would have been much larger," said the king, "if it could contain all the poor he has made."

BURGUNDY.

CHARLES, duke of Burgundy, surnamed the Bold and the Rash, the son of Philip the Good, duke of Burgundy, by Isabella of Portugal, was born at Dijon in 1433. The people of Liege having revolted, Charles marched an army against them, and severely chastised the town of Dinant, putting to death all the adult males, after plundering and burning the place. In 1467, by the death of his father, he succeeded to the dukedom, at that time comprising all the rich and populous provinces of the Netherlands, as well as Burgundy proper. He was therefore one of the most powerful princes of the age; and might have lived in honour and prosperity, had he not been hurried by ambition, and the natural violence of his temper, to dangerous and unjust attacks on his neighbours. His rival Lewis XI., who was of a very different disposition, was continually intriguing against him, and taking advantage of his mistakes. At first, however, success attended most of the enterprises of Charles. In a second revolt of the Liegeois he gave them an entire defeat at St. Tron, and reduced them to a state of complete humiliation. This, however, did not prevent them from meditating a new rebellion, to which they were secretly solicited by Lewis. That prince, politic and suspicious as he

was, thinking his plans undiscovered, consented to an interview with Charles at Peronne, a town belonging to the latter. But Charles, who had detected his correspondence with the Liegeois, detained him as a prisoner, and not only obliged him to renounce all treaties with them, and agree to such terms of peace as he dictated, but caused him to join in a campaign against Liege, and to witness the utter ruin of that city. Lewis, on regaining his liberty, renewed the war with Charles, and took from him Amiens and St. Quentin; and there was no kind of ill office which these two neighbours did not practise against each other, either openly or secretly. The constable St. Pol, who acted a double part between the two, and inflamed their mutual enmity, fell at length a sacrifice to the suspicions of both. When openly attacked by Lewis, he took refuge with the duke of Burgundy, trusting to a safe conduct sent him by that prince; but a bargain was already made, by which the duke was to give up the constable for the towns of Ham, Bohain, and St. Quentin; and Charles did not scruple for such an advantage to violate his faith, and fix a perpetual stain on his memory. He further augmented his territories by seizing the duchy of Guelderland, and the county of Zutphen; and extending his ambitious views into Germany, he laid siege to Nays on the Rhine, which the troops of the empire at length obliged him to raise. For the purpose of joining Burgundy to the Low Countries, he projected an invasion of Lorraine, which gave occasion to a league against him between the dukes of Lorraine and Austria, and the Swiss, that ended in his destruction. Switzerland was at that time so poor, that its deputies represented to Charles, that all he could conquer from them would not be worth the spurs and bits of his cavalry. In 1476, however, leaving Lorraine, where he had reduced Nanci and other places, Charles laid siege to Grandson, a town which the Swiss had taken in Pais de Vaud, and obliged it to surrender at discretion. He cruelly put to death the whole of the garrison, almost eight hundred men; and then, with a well appointed army, proceeded against the Swiss, who had assembled in no great numbers at the entrance of their mountains. His vanguard, moving to attack, was suddenly seized with a panic, and by retreating occasioned the rout of the whole army, with the loss of all the artillery, and camp equipage. Such was the simplicity of the Swiss, that they had no idea of the value of the booty they acquired. Pieces of silver plate were sold by the captors for pewter; and the duke's great diamond, one of the finest in Christendom, was offered to a priest for a florin. To repair his loss, Charles speedily collected another powerful army, with which he engaged the Swiss and their German allies, near Morat, in the canton of Berne. He was again signally defeated. This event, one of the most illustrious in the history of Switzerland, was commemorated by

a charnel-house at Morat, in which the bones of the slain were deposited, with an inscription importing that Charles the Bold, Duke of Burgundy, having invaded the country with a mighty force, left behind him this monument of his exploits. The effect of these disasters on his spirits was such, that he passed some weeks in a sullen retiremer . The duke of Lorraine embraced the opportunity of recovering several places; and at length took the capital, Nanci. This roused Charles from his lethargy; he assembled his troops, and laid siege to Nanci in the midst of winter. The duke of Lorraine, on the other hand, with his German auxiliaries, formed an army to protect it. Charles, whose force was inadequate to the attempt, and who was further weakened by the desertion of one of his confidential officers, the count Campobasso, a Neapolitan, was in vain advised to retire. He obstinately persisted in continuing before Nanci, where, on January 6, 1477, he was attacked by the duke of Lorraine, his troops defeated, and himself slain and stript on the field of battle. Such was the end of this turbulent and obstinate prince, whose whole career was spent in inflicting evils on his subjects and neighbours, which at length recoiled with double force on his own head. He was four times married, once to Margaret of York, sister to Edward IV., which united him in interest with that king and his house. He left by his last wife, a sole heiress, Mary of Burgundy, who, after having been addressed by a number of princes, at length conveyed her rich inheritance to the house of Austria, by her marriage with the archduke Maximilian.

MARGARET, of York, sister of Edward IV., married Charles duke of Burgundy. She opposed the elevation of Henry VII. to the throne of England.

SAPPHIRA, the wife of a rich merchant in Gueldres, equally distinguished for her beauty and her virtue. Rhinsauld, a German officer, and governor of the town of Gueldres, became enamoured of her; and not being able to secure her either by promises or presents, he imprisoned her husband, pretending that he kept up a traitorous correspondence with the enemies of the state. Sapphira yielded to the passion of the governor, to release her husband from chains; but private orders had already been given to put him to death. His unhappy widow, overwhelmed with grief, complained to Charles duke of Burgundy. He ordered Rhinsauld to marry her, and to make over to her all his possessions. As soon as the deed was signed, and the marriage over, Charles commanded him to be put to death. Thus the children of a wife whom he had seduced, and of a husband whom he had murdered, became lawful heirs to all his wealth.

S A V O Y.

AMADEUS IX., count of Savoy, was surnamed the "Happy," on account of his virtue and piety, his readiness to forgive those who offended, his love of justice, and his study to promote the welfare of his subjects. He succeeded Lewis in 1464, and though his bodily infirmities prevented his engaging in any great exploits, he acquired and maintained a very exemplary character. He was eminently distinguished by the benevolence of his disposition. Being once asked by a courtier whether he kept hounds? he pointed to a great number of poor people, who were seated at tables, eating and drinking, and replied, "Those are my hounds, with whom I go in chace of heaven!" When he was told that his alms would exhaust his revenues; "Take the collar of my order," he said, "sell it and relieve my people." He married Tolando of France, who concurred with him in all his good deeds. His death, in 1472, at the age of 37, and after a reign of seven years, was universally regretted.

S W I T Z E R L A N D.

ST. NICHOLAS DE FLUE, a very distinguished patriot of Switzerland, was born at Saxelen in 1417. Descended from an ancient family, he signalized himself in defence of his country, and particularly during the war which the Swiss supported against Sigismund archduke of Austria. He was no less remarkable for humanity and valour. To his countrymen, when they were preparing to pillage and burn the convent of St. Margaret, near Diessenhosen, he exclaimed, "If God grant you victory over your enemies, use it with moderation, and spare those edifices which are consecrated to him." This remonstrance was effectual, and preserved the convent from destruction. To the most excellent qualities of the heart and understanding, to great political sagacity, he added the exterior graces of figure, dignity of character, and the most winning affability. Raised by his countrymen to high employments in the state, he repeatedly declined the office of landamman from motives of delicacy, because he disapproved the principles of the governing party. At length, hurried away by his detestation of evil, and a zeal for monkish devotion, he quitted his family in the 50th year of his age, and retiring from the world in a fit of gloomy superstition, turned hermit. The place of his retreat was Ranft, a few miles from Saxelen, where he built an hermitage, and a small chapel, and practised all the severities required by that austere mode of life with the strictest observance. But though he withdrew from the world, the flame of patriot-

ism was not extinct, but he was the happy instrument of rescuing Switzerland from the impending horrors of civil discord. When a quarrel took place among the cantons, and the deputies assembled, in 1481, at Stantz, in order to compromise the difference, De Flue quitted his hermitage, and in the 64th year of his age, travelled during the night, and arrived at Stantz on the very morning when the deputies, having failed to terminate their dispute amicably, were preparing for their departure. He conjured them to remain; and, having by his mediation succeeded in composing the public dissensions, returned to his hermitage, where he died, in 1487, in the 70th year of his age, regretted and esteemed by all Switzerland. Such a general opinion of his extreme piety prevailed among his contemporaries, that the bigotry of those times ascribed to him an exemption from the common wants of human nature. The following epitaph was inscribed on his tomb: "Nicholas de Flue quitted his wife and children to go into the desert; he served God nineteen years and a half without taking any sustenance. He died in 1487."

ITALY.

BARTHOLOMEW COLLEONE, an Italian adventurer, was born of a noble family at Bergamo, in 1400. When young in years he escaped, by the contrivance of his mother, from the castle of Trezzo, where their cousins had confined them, who aimed at being sole lords of their seigniory, and who had murdered Bartholomew's father and uncle. He took refuge with the lord of Crema; and as the youth grew up, he became page to Arcello the tyrant, or lord, of Placentia, who instructed him in military tactics. He was distinguished as well for courage as for bodily strength and agility. When in complete armour, he could outrun the lightest footmen; and without arms he could overtake a horseman on the gallop. He preserved this extraordinary vigour to a great age. He first served under Braccio de Montone, and then entered into the service of Joan, queen of Naples, and that queen was greatly indebted to his valour for the recovery of her dominions. He commanded the Venetians in the war with Philip Visconti, duke of Milan. He rendered several important services to the republic, particularly in destroying the army of Nicholas Piccinino, which he effected by conveying a fleet into the lake of Garda, across the mountain of Torboli. On the concluding of peace, he was nobly recompensed, but quarrelling with the Venetian proveditor, he went over, in 1445, with a body of 1500 horse, to the party of Philip Visconti, and after his death continued to serve Francis Sforza, for whom he gained the

battle of Frascata, over the French. He again entered into the Venetian service, and again, upon a dispute, left it, and engaged with Sforza, now become their bitter enemy, and victory seemed to change sides as he did. The Venetians, at length, determined durably to fix him; and they made him *generalissimo*. During nearly twenty years, in which he held this high office, he was the terror of all the enemies of the Venetians. Many sovereigns and states made him the most magnificent offers to draw him over to their service, but in vain; the Venetians found means to secure his attachment by liberal emoluments, and every mark of esteem and confidence. Such was his reputation, that he was appointed commander-in-chief of a holy league against the Turks, for which Paul II. published a bull in 1468, but which was rendered abortive by the death of that pontiff. Colleone principally resided at the castle of Malpaga, in the territory of Bergamo, and no prince or person of eminence, who travelled in that part of the country, neglected to pay him a visit. He was a patron of literature, and loved to entertain men of learning, to whose disputes he listened with pleasure. He amassed vast wealth, the greatest part of which he left to public purposes, having no direct heirs, and being dissatisfied with his collateral relations. He died in 1475, at his castle of Malpaga; and the Venetians honoured his memory with an equestrian statue of gilt bronze, of excellent workmanship, erected in the square of St. John and St. Paul, and bearing this inscription: "Bartholomeo Coleono Bergomensis, ob militare imperium optime gestum. Senatus consultus Joanne Mauro et Marino Venerio curatoribus, A. S. 1495." It is said that Colleone left as his dying advice to the Venetians, that they should never entrust so much power to another general, which they carefully observed. After his death 4000 of his soldiers refused to obey any other commander, and served for fifteen years without a leader, practising the discipline he taught them.

RENATUS ACCIAIOLI, descended from a noble family of Florence, atchieved the conquest of Athens, Corinth, and a part of Bœotia. Having no male issue by Eubois, his wife, he bequeathed Athens to the Venetians, Corinth to Theodosius Palæologus, who had married his eldest daughter, and he gave Bœotia to Anthony, his natural son, who also made himself master of Athens; but it was taken from his successors in 1455, by Mahomet II.

FRANCIS SFORZA, the son of James Sforza, by Lucia, Trezana, was born in 1401, and trained up by his father to the profession of arms. At the age of twenty-three he defeated the troops of Braccio, who disputed with him the passage of the Aterno. In this action his father was drowned, and Francis, though illegitimate, succeeded him. He fought

successfully against the Spaniards, and contributed a great deal both towards raising the siege of Naples, and to the victory which was gained over the troops of Braccio near Aquila, in 1425, where that general was killed. After the death of queen Joan, in 1435, he espoused the interests of the duke of Anjou, to whom she had left her crown, and by his courage and abilities ably supported that unfortunate prince. He made himself master of several places in Ancona, from which he was driven by pope Eugenius IV., who defeated and excommunicated him; but he soon re-established his affairs by a victory. His reputation was now so great, that the pope, the Venetians, and the Florentines, chose him for their general against the duke of Milan. Sforza had already conducted Venetian armies against that prince, though he had espoused his daughter. The duke dying in 1447, the inhabitants of Milan invited Sforza, his son-in-law, to lead them against that duke. But, after some exertions in their favour, he turned his arms against themselves, laid siege to Milan, and obliged them to receive him as duke, notwithstanding the rights of Charles, duke of Orleans, the son of Valentine Milan. In 1464, Lewis XI., who hated Orleans, gave up to Sforza the rights which the crown of France had over Genoa, and even put into his hands Savona, a town belonging to that republic. The duke of Milan soon after made himself master of Genoa. He died in 1466, with the reputation of a man who was willing to sell his blood to the best purchaser, and who was not too scrupulous an observer of his word. His second wife was Blanche Maria, natural daughter of Philip Marie, duke of Milan. She bore him Galeas Marie, and Ludovic Marie, dukes of Milan; Philip Marie, count of Pavia, Sforza Marie, duke of Bari, Ascanius Marie, bishop of Pavia and Cremona, and a cardinal. He was taken prisoner by the troops of Lewis XII., and confined for some time in the tower of Bourges. He was a cunning man, and deceived cardinal d'Amboise when that prelate aspired at the papacy. His daughters were Hippolyta, married to Alphonso, king of Arragon, afterwards king of Naples, and Elizabeth, married to William, marquis of Montferrat. He had also several natural children.

GALEAS MARIE SFORZA, son of Francis, succeeded his father as duke of Milan; but his debaucheries caused the people to revolt, and he was assassinated ten years after, in 1476. His son, John Galeas Marie, was for a little time under the guardianship of his mother, but the government was seized by his uncle, Ludovic Marie, a monster of iniquity; who, by slow poison, cut him off in 1494.

ISABELLA of ARRAGON, daughter of Alphonso, duke of Calabria, the son of Ferdinand, king of Naples. In 1489 she was married to John Galeazzo Sforza, then but young,

under the guardianship of his uncle, Lewis Sforza, who on seeing Isabella conceived a passion for her. The lovers having been married only by proxy, Lewis contrived to keep them asunder, and declared his passion to Isabella, but was repulsed by her, and she exhorted her husband to shake off his uncle's yoke. Lewis's love turned into hatred, and he married Alphonsina, daughter to the duke of Ferrara, a woman of an ambitious and intriguing spirit, and by their contrivance John Galeazzo was poisoned. Lewis then assumed the sovereign power, and Isabella fled for refuge to Naples, which was soon after taken by the French, and she had to lament the loss of all her family. She then retired to a small town in the kingdom of Naples, which had been assigned her for a dower, and died in 1524. She left a daughter, who married Sigismund, king of Poland.

CATHERINE SFORZA, natural daughter of Galeas Marie, was a celebrated heroine. She married Riario, prince of Forli, who was assassinated by Francis Ursus, who had revolted against her husband. Falling with her children into the hands of the enemy, she escaped to Rimini, still attached to her person, and defended it with such bravery against her enemies, who threatened to put to death her children if she did not surrender, that at last she restored herself to sovereign power. She afterwards married John de Medicis, and again in 1500, defended Forli against the duke of Valentinois. When obliged to surrender, she was confined in the castle of St. Angelo, but soon after was liberated. She died soon after.

FRANCIS MINUTOLI, nephew to the bishop, did such signal services to the republic of Pisa, that he was admitted into the number of its noble families in the year 1496.

BONA, an Italian peasant, in the Valteline. While this young woman was tending her sheep, she was met by Peter Brunora, a Parmesan officer of note, who, remarking her vivacity and noble mien, took her with him as his mistress. He delighted to be accompanied by her to the chase, and all manly diversions. She went with him to serve the great Sforza against Alphonso, king of Naples, his first master. He afterwards entered again into the service of the latter; but, being one of those roving spirits by which the age of chivalry is characterized, he sought again to return to Sforza, was discovered in the attempt, and sent to prison. Resolute to deliver him, Bona engaged the princes of Italy, the king of France, the duke of Burgundy, and the Venetians, to give her letters to Alphonso, soliciting his freedom. At such solicitations he was obliged to grant him his liberty, which he not only obtained through the means of Bona, but the command of the Venetian troops, with 20,000 ducats.

Considering the obligations she had conferred upon him,

Brunora married her, and she ever afterwards combated with him. She learned the art of war to perfection, which appeared on many occasions, where she displayed equal valour and prudence. In fact, the Venetians confided jointly to this heroic pair the defence of Negropont against the Turks, who were kept quiet by the fame of their valour. On the death of Brunora, Bona, returning to Venice, died on the way, leaving two children, in 1466.

JANE HACHETTE, a heroine of Beauvais, in Picardy, who headed a body of women in an assault against the Bourguignons, who besieged her native place in 1472. They repulsed the enemy, took the colours from the hand of a soldier, who was about to plant them on the walls, and threw him headlong from it. In commemoration of this action, an annual procession takes place at Beauvais on the 10th of July, in which the women march at the head of the men.

AUNERY D'AMBOISE, brother to the cardinal, was famous for the naval victory which he obtained over the sultan of Egypt in 1510. He died in his 78th year, in 1512.

BERNARDO RUCELLAI, was born of a noble family at Florence, in 1449. At the age of seventeen he married Nannina, daughter of Piero, and sister of the illustrious Lorenzo de Medici, which gave him great influence, and raised him to the highest posts in the republic. In 1480 he was appointed to the office of gonfalonier of justice; and four years afterwards he went as ambassador to the state of Genoa. In 1494 he was deputed, in the same quality, to Ferdinand, king of Naples, and afterwards to Charles VII., king of France. With his public employments he joined that cultivation of polite literature, which was frequent among the Florentines in the age of the Medici. He was intimately acquainted with Marsiglio Ficino, of whose academy he was at first one of the chief ornaments, and afterwards the firmest support. After the death of Lorenzo he was the munificent patron and protector of the Platonic academy, for the use of which he erected a sumptuous edifice, with fine gardens and groves, furnished with monuments of antiquity, serving as well for ornament as instruction. In the revolutions which followed the subversion of the Medici interest, Rucellai incurred the charges of ambition and inconstancy, by favouring sometimes one party and sometimes another; but, according to Mr. Roscoe, his crime, in the eyes of the Florentine historians of the succeeding century, was "an ardent love of liberty, which he preferred to the claims of kindred, and the expectations of personal aggrandizement." On the accession of Leo X., he declined the office which his countrymen would have conferred upon him, of going as public orator to congratulate the pontiff, foreseeing, probably, in his elevation, the ruin of the liberties of Florence. He died in 1514, and was buried in the church of St.

Maria Novella, the front of which, begun by his father, was finished by him with great magnificence. His works are, 1. *De Urbe Romana*. 2. *De Bello Pisano*. 3. *De Bello Italico*. 4. *De Magistratibus Romanis*. 5. *Trionfo della Calunnia*. This last is a poem.

JAMES PAZZI, a banker of Florence. He headed the faction which opposed the Medici, and conspired to cut off the two brothers, Julian and Laurent, and to seize upon the sovereign power. The elevation of the host, in 1478, was the signal for this murderous action, and at the moment of this solemn ceremony, Julian was stabbed to the heart by a brother of Pazzi, but Laurent escaped with a slight wound. The popularity of the Medicis, and the atrocity of the deed, armed the people in their favour, and the conspirators were seized, and punished with death. The house of Pazzi was afterwards allied to the Medici's by marriage.

GIANFRANCESCO PICO, prince of Mirandola, nephew of Giovanni Pico, being son of his brother Galeotto, was born in 1470. He studied at Ferrara, and manifested an early attachment to literature. After his father's death, he succeeded to the sovereignty of Mirandola, an elevation which proved the source of many troubles. His brother Lodovico, who had married a daughter of general Trivulzio, was his rival, and, by the assistance of a third brother, he expelled Gianfrancesco in 1502. Pope Julius II. restored him in 1511, but he was again dethroned; and, on the 15th of October, 1533, Galeotto nephew of Lodovico, with a band of armed men, surprised Mirandola, and entering the chamber of Gianfrancesco, put him and one of his sons to death, and then imprisoned his wife and younger son. He was probably much better fitted for a private than a public station. In the midst of all the changes of fortune, religion and letters were his chief solace. He was in habits of correspondence with all the eminent literary characters of his time, many of whom held him in the highest estimation. He wrote many works, but that by which he is most celebrated is a life of his uncle, containing much curious information respecting that extraordinary man. He also composed a life and apology of the famous Savonarola.

ALBERTO PIO, prince of Carpi, son of Leonello, lord of Carpi, by a sister of the celebrated Giovanni Pico of Mirandola, was born about the year 1475, and first studied in the university of Ferrara, under Pomponazzo. He pursued his studies with great ardour at Carpi, whither he had invited several learned men, among whom he distinguished Aldo Manuzio as his particular instructor. After his father's death, he, with his brother Leonello, had a common dominion in the territories of Carpi, with Giberto and other sons of Marco, another branch of the same family. This divided authority produced dissensions, which, 1494 to 1500, occasioned a bloody

civil war. After a time Alberto connected himself with the French party, and in 1510 he visited the court of Lewis XII., and was dispatched by him on a mission to pope Julius II., and some circumstances now occurred which led him to believe that it was his interest to quit the French party, and to join that of the Imperial, the latter being the stronger in Italy, which he did not hesitate to say was the motive by which he was governed in his political alliances. He resided a long time at Rome as the emperor's ambassador at the papal court, and was singularly esteemed by Leo X., who conferred upon him several castles in Romagna. In the subsequent wars his principality was frequently taken by different parties, and Alberto was possessed and dispossessed of the sovereignty. He again adopted the French interest, which occasioned the final loss of Carpi, that was transferred by Charles V., to Alfonso, duke of Ferrara. He was at Rome during its sack in that year; and took refuge with Clement VII., in the castle of St. Angelo. Being afterwards delegated by the pontiff to Francis king of France, he was very handsomely received by that monarch, and died at his court in 1531, in the 56th year of his age. Notwithstanding the vicissitudes of his life, and his various political occupations, Alberto did not cease the cultivation of letters, he was a zealous adherent to the see of Rome, and gave all the opposition in his power to the doctrines of the reformers. At this time Erasmus made a considerable figure in the world, and Alberto spoke pretty freely of the tendency of his various publications, and what he said was reported with much aggravation to that celebrated man. In consequence he wrote, in October 1525, a letter to Alberto, acquainting him in a friendly manner with what he had heard, and subjoining a short defence of himself. To this Alberto replied in a long epistle, which, with Erasmus's letter, was afterwards published at Paris. This led to further discussion on both sides, and in one of his letters, Alberto launched out into examination of all the works and opinions of Erasmus, and of those of Luther, and the other innovators of the time. He died, while the work was printing, at Paris, but it appeared in the same year under the title of *Albertii Pii, &c. tres et viginti libri in locos lucubrationum variorum D. Erasmi Rotter.*" This work is highly commended by Tiraboschi, who says "it has none of the scholastic barbarism, but is written with erudition, force, and not without elegance." It should be observed, that he was supposed to have been assisted by Sepulveda, and other learned men whom he kept in his house. His works have been collected and published in folio at Paris, and also at Venice.

CÆSAR BORGIA, a man of distinguished eminence among the votaries of steady and remorseless ambition, was the second son of cardinal Roderigo, afterwards pope Alexander VI., by his mistress, the artful Vanozza. Being destined

for the church, he was, while a child, dignified with the archbishopric of Pamplona, and then sent to be educated at Pisa. Here he distinguished himself not only in the proper studies of the place, but in those martial and manly exercises which suited his active and enterprising disposition. His father being elevated to the papal chair, Cæsar was nominated to the archbishopric of Valentia, and in 1493 was made a cardinal. After Charles VIII. of France had entered Rome, and compelled the pope to a treaty, Cæsar accompanied the king and his army in the character of apostolical legate, but in reality as an hostage for the performance. During the march, he escaped in disguise, and returned to Rome, in consequence of which the pope broke the treaty, and the king was obliged to quit Italy.

Cæsar Borgia, had an elder brother, the duke of Gaudia, who not only stood in the way of his ambition, but also was his competitor in the love of a lady of quality. By some, this lady is represented as his own sister, Lucretia Borgia, who was likewise a great favourite with her father. Cæsar determined to free himself from this rival, and having been appointed legate a latere to the king of Naples, he took the opportunity, the night before he departed, to assassinate his brother. On that day, their mother Vanozzo had made a family festival, by way of taking leave of her son. The two brothers quitted her house together in the evening, and after riding some part of the way in company, the duke turned out of the way under pretext of an engagement of gallantry. He was never more seen alive; but his body was found some days afterwards in the Tiber, pierced with many wounds; and it was supposed that the cardinal Cæsar had way-laid him with some of his servants, and murdered him. He himself proceeded to Naples, before the duke was missed. Historians seem to agree in the fact of his guilt on this occasion, and they say that the pope in the course of his enquiries became convinced of it, and put a stop to all further examination. Yet it is but just to observe, that no proof ever appeared to fix it on the cardinal, and that the duke might have been killed by other hands in an elicit amour, in such a place as Rome then was. This happened in 1497.

After the accession of Lewis XII. to the French crown, pope Alexander entered into a negociation with him, the basis of which was, the promotion of his son. Lewis created him duke of Valentinois in Dauphiny, gave him a pension, and the command of some cavalry. In the following year, 1500, he espoused the daughter of a French peer. The pope now formed the design of reducing the territory of Romagna to the obedience of the church, from which it had been usurped by lords of particular places. His real purpose, however, was to form it into a principality for his son. The duke of Valentinois

came from France at the head of a body of lances, to which was added between 4 and 5000 Swiss, and began his campaign with taking Imala and Forli. He afterwards conquered Pesaria, Rimini, and Faena. At the latter place he took the young lord prisoner, and sent him to Rome, where he was put to death. In 1501, the pope granted him the title of duke of Romagna. He proceeded in this course of conquest, usurping upon the Florentine and other neighbouring powers, and seizing one place after another, without the least regard to justice, till the Italian powers confederated against him. This however, he at first defeated. Having invited three of the heads to Senigaglia, under the pretext of establishing peace, he caused them to be strangled. His detestable father co-operated with him in all his plans, and they alternately courted the powers of France and Spain, according as each appeared to have the greatest influence in the affairs of Italy.

He narrowly escaped dying by poison in 1503; for having concerted with his father a design of poisoning nine newly created cardinals at once, for the sake of possessing their effects, the poisoned wine, destined for the purpose, was by mistake brought to and drank by themselves.

The pope died of it; but Cæsar, by the vigour of his youth, and the force of antidotes, after many struggles, recovered. He only recovered to outlive his fortune and grandeur, to see himself depressed, and his enemies exalted; for he was soon after divested of all his acquisitions, and sent a prisoner to Spain, in order to free Italy from an incendiary, and the Italian princes from those dangers, which the turbulent spirit of Cæsar made them fear, even though he was unarmed. He escaped, however, and got to Navarre, to king John his brother-in-law, who was then at war with his subjects. Cæsar served as a volunteer, and was killed in 1507.

CHARLOTTE D'ALBRET, DUCHESS DE VALENTINOIS, sister of John d'Albret, king of Navarre, and wife of Cæsar Borgia, whose misfortunes she shared, without reproaching him with his vices. She was pious, sensible and witty, and had much genius for poetry. He died in 1514.

JOHN PETER SERBELLONE, was the father and uncle of several illustrious persons. He married in the year 1506, Elizabeth Rainoldi, a woman of a noble and ancient family in Milan, and aunt of John Baptist Rainoldi, president of the senate of that town. He had by that marriage five sons and two daughters; one of the two daughters was a nun; the other was married to the count de Macagno. Gabriel his eldest son, was a very great captain. The second, whose name was John Baptist, took orders, attached himself to the court of Rome, was made bishop of Cassano in Calabria, where he did not reside, because he was employed in several important intrigues at Rome, and was appointed by Pope Pius IV., gover-

nor of the castle of St. Angelo during his whole pontificate. The third son of Peter Serbellone was called Fabricius. The fourth son was called John Anthony, who was bishop of Foligni, and then of Novara, and the first cardinal whom pope Pius IV. made in the year 1560. He was governor of several towns in the ecclesiastical state, legate of Perugia and Romagna, bishop of Ostia and Velletri, and died dean of the sacred college in the year 1591. He was a cunning politician, who had a hand in the most secret negotiations of the court of Rome, under the popes Pius IV., Pius V., Gregory XIII., and Sixtus V. Being cousin to Pius IV., he easily obtained some very considerable privileges for the college of doctors at Milan. He found it more difficult to get them confirmed by Sixtus V., who had resolved to suppress them; but at last he carried his point, and even got those privileges enlarged. The last son concerned himself only with his domestic affairs. Our Serbellone had a sister called Cecilia, who was married in the year 1485, to Bernard de Medicis. From this marriage came six sons and seven daughters.

JOHN PAUL BAGLIONI, a native of Perugia, descended from a family of warriors, who had long held the regency of that city. He learned the art of war under Virgilio Orglioni, to whom he was very useful in his efforts to reinstate Peter de' Medici, at Florence. Baglioni having become almost sovereign at Perugia, was expelled from thence by Cæsar Borgia, but recovered his ground there after the death of pope Alexander VI. He then became general of the Florentines, and inflicted many evils on their enemies the Pisans. On some disagreement with them, he went over to the service of the Siennese, who made a present of him to pope Julius II. He served this pontiff under the duke of Urbino, and assisted in recovering Romagna from the Venetians. But upon the death of count Pitigliano, he engaged in the Venetian service and regained to the republic several places which the emperor had taken from it. In 1512 his troops were twice beaten; but he was enabled, by a reinforcement of Swiss to drive the French from the territories of Venice and Milan. Soon after his Venetian masters uniting with the French, Baglioni took Cremona and Lignago, but was repulsed at Vicenza. He defended Perugia against the general of the church, and assumed an unlimited power there; on which account pope Leo X., having enticed him to Rome, caused him to be beheaded in 1520. He left two sons, who followed his profession, Horace and Malatesta. Horace, a brutal and violent character, was constantly in the Florentine service, and acquired much renown at the taking of Salerno. He was killed at Naples in 1528. Malatesta served the Venetians with reputation under Livian. Assisted by the duke of Urbino, he drove his relation Gentilis Baglioni from Perugia. He afterwards served the Italian allies against the emperor;

astly defended Florence for a whole year when besieged by imperial arms, and did not surrender till reduced to the extremity. He died of a lingering disease in 1533.

LEONORA GONZAGA, daughter of Francis the se-marquis of Mantua, was united to the duke of Urbino, very early age. She has been no less celebrated for her qualifications, than for the conjugal attachment she showed towards her lord, whom pope Leo X. deposed in favour of his nephew Lorenzo de Medicis, but who after his death, had the dukedom restored. The mind of the duke of Urbino was not formed for the sustaining misfortune, and he would have sunk under its weight, but for the soothing influence of his wife, who at length inspired him with that firmness and resolution, which she in so eminent a degree possessed.

FRANCIS JAMES marquis de Marignan, of Milan, was rewarded for his valour by Francis Sforza, duke of Milan. Sforza persuaded him and another officer, to assassinate Visconti, a Frenchman of Milan. After the commission of this horrid crime, the duke took measures to destroy both the assassins, but the suspicion might never attach to him. One fell, but the other escaped, and was made governor of Musso, which he afterwards changed for the service of the emperor, and the command of Marignan, of which he assumed the title. He was successful in 1554, against the French troops under Strozzi, whom he defeated, and he took Sienna, where he permitted his troops to commit the most horrid cruelties. He died 1555, aged 60.

FRANCIS DE MEDICIS, on account of his bravery and knowledge in military affairs, was surnamed the Invincible. He was the son of John, or Jourdain de Medicis. He first carried arms under Lawrence de Medicis against the duke of Urbino, afterwards under pope Leo X. Upon the death of the pope he entered into the service of Francis I., which he quitted when he saw the fortunes of Francis Sforza duke of Milan. When Francis I. formed an alliance with the pope and the Venetians against the emperor, he returned to his service. He was killed in the knee at Governolo by a musket ball, and when carried to Mantua, he died Nov. 20, 1526, aged 28. He was above the middle stature, strong and nervous. His subjects, to express their affection and concern for his loss, wore a mourning dress, and standards, which procured the name of the black band. Cosmo the great was his son,

SPAIN, PERU, AND MEXICO.

HENRY II., son of Henry III., was proclaimed king of Castile in 1406, at two years of age. He showed a warlike spirit,

and made war with success, against the forces of Navarre and Arragon. Having made peace with these powers, he turned his arms against the Moors of Granada; and obtained great advantages over them. He died in 1454, at the age of 50.

JOHN DE PACHECO, marquis of Villena, the favourite and prime minister of Henry IV., king of Castile. By his insinuating manners and talents he obtained so great an authority, that he disposed of all places in the kingdom. Lewis XI., of France corrupted him by a pension, and he treacherously betrayed his master's interests in the peace of 1443, by agreeing to many articles prejudicial to the kingdom of Castile. Henry having discovered his treachery reproached him with it, at which he was so enraged that he actually conspired against his sovereign, and placed Alphonsus on the throne of his brother. Alphonsus displeased his minister, and fell a victim to his treachery. Pacheco caused the young king to be poisoned, and was reconciled to Henry, who continued him in his authority and favour till his death, in 1473.

ISABELLA, queen of Castile, born in 1451, was the daughter of John II. She passed the early part of her life in obscurity, without the least prospect of a crown; but the Castilians having conspired against her brother Henry IV., a weak and vicious prince, obliged him after the death of the infant Alphonso, to declare Isabella heiress to the kingdom, to the exclusion of Joanna, who passed for his daughter, but was not believed to be such. She was married in 1469 to Ferdinand, son of John II., king of Arragon; and upon the death of Henry, in 1474, they were conjointly declared king and queen of Castile. A party however, existed in favour of Joanna; and Alphonso IV., king of Portugal, entering Castile with an army, espoused her publicly, and assumed the regal titles. His defeat at the battle of Toro, in 1475, was fatal to his pretensions; and, by a peace concluded in 1479, the right of Isabella and her husband was fully acknowledged. In that year the crown of Arragon fell to Ferdinand, and thenceforth the kingdom of Castile and Arragon were inseparably united, comprising the whole of Spain not possessed by the Moors.

Isabella who was high spirited and jealous of her authority, governed Castile as the real sovereign; and her husband had the policy to concur with apparent unanimity in her measures. Religious zeal was a leading feature in her character, to which was principally owing the introduction of the inquisition into Spain, and the war undertaken for the expulsion of the Moors. The desire of propagating the christian faith in parts of the world where it was yet unknown, was likewise the chief motive of the encouragement she gave to the projects of Columbus, which was eventually the cause of such magnificent additions to the Spanish monarchy. In all these schemes, she entered

with a warmth and spirit that contrasted with the coldness and caution of Ferdinand. Her merits towards the church were rewarded by the title of the Catholic, conferred by Innocent VIII., on both the royal partners and their successors in the Spanish crown. Though her reign was in general highly prosperous, yet her latter years were darkened by domestic disquiets. Her only son don John, died soon after his marriage with an Austrian princess. Her eldest daughter Joanna, married to the archduke Philip, displayed marks of a weak and disordered mind, and was treated with neglect by her husband. Isabella fell into a dropsical disorder, which carried her off, to the great regret of her subjects, in November 1504, the fifty-fourth year of her age.

FERDINAND V., king of Arragon, Castile, and Leon, surnamed the The Catholic, son of John II., king of Arragon, was born in 1452. He married in 1469, the infanta Isabella of Castile, sister of king Henry IV., at whose death in 1474, he was proclaimed king, and Isabella queen of Castile and Leon. They had however to contend against the claims of the infanta Joanna, the reputed daughter of Henry, who was married to Alphonso IV., king of Portugal. A civil war ensued, in which Ferdinand completely routed the Portuguese at Tora, and a peace was concluded, by which him and his queen were left in quiet possession of their crown. On the death of his father, which happened in 1479, he succeeded to the throne of Arragon, and thenceforth the kingdoms of Arragon and those of Castile and Leon, which together comprehended all Spain, except Granada, which was still in possession of the Moors, became inseparably united. The royal pair governed in great political union, and were very attentive to the order and regulation of the extensive dominions which had fallen to them. In 1481, hostilities began with the Moors, which after a war of ten years, ended in the reduction of their kingdom of Granada, and the recovery of all Spain to the christian dominion. In this war the queen Isabella engaged with all the ardour of religious zeal; and though Ferdinand concurred in her plans with perfect harmony, yet he seems to have acted in a secondary capacity. She was the cause of the expulsion of the Jews from Spain, which soon followed the surrender of Granada. Isabella had the chief share in fitting out Columbus for that expedition of discovery. which bestowed a new world on the crown of Spain, the cold suspicious character of Ferdinand was ill-disposed to the encouragement of so daring an adventure. In 1492, Ferdinand by means of that address in negociation for which he was so famous, obtained the cession of the countries of Roussillon and Cerdagne from Charles VIII., of France, who was impatient to attempt the conquest of Naples. This however, did not prevent Ferdinand from making war with the

French after they had entered Italy; and by means of Gonsalvo de Cordova, called the great captain, who he sent into Naples, he recovered that kingdom from the French. Meanwhile he was attentive to strengthen himself by foreign alliances; and in 1495, a double marriage took place between the infant don John and the archduchess Margaret the archduke Philip and the infanta Joanna. The infanta Catherine was also married to Arthur, eldest son of Henry VII., of England. The king of Portugal soon after married the infanta Isabella; but the satisfaction arising from these alliances was damped by the death of don John, Ferdinand's only son, which was followed by that of the queen of Portugal. The conquered Moors were not long suffered to enjoy toleration in religion for which they had stipulated. Their general conversion was undertaken, and, partly by force, partly by persuasion, in appearance effected; but insurrections showed how far it was from being sincere; and in consequence Ferdinand for a sum of money, permitted a great part of the wretched people to retire to Barbary, a measure which was injurious to the industry and population of the country. It was contrary to his inclination that in 1502, the archduke Philip with his wife, at the desire of Isabella, visited Spain, and was solemnly acknowledged by the states of Castile as successor to the crown. Isabella's health now began to decline, and Ferdinand anticipated the loss of his authority in her dominions after her death. This happened in 1504; and though by her will she appointed Ferdinand regent of Castile during the minority of their grandson, Charles, afterwards emperor, whose disposition was confirmed by the states, yet insurrections arose, and Philip took measures to oblige him to resign in his favour. Ferdinand through resentment demanded in marriage Joanna, the supposed daughter of Henry IV., of Castile, who had formerly been set aside in favour of Isabella; and when he refused, he married Germaine de Foix, niece of Lewis XII. The Castilian nobles were disgusted at these proceedings, and declared in favour of Philip and Joanna; and Ferdinand at length resigned the regency and retired to his kingdom of Arragon. He had however considerably enlarged his dominions by the acquisition of Naples; for having made a treaty with the French king, by which he agreed to divide the kingdom he pretended to defend, he afterwards employed the great captain to dispossess the French, and secure the whole to himself. Philip did not long enjoy his power, for he died in 1506, and his wife was so affected by her loss, as to be utterly incapable of government. The regency was therefore contested, and the competitors were the emperor Maximilian and Ferdinand. The latter was then absent in Naples, where the great power and ambition of the viceroy Gonsalvo gave

uneasiness. When he had settled the government of country, he returned to Spain, where the celebrated Ximenes, archbishop of Toledo, had been preparing men's minds in his favour. He was restored to his authority in Castile and conducted himself with so much wisdom and prudence that no opposition was thenceforth made to his administration, except such as proceeded from the turbulence of some of the cities, which he soon suppressed. In 1508, the city of Oran and its district, with its district, was annexed to the crown of Castile through the patriotic exertions of Ximenes. Soon after Ferdinand engaged the young king of England, Henry VIII., in a league against France; persuaded him to send an army for the recovery of Guienne; and by means of the diversion occasioned by that measure, he seized upon the kingdom of Navarre, expelled its lawful sovereign, John d' Albert, and added it to the Spanish dominions. In the midst of his success, jealousy of his grandson Charles preyed upon his mind; looked forward to the time when that prince would deprive him of the regency of Castile, and the aversion he therefore conceived against him, made him desirous of breaking that mass of power which he had contributed to raise. His young wife bore him a son, who died in infancy. Ardently desirous of another heir, he used means to give temporary vigour to his debilitated constitution, which tended farther to exhaust it. He fell into a state of bodily languor, which did not relax his attention to public affairs, but sharpened his habitual jealousy of Charles. "Unwilling," says Robertson, "even at the approach of death, to admit a thought of relinquishing any part of his authority, he removed continually from place to place, in order to get away from his distemper, or to forget it. Though his strength increased every day, none of his attendants durst mention his infirmity, nor would he mention it himself; nor would he allow his father confessor, who thought such silence criminal, to mention his presence. At length the danger became too imminent to be concealed. He received the intimation with fortitude, and was persuaded by his counsellors to revoke by a new will the promise he had done to Charles, in bequeathing the regency of the kingdoms to his younger grandson Ferdinand. He died on his journey at the village of Madrigalejo, January 23, 1516, aged 64. He left his daughter Joanna, heiress of all his dominions, and after her, his grandson Charles. No prince of the age acquired so high a reputation for policy and the arts of government as Ferdinand the Catholic. At the same time, he was so notorious for profound dissimulation, and disregard of the most sacred engagements. An Italian prince said of him, "Before I reckon upon his promises, I would first make him swear by some God in whom he believes." Probably, however, he was not a disbeliever in his religion, but, like many

others, found means to satisfy himself under the breach of obligations. He made his perfidy a matter of boast, and when his ambassadors told him that Lewis XII. complained being twice overreached by him, "Twice," said he, "the dard lies, I have cheated him more than ten times." He practised, however, many better arts of governing than these, displayed towards his own subjects much moderation and equity, with the wisdom of an enlightened prince. He was beloved by the lower classes, whom he protected from being oppressed by the nobles; and he, with Henry VII., of England, set the first examples of securing the public tranquillity by curbing the turbulence and breaking the power of the feudal nobility. In temper, he was cold, reserved, and unfeeling; more severe than occasions demanded, but little susceptible of gratitude or attachment. He is justly looked upon as the founder of the Spanish greatness, but good fortune concurred with policy in his aggrandizement.

HERNANDEZ DE CORDOVA GONSALVO, eminent Spanish commander, distinguished by the title of Great Captain, was born in 1443. He was the son of Ferdinand Hernandez de Cordova, lord of Aguilar, and of Elvira Herrera. He signalized himself in a war against Portugal, under the reign of Ferdinand and Isabella, served in the conquest of Granada. Ferdinand having formed a design of supplanting Frederic, king of Naples, and making a partition of the country with Lewis XII. of France, Gonsalvo was employed to execute this project. He was completely successful. The two partitioning powers soon quarrelled with each other, the French expelled the Spaniards, and Gonsalvo was obliged to retire with his troops to Barletta, destitute of money, provisions, and ammunition. Having received a supply of the last from the Venetians, he attacked and defeated the French, on May 14, 1503, entered Naples in triumph. Ferdinand, doubtful of the event, had negotiated a treaty with Lewis, firming their former partition; but upon the intelligence of the great success of Gonsalvo, he refused to ratify it. Lewis made great efforts to retrieve his affairs, but the Spanish general, by length, obliged the French entirely to evacuate the kingdom of Naples. His eminent services were rewarded with the constablership of that kingdom, and the dukedoms of Terracina, St. Angelo, and other estates, and he remained there in honour and authority. But Ferdinand, whose own weakness and faith, led him to suspect treachery in others, became apprehensive that he entertained a design of keeping Naples for himself, and he sent letters of recall to Gonsalvo, which the general repeatedly eluded upon different pretexts. The king at length determined to go thither in person, and in 1506, accompanied by his queen he sailed for Italy with a large fleet, and was

Genoa by Gonsalvo. They entered Naples together in perfect harmony, and the additional dukedom of Sessa was conferred on the great captain. In the following year, however, the king on leaving Naples, took him away with him. He had an interview at Savona with Lewis XII., who showed esteem for Gonsalvo, by decorating him with a gold chain taken from his own neck, and causing him to sup at the same table with himself. The republic of Venice likewise made several rich presents, together with a decree written in letters of gold, by which the great council constituted him a noble Venetian. He sent the presents to Ferdinand, keeping only the decree, for the purpose, he said, "of showing his rival Alvaro de Silva that he was as good a gentleman as himself." On arriving in Spain he was commanded to retire to his own estate in Granada, where he died in 1515, at the age of seventy.

The great captain was a firm disciplinarian, a great master of the art of war, but not distinguished for generosity of sentiment.

ETER NAVARRE, an officer of eminence particularly celebrated for his dexterity in directing and springing mines. He was born at Biscay, of low extraction. He was first a peasant, but afterwards went into Italy, where he became foot-soldier to the cardinal of Arragon. He afterwards enlisted as a soldier in the Houstine army; and having served there for some time, went to sea again, and distinguished himself by his courage. Gen. Gonsalvo de Cordone employed him in the war against Naples, and made him a captain. Having contributed largely to the taking of that city by springing a mine, the emperor rewarded him with the earldom of Alveto, in that kingdom, and gave him the title of count of Navarre. Having the command of a naval expedition against the Moors in Africa, he was at first very successful, and took Ocan, Tripoli, and some other places; but being afterwards ship-wrecked on the island of Lebes, the great heats and the Moorish cavalry destroyed most of his army. He was equally unfortunate in Italy; he was taken prisoner at the battle of Ravenna, in 1512, and languished in France for two years. Finding that the king of France, who had been prejudiced against him, would do nothing for his ransom, he went into the service of Francis I., who gave him the command of twenty companies of infantry. He distinguished himself in several successful expeditions, until 1522, when having been sent to the relief of the Genoese, he was taken prisoner by the imperialists. They conducted him to Naples, where he remained a prisoner for three years in the castle of St. Elmo. He was released by the treaty of Madrid, and fought at the siege of Naples under Lautrec in 1528; but being again taken prisoner at the retreat from Aversa, he was sent a second time to the castle of St. Elmo. Here the prince of Orange having,

by order of the emperor, caused several persons of the Angeoine faction to be beheaded, our hero would undoubtedly have suffered the same fate, if the governor, feeling for the misfortunes of so great a man, had not saved him. He died a natural death; but some pretend that he was strangled in his bed, having arrived at a very advanced age.

Paul Jove and Philip Thomasini have written his life. The last informs us, that he was of a tall size, had a swarthy countenance, black eyes, beard, and hair.

JOHN GONSALVEZ DE OVIEDO, born at Madrid about 1478, was sent by Ferdinand V. to the island of Haiti, now St. Domingo, as intendant and inspector-general of the trade of the New World, and on his return to Spain published *Summario de la Historia general y natural de las Indias Occidentales*.

DIEGO D' ALMAGRO, a Spanish commander, of mean descent, who accompanied Pizarro in the expedition against Peru in 1525. He is accused of having had a share in the murder of Atahualpa the inca. In 1535 he took Cuzco, the capital of Chili, and reserved the plunder for himself, which giving offence to Pizarro's brothers, who were there, he made them prisoners, and a civil war ensued. For some time Almagro's party experienced great success, but at length he was taken prisoner, after an obstinate battle. He was kept in confinement several months, and was then brought to his trial, and condemned to be strangled, which he underwent with fortitude in 1538, aged 75.

Almagro was a more amiable, though less able man than his rival. He was brave, open hearted, liberal, unsuspicious, and well formed to gain the attachment of military adventurers, by whom he was generally beloved. He is also said to have acquired the confidence and affection of the poor Indians, who looked to him for protection against the stern and unfeeling Pizarro. His son Diego endeavoured to revenge his father's death, but failed in the attempt, and was beheaded by De Castro in 1542.

FRANCIS PIZARRO, the conqueror of Peru, celebrated rather for his abilities than for his virtues, his glory being tarnished by the cruelties which he practised towards those whom he had conquered. He was the illegitimate son of a gentleman, by a very low woman, and apparently destined by his ungenerous parent not to rise above the condition of his mother, being put to the mean employment of keeping hogs. The genius of young Pizarro disdained this low occupation. He enlisted as a soldier, served some time in Italy, and then embarked for America, which offered at that period a strong allurements to every active adventurer. Distinguished by his utter disdain of every hardship and danger, he was soon regarded, though so illiterate that he was unable to read, as a man formed for com-

mand; and being settled in Panama, where the Spanish emigrants had found their sanguine expectations wholly disappointed, he united in 1524, with Diego de Almagro, another military adventurer, and Hernando Lucque, a priest, to prosecute discoveries to the eastward of that settlement. This attempt had frequently been made, but had failed through the inability of the persons concerned in it; it had now fallen into such hands as were calculated to make it successful, and their confederacy was sanctioned by the governor of Panama. The enterprise was begun in a very humble manner. Pizarro set sail with a single vessel, and from universal ignorance of the climate, at the very worst season of the year, in November, when the periodical winds were precisely against his course. He had no success, nor was his colleague, Almagro, who followed, more fortunate. After undergoing extreme hardships, and obtaining only a glimpse of a better country, the utmost they could do was to establish themselves in an island near the coast. Nothing could deter Pizarro from his enterprise; the refusal of further sanction from the governor, the desertion of all his associates, except thirteen, all was in vain. He remained with his small band, till, in spite of all obstacles, they obtained another vessel, with some reinforcements. They set sail again in 1526, and on the twentieth day after their departure, discovered the fertile coast of Peru. They were too weak to attempt the invasion of an empire so populous, and Pizarro contented himself with carrying back, by means of an amicable intercourse, such specimens of the wealth and civilization of the country as might invite others to accede to the enterprise. Unable to bring the governor of Panama to adopt his views, he returned to Spain, and explaining to that court the magnitude of the object, obtained every grant of authority he could wish, but no other assistance; and, being left to his own resources, could have effected nothing had he not been assisted with money by Cortez, just then returned from Mexico. It was February, 1531, before he and his associates were again able to sail from Panama, on their great undertaking; and then their whole armament consisted of three small vessels and 180 soldiers, thirty-six of whom were horse-men. After subduing the island of Puna in the bay of Guayquil, he reached Tumbez, where he received a reinforcement. Further to the south he established the first Spanish colony in Peru, to which he gave the name of St. Michael. When they landed in Peru, as they had the imprudence to attack the natives, instead of conciliating them, they were at first exposed to famine; and several other calamities. Pizarro, however, had the good fortune to enter Peru when the forces of the empire were divided by an obstinate civil war between Huascar the legitimate monarch, and Atahualpa, commonly called Atabalipa, his half-brother.

By degrees understanding the state of the country, Pizar engaged to be the ally of Atahualpa, and under that preten was permitted to penetrate unmolested to Caxamalca, twel days' journey within the country. He was received pacifica and with state, as the ambassador of a great monarch ; b perfidiously taking advantage of the unsuspecting good fai of Atahualpa, he made a sudden attack, and took him prison. The exaction of an immense ransom, the division of whi served to invite new invaders ; the disgraceful breach of fai by which the king was kept a prisoner after his ransom w paid ; and the detestable murder of him, a short time aft under the infamous mockery of a trial ; with the insults sup added by bigotry, to make him die a Christian, without bei able to comprehend the faith ; all contribute to accumulate d grace upon the head of the treacherous and unfeeling conqr ror, and form such odious additions to the reproachful scer acted by the Spaniards in America, as nothing can palliate obliterate. Pizarro, favoured by the distracted state of Pe which now increased, though Huascar had been put to dea by order of his brother, and reinforced by more soldiers fr Spain, proceeded in his conquests, and on Jan. 18, 1535, l the foundation of Lima, called by him and his country-m Ciudad de los Reges. In 1537 he found a new enemy in l original associate Almagro, who claiming Cuzco, the ancic capital of Peru, as belonging to his jurisdiction, got possessi of it. This, and other advantages gained by him, at once d tressed and roused Pizarro. They came to an engagement 1538, in which Almagro was defeated and taken prisoner ; a after an interval of confinement, was tried and executed. T was the last of the successes of Pizarro ; the son and friends Almagro conspired against him, and on June 26, 1541, at m day, a time in those hot climates devoted to repose, Herran one of the principal Almagrian officers, at the head of eighte determined associates, sallied out armed from Almagro's hou and proceeded to the palace. They passed unobserved throu the outer courts, and were arrived at the foot of the stairca before an alarm was given. Pizarro, just risen from the tab was in a large hall with some friends. One of these, w came to the top of the stairs to enquire the cause of the tumult was laid dead, while others escaped through the window. The conspirators rushed into the hall, Pizarro, with his brother Alcantara, and two faithful adherents, defended t entrance with great resolution. At length Alcantara was kill the others were mortally wounded, and Pizarro himself, una through fatigue any longer to parry their weapons, receive thrust full in the throat, fell and expired. He had passed 63rd year, but was still healthy and robust, and manifested decay of that vigour and industry which enabled him

achieve such an important enterprise. His memory lives as a signal contributor to his country's aggrandizement, but blackened with the stain of atrocious cruelty and perfidy.

CAPILLANA, a Peruvian princess, who having become a widow very young, retired from court to a house she had in the country; scarcely was she established there, when Pizarro appeared upon the coast. Having sent his people to reconnoitre the country, they penetrated to the retreat of Capillana, who gave them all the succours they wanted; and expressed a desire to see their general. Pizarro came, and an attachment soon took place between them. He knew all the advantages of such a conquest; and profiting by his ascendancy over the heart of Capillana, persuaded her to embrace the Christian faith; but the young princess was not easily convinced, and he left off the attempt, yet afterwards applying herself to study the Spanish language, she became a convert. On the death of Pizarro, she retired again to her retreat, and sought consolation in the knowledge she had acquired. In the library of the dominicans of Peru, a manuscript of her composition is preserved, in which is painted, by her hand, ancient Peruvian monuments, each accompanied with a short historical explanation in the Castilian language. There is also a representation of many of their plants, with curious dissertations on their merits and properties.

DON JUAN DE PADILLA, the leader of a popular insurrection in Castile against the ministers of Charles V., was the eldest son of the commendator of Castile. When the cortes, or parliament of Spain, assembled in Galicia, and had voted the emperor a free gift, without obtaining the redress of grievances under which the nation laboured, the citizens took up arms, gained possession of Castile, established a popular form of government, and chose Padilla as their leader. He was well qualified for the duties imposed upon him, and his zeal was animated by that of his wife, Maria de Pacheco, a lady of noble birth, great abilities, and unbounded ambition. The regent, cardinal Adrian, having sent a body of troops under Ronquilo for the reduction of the revolted citizens, Padilla came to their assistance with a considerable reinforcement, and gave Ronquilo a defeat. He then, in concurrence with the other leaders, appointed a general convention of the malcontents, to be held at Avila. In this assembly, deputies appeared from all the cities entitled to representation in the cortes, and formed a solemn league of mutual defence under the title of the junta. They placed the queen dowager Joanna, who was almost in a state of mental debility, at the head of the government, renounced the authority of the regent, and carried on all their operations in her name. Padilla next proceeded to Valladolid, where he reduced Adrian to the condition of a private person, and

seized upon the archives and seals of the kingdom. The junta then drew up a remonstrance, containing a statement of grievances, with demands for redress, which struck no less at the privileges of the nobility than at the prerogatives of the crown; and thereby produced an union of the nobles with the royalists. The junta, at first, jealous of the popularity of Padilla, substituted at the head of a large army Don Pedro de Giron, a nobleman high in rank, but wholly unequal to the trust committed to him. Through his unskilfulness the person of the queen was recovered by the royalists, together with the seals and public archives, and several of the members of the junta were made prisoners. Padilla was now raised to the chief command, and was for a time successful in various small encounters, but at length the royal army advanced upon him, in April 1521, and put his troops to flight almost without resistance. Padilla attempted, but in vain, to rally them, and resolved not to survive the ruin of his party. He rushed among the thickest of the foe, was wounded and made prisoner, together with all his principal officers. On the next day, without the form of trial, he was led to execution. He viewed the instruments of death without terror or dismay, and having written manly and elegant letters to his wife, and to the city of Toledo, he quietly submitted to his fate. When the sentence was read proclaiming them as traitors, one of his fellow-sufferers betrayed emotions of indignation. Padilla restrained him, observing, "that yesterday was the time to have acted with the spirit of gentlemen; to day that of dying with the meekness of Christians."

DONNA MARIA PACHECO, wife of Padilla, a young nobleman, who was at the head of the confederacy in Castile, during the minority to Charles V., which was called the Holy Junta, raised to recover those laws and liberties, the Castilians had always prized so highly. On the ill conduct of one of their generals, they were much discomfited, and in great distress for money. Donna Maria, a woman of noble birth, great abilities, and unbounded ambition, superior to the prejudices of the age, proposed to seize all the rich and magnificent ornaments in the cathedral of Toledo; but lest that action should offend the people, by an appearance of impiety, she and her retinue went to the church in a solemn mourning procession, and implored pardon of the saints, whose shrines she was about to violate. By this artifice, she procured a considerable sum of money for the Junta, without paining the minds of the pious. Their general, the young and generous Padilla was however taken prisoner, and condemned to death, which he bore with Christian magnanimity. He wrote an affectionate letter to his wife, in which he tells her the bitterest pang of death is the grief she will suffer on the occasion; yet he exhorts her to consider it as his deliverance. This blow

was fatal to the confederacy. The city of Toledo alone, animated by Donna Maria, who sought to revenge her husband's death, yet held out. Respect, admiration, and sympathy, secured to her that ascendancy over the people, which he had possessed; and the prudence and vigour with which she acted justified this confidence. She wrote to the French general in Navarre, encouraging him to invade Castile; she endeavoured by her letters and emissaries, to revive the hopes and spirits of other Castilian cities; raised soldiers, and by keeping the death of their beloved general fresh in the minds of the people, by processions, &c., she prevented fear or despondency from acting on their minds. Her enemies in vain tried to undermine her popularity; and when the city was invested, she defended it with vigour, her troops frequently repulsed the royalists, and no progress was made in reducing the place, till the clergy, whose property she had been forced to invade, ceased to support her. They soon openly deserted her; and persuaded the credulous multitude, impatient of a long blockade, that she had acquired such influence over them by enchantment, and that she was assisted by a familiar demon, in the form of a negro maid. Incensed by these suggestions, they themselves took up arms against her, drove her out of the city, and surrendered it to the royalists. She then retired to the citadel, which she defended with amazing fortitude four months longer; and, when reduced to the last extremity, made her escape in disguise, and fled into Portugal, where she had many relations.

PHILIP I., king of Spain, and archduke of Austria, son of the emperor Maximilian I., was born in 1478. A marriage between him and the Infanta Joanna, daughter of Ferdinand and Isabella of Castile, took place in 1496. The death of her only brother, Don Juan, left Joanna the sole heiress of their vast dominions; and in 1502 the archduke and his spouse, visited Spain, where they were acknowledged by the cortes the lawful successors to the crown of that kingdom. In passing through France, Philip had done homage to the king, Lewis XII., for the earldom of Flanders, which he inherited in right of his mother Mary, daughter of Charles the Bold, duke of Burgundy. The temper of Philip however, which was easy, gay, and affable, was ill suited to the solemn stateliness of the Spanish court, and notwithstanding the entreaties of his wife, who doated on him with idiot fondness, he hastily returned to the Low Countries. In passing through France he signed a treaty with Lewis, by which he hoped all differences between the crowns might be adjusted; but his father-in-law, Ferdinand, finding his affairs prosperous in Italy, paid no regard to it. Isabella died in 1504, and left the regency of Castile to Ferdinand, till her grandson Charles should arrive of age. He

obtained, though not without difficulty, the consent of the cortes to the assumption of that office, but it was not long before Philip took measures to secure it to himself. By the desertion of the Castilian nobles, who were not satisfied with his government, Ferdinand at length resigned the regency, and retired to Arragon; and Philip again visiting Spain, with Joanna, was put in possession of the royal authority. As Joanna had sunk into a state of derangement, which entirely unfitted her for government, it was Philip's aim to be declared sole sovereign till the majority of his son; but the Castilians, partially attached to their native prince, would not abandon her, and Philip and Joanna, in 1506, were declared joint king and queen of Castile. Philip's dislike of the Inquisition, and the preference he gave to his Flemish favourites, began to produce alarming discontents, when his death, in consequence of a fever, finished a reign of less than three months, in his 28th year. His chief historical distinction, is that of being father to Charles V.

JOHN V., count of Armagnac, was son of John IV. of Navarre. He disgraced himself by an incestuous commerce with his sister Isabella, and finally was banished from his dominions by the French king. He was slain in his palace at Lectoure in a siege, 1473.

ATABALIPA or **ATAHUALPA**, the last of the incas. On the death of his father he succeeded to the throne of Quito, while his brother Huascar obtained the kingdom of Peru. Not long after a disagreement took place, and hostilities commenced between them, in which Huascar was defeated. The Spaniards taking advantage of these disturbances, with Pizarro as their leader, invaded Peru, where they were entertained with no little hospitality by the king and the people, but instead of making any return for his kindness, they, with their usual treachery, held him in captivity. The inca, as a ransom, offered to give the Spaniards a room full of gold, and when they had got the treasure in their possession, they, with the utmost baseness, burnt the unhappy monarch at the stake in 1533.

FERDINAND CORTES, the conqueror of Mexico, was born in 1485, at Medellino, a town of Estremadura. His father, Martin Cortes, was a gentleman of family, but of small fortune. Ferdinand was destined to the profession of the law, and was sent to study at the university of Salamanca; but his disposition was little suited to an academic and literary life. He quitted the university, and employed himself solely in active sports, and martial exercises; at the same time he was so dissipated and unmanageable, that his father was glad to comply with his desire of entering into the military profession. His first intention was to serve in Italy, under Gonsalvo, the

great captain; but an indisposition having prevented him from embarking with a reinforcement sent to Naples, he turned his thoughts to the new world. Ovando, governor of Hispaniola, was his kinsman, and the young Cortes intended to have accompanied him to his government in 1502, but was detained by an accident which shows the character he then supported. As he was attempting one night to climb up to the bed-chamber window of a lady with whom he had an intrigue, an old wall which he had scaled gave way, and he was severely bruised by the fall. In 1504, he landed at St. Domingo, and was favourably received by Ovando, who employed him in several honourable and lucrative posts. His enterprising spirit, however, induced him, in 1511, to accompany Diego Velasquez in his expedition to Cuba. Under that leader he displayed so much courage, prudence, and military skill, that he obtained a general reputation among the Spanish adventurers, and was rewarded by Velasquez with a large grant of land. He married Frances Suarez Pacheco, and was made alcade of the town of San Jago. When it was determined to attempt the conquest of the newly-discovered country of Mexico, Cortes was the person fixed upon to conduct the enterprise. He entered into it with all the ardour of his character, and staked all his private fortune upon its success. He left St. Jago in November, 1518, and proceeded first to Trinidad and then to the Havannah, in order to raise more levies, and complete the equipment of his fleet. In the mean time, that demon of jealousy, which seems, like an avenging spirit, to have pursued the Spaniards through all their new acquisitions, took possession of the breast of Velasquez, and induced him to make attempts to deprive Cortes of his command. But this leader, forewarned, defeated his schemes; and by the influence he had acquired over his followers, together with their thirst for plunder, effectually engaged them to support his authority. On Feb. 10, 1519, he set sail for the Havannah, and landed on the island of Cozumel on the coast of Yucatan. Here he mustered his army, which amounted to 508 soldiers, 16 horsemen, and 109 mechanics, pilots and mariners. Having encouraged his men by a proper speech, and released, by means of some Indian ambassadors, a Spaniard named Jerom d' Aguilar, who had been detained a prisoner for eight years, he proceeded to the river Tabasco, where he hoped to be received in a friendly manner, but, instead of this, he was violently attacked: however, the superiority of the Spanish arms soon decided the victory, and the inhabitants were obliged to acknowledge the king of Castile as their sovereign. The Spaniards then continued their course westward, to the harbour of St. Juan de Ullua; where they were met by two Mexican canoes, who carried two ambassadors from the emperor of that country,

and showed the greatest signs of peace and amity. The language was unknown to Aguilar; but a female prisoner understood it, and translated it into the Yucatan tongue, which Aguilar interpreted it in Spanish. This slave afterwards named Donna Marina, and proved very useful in their conferences with the natives. By means of his two interpreters, Cortes learned that the two ambassadors were deputies from Pilpatoe and Tuetile; the one governor of the provinces under the emperor, and the other the commander of all his forces in that province; the object of their embassy was to inquire what his intentions were in visiting their coast, and to offer him what assistance he might need to continue his voyage. Cortes, in his turn, also professed great friendship; and the ambassadors, that he came to propose matters of the utmost consequence to the welfare of the prince and his kingdom; which he would more fully unfold in person to the governor and the general. Next morning he landed his troops, horses, and artillery, began to erect huts, and to form his camp. The next day the ambassadors had a formal audience; at which Cortes acquainted them, that he came in the name of Don Carlos of Austria, king of Castile, the greatest monarch of the east, and was intrusted with propositions of such moment that he would impart them to none but the emperor himself, and therefore required to be conducted immediately to the capital. The ambassadors did all in their power to dissuade Cortes from his design, endeavouring to conciliate his anger by the presents sent him by Montezuma. These were introduced with great parade, and consisted of fine cotton cloths, of plumes of various colours, and of ornaments of gold and silver to a considerable value; the workmanship of which was as curious as the materials were rich. But Cortes insisted on a personal interview with their sovereign. During this conversation, some painters in the retinue of the Mexican chiefs had been delineating upon white cotton cloths, figures of the ships, horses, artillery, soldiers, and whatever else attracted their eyes as singular. When Cortes observed this, and was informed that these pictures were to be sent to Montezuma, he resolved to render the representation still more striking. The trumpets, by his orders, sounded an alarm, his troops formed in order of battle, and displayed their agility and strength; while the artillery was pointed against the neighbouring trees, among which it made dreadful havoc. The Indians for some time looked on each other with astonishment, but at the explosion of the cannon, some fled, others fell to the ground, and all were so confounded, that Cortes found it difficult to compose their minds. When the painters had executed their utmost efforts in representing all these wonderful things, the messengers were despatched to Montezuma with the pictures,

count of every thing that had passed since the arrival of the Spaniards, together with some European curiosities to Montezuma. Though the city in which Montezuma resided was 180 miles from St. Juan de Ullua, Cortes's presents were carried thither, and an answer returned to his demands in a few days. As the answer was unfavourable, Montezuma endeavoured to mollify the Spanish general by the richness of his presents. These consisted of the manufactures of the country; cotton stuffs so fine, and of such delicate texture, as to rival silk; pictures of animals, trees, and other natural objects formed with feathers of different colours, disposed and arranged with such skill and elegance, as to rival the works of art, in truth and beauty of imitation. But what chiefly attracted their attention, were two large plates of a circular shape of massive gold representing the sun, the other of silver representing the moon. These were accompanied with necklaces, collars, rings, and other trinkets of gold; boxes filled with pearls; precious stones, and grains of gold unwrought, as they had been found in the mines or rivers. Cortes received with an appearance of the most profound respect for Montezuma; but when the Mexicans told him that their master, in the name of his regard for the prince whom he represented, would not give his consent that foreign troops should approach his capital, or even allow them to continue longer in his dominions, Cortes declared, in a manner more resolute than before, that he could not, without dishonour, return to his own country, until he was admitted into the presence of the emperor, whom he was appointed to visit in his name. The Mexicans were astonished at the sight of a man who dared to oppose the will of their emperor; but they prevailed upon Cortes to promise that he would not move from his camp until the return of a messenger, whom they sent to Montezuma for instructions. In a short time Tuetile arrived with a present from Montezuma, and his ultimate orders to depart instantly out of his dominions. When Cortes, instead of complying with his demands, renewed his request of assistance, the Mexicans immediately left the camp with strong expressions of surprise and resentment. Next morning none of the messengers appeared, and all friendly correspondence seemed to be discontinued. To give a beginning to a colony, Cortes assembled the principal persons in his army, and by their suffrages elected a council and magistrates, in whom the government was to be vested.

The persons chosen were all firmly attached to Cortes, and the new settlement had the name of Villa Rica de Vera Cruz. Before this court of his own making, Cortes established his authority, and was immediately re-elected chief of the colony, and captain-general of his army, with an

ample commission in the king's name, to continue in force till the royal pleasure should be further known. The soldiers eagerly ratified their choice by loud acclamations. Cortes, having thus strengthened himself, resolved to advance into the country; and to this he was encouraged by the cacique of Zempoalla, a considerable town at no great distance. This prince was subject to Montezuma, but so exceedingly impatient of the yoke, that nothing could be more acceptable to him than a chance of being delivered from it. For this reason he sent ambassadors to Cortes with offers of friendship, which were gladly accepted; and Cortes soon visited Zempoalla, where he was received in the most friendly manner imaginable. The cacique informed him of many particulars relating to the character of Montezuma. He told him that he was a tyrant, haughty, cruel, and suspicious; who treated his own subjects with arrogance, and ruined the conquered provinces by his extortions. Cortes insinuated, that one great object of the Spaniards, in visiting a country so remote from their own, was to redress grievances, and to relieve the oppressed. He then continued his march to Quiabisan, the territory of another cacique, where, by the aid of the Indians, a Spanish colony was soon formed. During Cortes's residence in these parts, he so far wrought upon the minds of these caciques, that they ventured to insult the Mexican power, at the very name of which they had formerly trembled. They also acknowledged themselves vassals to the king of Spain. Their example was followed by the Totonagues, a fierce people who inhabit the mountainous parts of the country, and offered to accompany Cortes with all their forces in his march towards Mexico. But a spirit of disaffection which had appeared at different times among his troops, gave him great uneasiness. The only method he could think of to prevent conspiracies, was to destroy his fleet, and thus deprive his soldiers of every resource except that of conquest; and with this proposal he persuaded his men to comply. With universal consent, therefore, the ships were drawn ashore; and, after being stripped of their sails, rigging, iron-work, and whatever else might be of use, they were broke in pieces. Cortes having thus rendered it necessary for his troops to follow wherever he chose to lead, began his march to Zempoalla, with 500 infantry, 15 horses, and six field-pieces; the rest of his troops, consisting chiefly of such as from age or infirmity, were less fit for active service, he left as a garrison at Villa Rica, under Escalante, an officer of merit. The cacique of Zempoalla supplied him with provisions and 400 troops; and with 200 of those Indians called Tamames, whose office was to carry burdens and perform all manner of servile labour. Nothing memorable happened till the Spaniards arrived at the confines of the republic of

Tlascala. The inhabitants were warlike, fierce, and revengeful, and had made considerable progress in agriculture and some other arts. They were implacable enemies to Montezuma; and therefore Cortes hoped that it would be easy to procure their friendship. With this view, four Zempoallans of high rank, were sent as ambassadors to Tlascala, dressed with all the badges of that office usual among the Indians. The senate were divided in their opinions with regard to the proposals of Cortes; but at last Magiscatzin, one of the oldest senators, mentioned the traditions of their ancestors, and the revelations of their priests; that a race of invincible men, of divine origin, who had power over the elements, should come from the east to subdue their country. He compared the resemblance which the strangers bore, to the persons figured in the tradition; their dominion over the elements of fire, air, and water; he then declared his opinion, that it would be rashness to oppose a force apparently assisted by heaven, and men who had already proved, to the sad experience of those who had opposed them, that they were invincible. This orator was opposed by Xicotencal, who endeavoured to prove, that the Spaniards were, at best, but powerful magicians; that they had rendered themselves noxious to the gods, by pulling down their images and altars, and of consequence that they might be easily overcome, as the gods would resent such an outrage. He therefore advised the crushing of these invaders at one blow. His advice prevailed, and the ambassadors were detained; which giving Cortes the alarm, he drew nearer Tlascala. He had not advanced far beyond this pass, however, before a party of Tlascalans, with plumes, were discovered, which denoted that an army was in the field. These he drove before him by a detachment of six horse, obliged them to join another party, and then reinforcing the advanced detachment, charged the enemy with such vigour, that they began to retire; 5000 Tlascalans, whom Xicotencal had placed in ambush, then rushed out, just as the infantry came up to assist their slender body of cavalry; but they were so much disconcerted by the first discharge of the fire-arms, that they retreated in confusion, the Spaniards pursuing them with great slaughter. Cortes, however, supposing that this could not be the whole force, advanced with the utmost caution, in order of battle, to an eminence, whence he had a view of the main body of the Tlascalan army commanded by Xicotencal, consisting of 40,000 men. By these the small army of Cortes was entirely surrounded; but their arrows and spears being headed only with flint, or fish bones; their stakes hardened in the fire, and wooden swords, were easily turned aside by the Spanish bucklers. These circumstances gave the Spaniards a prodigious advantage over them; and therefore the Tlascalans, being taught

by this, how much they were inferior to the Spaniards, began to conceive them to be really a superior order of beings, against whom human power could not prevail. The priests gave their opinions, that these strangers were the offspring of the sun, procreated by his animating energy, in the regions of the east; that, by day, while cherishing with the influence of his parental beams, they were invincible; but by night, when his reviving heat was withdrawn, their vigour declined, and faded like herbs in the field, and they dwindled down into mortal men. The Tlascalans therefore ventured to attack the enemy in the night-time, hoping to destroy them when enfeebled and surprised. But the Spanish centinels having observed some extraordinary movements among the Tlascalans, gave the alarm. Immediately the troops were under arms, and sallying out, defeated them with great slaughter, without allowing them to approach the camp. By this disaster, the Tlascalans were heartily disposed to peace; but they were at a loss to form an adequate idea of the enemies they had to deal with. They could not ascertain the nature of these surprising beings, or whether they were really of a benevolent or a malignant disposition. There were circumstances which seemed to favour each opinion. Accordingly they addressed them in the following manner; "If," said they, "you are divinities of a cruel and savage nature, we present to you five slaves, that you may drink their blood and eat their flesh. If you are mild deities, accept an offering of incense and variegated plumes. If you are men, here is meat, bread, and fruit, to nourish you." After this address, the peace was soon concluded. The Tlascalans yielded themselves as vassals to the crown of Castile, and engaged to assist Cortes in all his operations; while he took the republic under his protection, and promised to defend their persons and possessions from injury. This reconciliation took place at a seasonable juncture for the Spaniards. They were worn out with incessant toil, and destitute of necessaries. But the submission of the Tlascalans, and their own triumphant entry into the city, where they were received with the reverence due to a superior order of beings, banished at once all memory of past sufferings, and convinced them that they could not be resisted by any power in America.

Cortes left no method untried to gain the favour and confidence of the Tlascalans; which however he had almost entirely lost, by his zeal against their idols. But he was deterred from destroying them, by his chaplain Olmedo; and left the Tlascalans in the exercise of superstition, prohibiting only the practice of offering human victims. As soon as his troops were fit for service, he resolved to continue his march towards Mexico, notwithstanding the remonstrances of the Tlascalans, who looked upon his destruction as unavoidable, as if he had

himself into the power of Montezuma. But the emperor resolved to admit his visit; and informed Cortes that he gave orders for his friendly reception at Cholula. In reality, however, he was by no means sincere. Cortes having discovered, by the information of two Tlascalans, that the Chalcas were plotting his destruction, he resolved to prevent this, and to inflict on them such dreadful vengeance as to strike Montezuma and his subjects with terror. For this purpose the Spaniards and Zempoallans were drawn up before the court, which had been allotted for their quarters, in the centre of the town; the Tlascalans had orders to attack the magistrates and chief citizens were sent for under various pretexts, and seized. On a signal given the troops rushed out and fell upon the multitude, destitute of leaders; the Spaniards attacked them in front; the Tlascalans in the rear. The streets were filled with slaughter; the temples, which had been a retreat to the priests and some leading men, were set on fire, and they perished in the flames. This scene of carnage continued two days, during which the wretched inhabitants suffered all that the destructive rage of the Spaniards, or the implacable revenge of their Indian allies, could inflict. At length the carnage ceased, after the slaughter of 6000 Chalcas without the loss of a single Spaniard. Cortes then released the magistrates; and reproaching them bitterly for their intended treachery, declared, that, as justice was now done, he forgave the offence; but required them to recall the inhabitants who had fled, and re-establish order in the city, which was instantly complied with. From Cholula, Cortes advanced towards Mexico; and throughout the whole of his journey was entertained with accounts of the oppressions and cruelty of Montezuma. This gave him the greatest hopes of accomplishing his design; as he now perceived that the empire was divided. No enemy appeared to check his progress. Montezuma was quite irresolute; and Cortes was almost at the gates of the capital, before the emperor had determined whether to receive him as a friend or oppose him as an enemy. As no sign of open hostility appeared, the Spaniards continued their march to Mexico, with great circumspection. 1000 persons of distinction came forth to meet him, dressed with plumes, and clad in mantles of fine cotton. Each in his order passed by Cortes, and saluted him. They preceded the approach of Montezuma himself. There appeared 200 persons in an uniform fashion, marching two and two, in silence, barefooted, with their eyes fixed on the ground. They were followed by a company of higher rank, in their showy apparel; in the midst of whom was Montezuma, in a litter, richly ornamented with gold and feathers of various colours. When he drew near, Cortes dismounted,

advanced towards him in a respectful posture. At the same time Montezuma alighted from his chair, and leaning on two of his relations, approached with a slow and stately pace. Cortes accosted him with the most profound reverence, after the European fashion. He returned the salutation, according to the custom of his country, by touching the earth with his hand, and then kissing it. This ceremony, the customary expression of reverence from inferiors towards those who are above them in rank, appeared such condescension in a proud monarch, that his subjects believed those persons, before whom he humbled himself in this manner, to be more than human. Montezuma conducted Cortes to the quarters prepared for his reception; and immediately took leave of him, with a politeness worthy of a court more refined; "you are now," says he, "with your brothers, in your own house; refresh yourselves after your fatigue, and be happy until I return." The place allotted to the Spaniards for their lodging was a house built by the father of Montezuma. It was surrounded by a stone wall, with towers at proper distances, which served for defence as well as for ornament; and its apartments and courts were so large, as to accommodate both the Spaniards and their Indian allies. The first care of Cortes was to take precautions for his security, by planting the artillery so as to command the different avenues which led to it, and by appointing a large division of his troops to be always on guard. In the evening Montezuma returned to his guests with the same pomp as on their first interview; and brought presents of such value, not only to Cortes and his officers, but even to the private men, as evinced his liberality. A long conference ensued, in which Cortes learned the opinion of Montezuma with respect to the Spaniards. It was an established tradition, he told him among the Mexicans, that their ancestors came originally from a remote region, and conquered the provinces now subject to his dominion; that after they were settled there, the great captain who conducted this colony returned to his own country, promising that at some future period his descendants should visit them, assume the government, and reform their constitutions and laws; that, from what he had heard and seen of Cortes and his followers, he was convinced that they were the very persons whose appearance these prophecies taught them to expect; and accordingly, he had received them, not as strangers, but as relations of the same blood and parentage, and desired that they might consider themselves as masters in his dominions; for both himself and his subjects should be ready to comply with their will, and even to prevent their wishes. Cortes made a reply in his usual style, with respect to the dignity and power of his sovereign, and his intention in sending him into that country; artfully endeavouring so to frame his discourse, that it might coincide with the ideas

which Montezuma had formed concerning the origin of the Spaniards. Next morning, Cortes and some of his principal attendants were admitted to a public audience of the emperor. The three subsequent days were employed in viewing the city; the appearance of which, so far superior in the order of its buildings and the number of its inhabitants to any place the Spaniards had beheld in America; and yet so little resembling the structure of an European city, filled them with surprise and admiration.

How much soever the novelty of those objects might amuse or astonish the Spaniards, they felt the utmost solicitude with respect to their own situation. From a concurrence of circumstances, no less unexpected than favourable to their progress, they had been allowed to penetrate into the heart of a powerful kingdom, and were now lodged in its capital, without having once met with open opposition from its monarch. The Tlascalans, however had earnestly dissuaded them from placing such perfect confidence in Montezuma, as to enter a city of such a peculiar situation as Mexico, where the prince would have them at his mercy, shut up as it were in a snare, from which it was impossible to escape. They assured them, that the Mexican priests had, in the name of the gods, counselled their sovereign to admit the strangers into the capital, that he might cut them off there at one blow. The Spaniards now perceived that the apprehensions of their allies were not destitute of foundation; that, by breaking the bridges their retreat would be rendered impracticable, and they must remain, cooped up in a hostile city, without any possibility of aid from their allies. These reflections did not escape the vigilant sagacity of Cortes. His situation was trying, but his mind was equal to it, and he fixed upon a plan no less extraordinary than daring. He determined to seize Montezuma in his palace, and carry him a prisoner to the Spanish quarters. From the superstitious veneration of the Mexicans for the person of their monarch, as well as their implicit submission to his will, he hoped, by having Montezuma in his power, to acquire the supreme direction of their affairs; or at least, with such a sacred pledge in his hands, he made no doubt of being secure from any effort of violence. This he immediately proposed to his officers. The timid startled at a measure so audacious. The resolute thought it the only resource in which there appeared to be the smallest prospect of safety, warmly approved of it, and brought over their companions so cordially to the same opinion, that it was agreed instantly to make the attempt. At his usual hour of visiting Montezuma, Cortes went to the palace accompanied by five of his principal officers, and so many trusty soldiers. Thirty chosen men followed, sauntering at some distance, as if they had no object but curiosity; small parties were posted at pro-

per intervals, in all the streets leading from the Spanish quarters to the court; and the remainder of his troops, with the Tlascalan allies, were under arms, ready to sally out on the first alarm. Cortes and his attendants were admitted without suspicion; the Mexicans retiring, as usual, out of respect. He addressed the monarch in a tone very different from that which he had formerly employed; reproaching him bitterly as the author of the violent assaults made upon the Spaniards by one of his officers, and demanding public reparation for the loss he had sustained by the death of some of his companions, as well as for the insult offered to the great prince, whose servants they were. Montezuma, confounded at this unexpected accusation, asserted his own innocence with great earnestness; and as a proof of it, gave orders instantly to bring Qualpopoca and his accomplices prisoners to Mexico. Cortes replied, that a declaration so respectable left no doubt remaining in his own mind; but that something more was requisite to satisfy his followers, who would never be convinced that Montezuma did not harbour hostile intentions against them, unless, as an evidence of his confidence and attachment, he removed from his own palace and took up his residence in the Spanish quarters, where he should be served and honoured as became a great monarch. The first mention of so strange a proposal bereaved Montezuma of speech, and almost of motion. At length he haughtily answered, "that persons of his rank were not accustomed voluntarily to give up themselves as prisoners; and were he mean enough to do so, his subjects would not permit such an affront to be offered to their sovereign." Cortes endeavoured alternately to soothe and intimidate him. The altercation became warm, and having continued above three hours, Velasquez de Lou, an impetuous young man, exclaimed with impatience, "why waste more time in vain? Let us either seize him instantly, or stab him to the heart." The threatening voice and fierce gestures with which these words were uttered, struck Montezuma. The Spaniards, he was sensible, had now proceeded so far, as left him in no hope that they would recede. His own danger was imminent, the necessity unavoidable. He saw both; and abandoning himself to his fate, complied with their request. His officers were called. He communicated to them his resolution. Though astonished and afflicted, they presumed not to question the will of their master, but carried him in silent pomp, all bathed in tears, to the Spanish quarters. When it was known that the strangers were conveying away the emperor, the people broke out into the wildest transports of grief and rage, threatening the Spaniards with immediate destruction, as the punishment justly due to their impious audacity. But as soon as Montezuma appeared with a seeming gaiety of countenance, and waved his hand, the tumult

was hushed ; and upon his declaring it to be of his own choice, that he went to reside for some time among his new friends, the multitude, taught to revere every intimation of their sovereign's pleasure, quietly dispersed. But it is impossible, without lengthening this article beyond all due limits, to give a particular detail of all Cortes's manœuvres for subjugating this empire. Upon various pretences he not only prevailed on Montezuma to order the Mexicans to equip a new fleet for him, but even induced him at last to acknowledge himself a vassal of the crown of Castile ; and to hold his crown of him as superior, and to pay an annual tribute. Montezuma accompanied this act of submission with a magnificent present, amounting to 600,000 pesos, and his subjects brought in liberal contributions. After all these acquisitions, however, Cortes's religious zeal had nearly ruined all, by leading him to displace some of the Mexican idols, and put an image of the virgin in their stead. Mean time he met with an unexpected enemy, in his own countrymen, a fleet of 18 ships and about 1000 men being sent against him from Cuba, by Velasquez, under Pamphilo de Narvaez, whom, however, he defeated, and was soon joined by his troops. Cortes then returned to Mexico, but was attacked and wounded by the natives, whom Alvarado had irritated in his absence. Upon this he resolved to try the interposition of Montezuma, who accordingly addressed his subjects in favour of the Spaniards ; but during this speech he was wounded with two arrows, and knocked down with a stone ; whereupon finding that he had lost the regard of his people, he killed himself by obstinately refusing all nourishment. Upon the emperor's death, Cortes prepared for a retreat, which the Mexicans resolved to prevent. The consequence was a very bloody engagement, wherein Cortes himself had nearly lost his life, and more than one half of his army perished. Having, however, retreated to Otumba, he found an immense army of the Mexicans posted in the plain, along the road to Tlascala. Yet Cortes ventured to attack them, and notwithstanding an incredible multitude, completely defeated them on the 7th July, 1520, and his troops obtained an immense quantity of plunder. After this he entered Tlascala, where he was joyfully received. But all Cortes's efforts could not have saved him from destruction if he had not unexpectedly received a reinforcement of Spanish troops. The governor of Cuba, confident that Narvaez had been successful, sent two ships, with a supply of men and military stores. The officer appointed by Cortes on the coast decoyed them into the harbour of Vera Cruz, seized the ships, and easily persuaded the men to follow the standard of Cortes, who was soon after reinforced by the troops of other three ships from Jamaica, and a fourth from Spain. He was now at the head of about 600 men besides 10,000 Tlascalans, with

whom he began his march to Mexico, on the twenty eighth of December, six months after he had left it. Montezuma had been succeeded by his brother Queltavaca, who dying soon after of the small pox, his nephew Guatimozin, was raised to be the last monarch of Mexico. Cortes and his troops entered his territories with little difficulty; took possession of Xezcuco, the second city in the empire, on the banks of the lake, twenty miles from Mexico; and deposed the cacique, substituting another who claimed superior right, and who thus became devoted to Cortes. Here he got his fleet completed, which had been begun by Montezuma's orders. He was soon joined by a number of disaffected cities and states, who were weary of the Mexican yoke. Mean time, four ships arrived at Vera Cruz from Hispaniola with 200 more troops, arms, ammunition, and two battering cannons. On the twenty-eighth of April the fleet was launched, and Cortes prepared to attack the city. As the Spaniards under Alvarado and Olid proceeded to their posts, they broke down the aqueducts for conveying water to the capital, which distressed the Mexicans exceedingly. Guatimozin collected all his forces to oppose them, and to destroy the ships, and almost covered the lake with canoes for that purpose; but the brigantines, with irresistible impetuosity, upset their feeble opponents, and dissipated the whole Mexican armament with incredible slaughter. Cortes next formed his fleet into three divisions, from which he pushed on the attack of the city with vigour; but the obstinate valour of the Mexicans rendered all his efforts fruitless for a considerable time. At length he determined to make one great effort to get possession of the city; but by an error of the officer Alderette, the Spaniards were repulsed with great slaughter, and forty of his troops were taken and sacrificed to Mexitli, their god of war. The Mexicans elated with this success, spread a report that their god had declared, that in eight days the Spaniards should be destroyed. But Cortes effectually defeated the effect of this prophecy, and restored the confidence of his Indian allies, who put some faith in it, by remaining totally inactive till that period was expired. The consequence of this was, that he was soon after joined by 140,000 Indians. These numerous allies enabled him to shut up the city by land, while his ships prevented all access of supplies by water. Famine, infection, and mortality followed; yet in the midst of all the distress of Guatimozin, he scorned every overture of peace, till three fourths of the city were in ruins; when Guatimozin was taken prisoner with his empress and children, attempting to escape in a canoe, while his nobles were endeavouring to amuse Cortes with a negotiation. When conducted to Cortes, he appeared neither with the sullen fierceness of a barbarian, nor with the dejection of a suppliant. "I have done," said he, "what became a monarch. I have defended

my people to the last extremity. Nothing now remains but to die. Take this dagger," laying his hand on one which Cortes wore, "plant it in my breast, and put an end to a life which can no longer be of use." As soon as the fate of their sovereign was known, the resistance of the Mexicans ceased; and Cortes took possession of that small part of the capital which yet remained undestroyed. Thus terminated the siege of Mexico, the most memorable event of the conquest of America. It continued 75 days, hardly one of which passed without some extraordinary effort of the one party or the other. As the struggle was more obstinate, it was likewise more equal, than any between the inhabitants of the Old and New Worlds. The great abilities of Guatimozin, the number of his troops, the peculiar situation of his capital, so far counterbalanced the superiority of the Spaniards in arms and discipline, that they must have relinquished the enterprise, if they had trusted for success to themselves alone. But Mexico was overturned by the jealousy of neighbours who dreaded its power, and by the revolt of subjects impatient to shake off its yoke. By their effectual aid, Cortes was enabled to accomplish what, without such support, he would hardly have ventured to attempt. The exultation of the Spaniards, on accomplishing this arduous enterprise, was at first excessive; but this was quickly damped by the disappointment of those sanguine hopes which had animated amidst so many hardships and dangers. Instead of the inexhaustible wealth which they expected from becoming masters of Montezuma's treasures, and the ornaments of so many temples, their rapaciousness could collect only an inconsiderable booty of 120,000 pesos, amidst ruins and desolation. Guatimozin, aware of his impending fate, had ordered what remained of the riches, amassed by his ancestors, to be thrown into the lake. The Indian auxiliaries, while the Spaniards were engaged with the enemy, had carried off the most valuable part of the spoil. The sum to be divided among the conquerors was so small, that many of them disdained to accept of the pittance which fell to their share, and all murmured and exclaimed; some against Cortes and his confidants, whom they suspected of having secretly appropriated to their own use a large portion of the riches which should have been brought into the common stock; others against Guatimozin, whom they accused of obstinacy, in refusing to discover the place where he had hidden his treasure. Arguments, intreaties, and promises, were employed in order to soothe them; but with so little effect, that Cortes, from solicitude to check this growing spirit of discontent, gave way to a deed which stained the glory of all his great actions. Without regarding the former dignity of Guatimozin, or feeling any reverence for those virtues which he had displayed, he subjected the unhappy monarch, with his

chief favourite, to torture, in order to extort from them a discovery of the royal treasures, which it was supposed they had concealed. Guatimozin bore the refined cruelty of his tormentors with the invincible fortitude of an American warrior. His fellow sufferer, overcome by the violence of the anguish, turned a dejected eye towards his master, which seemed to implore his permission to reveal all that he knew. But the high spirited prince, darting on him a look of authority mingled with scorn, checked his weakness, by asking, "Am I now reposing on a bed of flowers?" Overawed by the reproach, he persevered in his dutiful silence, and expired. Cortes, ashamed of a scene so horrid, rescued the royal victim from the hands of his torturers. The provinces submitted one after another to the conquerors. Cortes now employed himself in securing his new conquests; but in the mean time the complaints made against him at the court of Spain, produced a commission to Christoval de Tapia for superseding him in the command, and even seizing his person and sequestrating his property. But this, by his policy and influence, he was enabled to elude; and, by a new application to the Spanish court, enforced by the splendour of his success, he obtained from the emperor Charles V. the appointment of captain general and governor of New Spain, as he entertained enlarged ideas of the advantages to be derived from these acquisitions, he began to rebuild Mexico upon a magnificent plan, made accurate researches after the mineral treasures of the provinces, and settled his principal officers as colonists in different parts of the country. But these projects all tended to the oppression of the poor natives, who were provoked to insurrections, which only augmented their calamities. They were punished with the greatest severity as rebels by their masters; and on one occasion, Sandoval; a Spanish captain of distinction, after a consultation with Cortes, committed to the flames in one execution 60 caciques and 400 nobles, compelling, their children and relations to be the spectators of the horrid scene. Guatimozin himself, with the two greatest caciques of the empire, on a slight suspicion of conspiracy, were hanged without trial by the order of Cortes; and by these cruelties, the Spanish name, however illustrious for deeds of valour, has been rendered execrable to posterity throughout both worlds. The mind of Cortes was far from losing its vigour in the possession of wealth and dignity. The revolt of one of his officers, Christoval de Olid, settled in a remote district, engaged him in a long expedition, during which he underwent more hardships, and displayed more fortitude and perseverance, than in any other emergency of his life. He was engaged in it, when a new commission arrived from Spain to make a rigorous enquiry into his conduct and designs, which had been represented by his enemies as dangerous to the au-

thority of the crown. Indignant at this return for his signal services, he resolved in person to plead his cause before his sovereign; and he arrived in Spain, with a great part of his wealth, in 1528. His appearance dissipated the suspicions raised against him; and Charles decorated him with the order of St. Jago, and the title of marquis, and bestowed on him an ample grant of territory in New Spain. He returned to Mexico in 1530, with increased honours, but with diminished authority. His active disposition engaged him in new schemes; and adopting the notion of Columbus, of a communication between the two seas, he caused various researches to be made along the isthmus of Darien and the coast of Florida for a passage. He also fitted out several small squadrons for voyages of discovery; and being dissatisfied with their success, he himself took the command of an armament, with which he discovered the peninsula of California, and made a survey of great part of the gulf which separates it from New Spain. Were not his name distinguished as a conqueror, these spirited attempts would deservedly have perpetuated it among the class of navigators and discoverers. He returned to Spain in 1540, and had the mortification of being treated with coldness by the emperor, and neglect by his ministers. He consumed his latter years, in irksome and fruitless attendance upon the court, which disregarded his applications; and he died in 1547, at the age of sixty-three. He left an ennobled legitimate posterity, and also illegitimate children by his Indian mistresses, Marina, and a daughter of Montezuma. His actions have been celebrated by various writers, and his name is immortalised in the records of his country.

DON FRANCISCO DE BOVADILLA, or **BOBADILLA**, a Spaniard, governor-general of the Indies in 1500. His conduct was tyrannical, but when he loaded with irons and sent to Europe, Diego Columbus and his illustrious brother, to whose zeal the discovery of America was due, Ferdinand and Isabella repented their choice. The noble sufferers were heard with distinction, Ovando was sent to supersede Bovadilla, who, however, never reached home, as his fleet was shipwrecked, and with an immense quantity of gold sunk to the bottom, 1502.

MONTEZUMA, or **MONTECUMA**, was emperor of Mexico, when Cortes invaded that country in 1518, who defeated, loaded him with chains, and obliged him to acknowledge himself in public the vassal of Charles V.; in name of tribute for which homage, Cortes received 600,000 marks of pure gold. Montezuma soon afterwards fell a sacrifice to his submission to the Spaniards. He and Alvaro, the lieutenant of Cortes, were besieged in the palace by 200,000 Mexicans. The emperor proposed to show himself to his subjects, that he might per-

suade them to desist from the attack ; but the Mexicans no longer considered him in any other light but as the slave of foreign conquerors. In the midst of his speech, he received a blow on the temple with a stone, and the unhappy monarch fell to the ground. He was carried to his mean apartment, and every attention was paid him by Cortes, who perceived how important his life was to his own safety ; but the wound had affected his mind as much as his body. He tore away the bandages, refused all nourishment, and in a short time expired, rejecting every solicitation of the Spaniards to embrace the Christian faith. This event took place in the summer of 1520. This unfortunate prince left two sons and three daughters, who embraced the Christian faith. The eldest son obtained from Charles V. lands, revenues, and the title of Count de Montezuma. He died in 1608 ; and his family is one of the most powerful in Spain.

GUATIMOZIN, the last king of Mexico, was nephew of Montezuma ; on the death of whose brother Quetlevaca, in 1520, he was unanimously raised to the throne, as capable, by his courage and abilities, to rescue his country from the evil of the impending second invasion of the Spaniards. He exerted himself with vigour in the defence of his capital, and repulsed an attempt of Cortes to take it by storm. At length he was made prisoner, and brought before Cortes, in whose presence he conducted himself with the calmness and dignity which became a prince, who was conscious of having done all in his power to save his country, and was willing to fall along with it. Cortes, disappointed and mortified by the smallness of the treasures found in the captured city, inhumanly ordered Guatimozin to be put to the torture, in order to force a discovery of more. This unfortunate prince was finally hanged by order of Cortes. See the article Cortes for a full account of Guatimozin.

P O R T U G A L.

ALPHONSO V., king of Portugal, surnamed *the African*, son of king Edward, was born in 1432. Alphonso being only six years of age at his father's death, the States conferred the regency on his uncle Don Pedro, who governed with great reputation, and married his daughter to the young king ; nevertheless, on the expiration of his regency, he was put to death as a traitor, with several of his adherents. The king, however, afterwards did justice to his memory. The queen dying in 1455, Alphonso showed his attachment to her, by thenceforth renouncing all connections with the sex. His passion was military glory, which he indulged in a war against the Moors in

Barbary. In 1548, he crossed over into Africa, and took Alcazar; and his expeditions thither continued from time to time with various success till 1470, when he had reduced Arzilla and Tangier. He had an unsuccessful contest with Ferdinand and Isabella of Castile, in support of the claim of his niece Joan to the crown. He took a journey to France, in order to engage the assistance of Lewis XI.; and on discovering how much he had been duped by the empty promises of that faithless king, he was so affected, that he determined on resigning his crown, and making a pilgrimage to Jerusalem. He proceeded so far as to direct his son Don Juan to proclaim himself king, and his subjects to regard him as their sovereign. He was, however, prevailed upon to return home, when his son, who had ruled with great ability in his absence, reinstated him on the throne. But he had acquired a melancholy of which he could not divest himself, and which confirmed him in his resolution of retiring to a monastery; and he was on his way to put this into execution, when he was seized at Cintra with the plague, of which he died in 1481, in the 49th year of his age, and 43rd of his reign. He was greatly beloved for his benignity and affability of temper, and his bounty and charitableness, which he particularly displayed in the ransom of prisoners, so as to acquire the popular title of the *redeemer of captives*. He was likewise singularly temperate and fond of letters, and was the first king who formed a library in his palace. Guinea was discovered in his reign, under the auspices of his uncle, the celebrated Don Henry; and a very lucrative trade was established by the Portuguese to that country, which he vindicated against the claims and attempts of the Spaniards.

JOHN II., king of Portugal, son of Alphonso V., was born in 1455. During the absence of his father in France, in 1476, he acted as regent with great ability; and by his father's direction, who in a fit of chagrin had resolved to enter into a monastery, caused himself to be declared king. But Alphonso returning, resumed the government, and held it till his death, in 1481. John, upon his accession, displayed that character of strictness which ever distinguished him. He performed with great punctuality all the injunctions of his father's will; but when a person presented to him a paper with a promise, signed by himself, of making him a count when he should become a king, John tore it, and said to the man, "I shall forget there was such a paper." He added, "That they who corrupted young princes, for the sake of future favours, by becoming the ministers of their pleasures might think themselves sufficiently rewarded if they escaped unpunished." Finding that the administration of justice was become shamefully corrupt, he appointed a commission to reform it and personally watched over the conduct of the judges. To one whom he knew to be a man of abilities, though tainted with

the prevalent vices, he said, "Take care, friend! I hear you keep your hands open, and your door shut;" and this timely warning sufficed for his reformation.

In all the countries of Europe at this time, the feudal aristocracy was perpetually contesting with the monarchy, and claiming privileges and exemptions inconsistent with regular government. The Portuguese nobles, alarmed with the prospect of a severe reign, began to cabal, and their chief, the powerful duke of Braganza, applied for support to Ferdinand, king of Castile and Arragon. His practices were discovered, and John pardoned him for the past, as a warning for the future; but being detected in fresh intrigues of the same kind, he caused him to be arrested, brought to a public trial, and, upon conviction, executed as a traitor. This stroke of authority, while it inspired terror into the body of the nobles, was probably the occasion of the conspiracy against the king's life, headed by the young duke of Visco, brother to the queen. The king, on being informed of it, sent for the duke to court, and taking him aside, charged him with his treasonable purpose. What passed between them is not well known; but the result was, that the king drew a dagger, and laid the duke dead at his feet. The other conspirators were seized, and several were executed, while some went into voluntary exile. John, willing to show that he was not unnecessarily severe, restored the forfeited estates of the duke of Visco, to his brother, whom he made grand-master of the order of Christ, and constable.

John patronized commerce, particularly that opened to the Portuguese by their settlements on the coast of Guinea. Conceiving this to be a kind of state mystery, he was extremely anxious to keep it from the knowledge of other nations, and promoted the most exaggerated ideas of the danger attending maritime expeditions thither. If in this respect his notions were narrow and illiberal, he displayed an enlightened mind on other points. Being told by Cano, the discoverer of Congo, that the natives concealed their gold mines; "Never look for them," said the king, "treat the people with justice and humanity, carry them what they want, and you will get their gold without digging for it." He opened the ports of Portugal to foreign nations upon easy duties, and coined a large quantity of specie, to the just weight and fineness of which he was very attentive. He sent two persons to penetrate as far as they could into the east by land, whose reports were of great service towards the discovery of the passage by the Cape of Good Hope; but he had the mortification of reflecting, that by his refusal of the proposals of Columbus, he missed of adding the western world to his dominions. In 1489, a marriage was effected between John's only legitimate son, prince Alphonso, and the infanta Isabella of Castile; but the joy occasioned by this union was interrupt-

ed by the unhappy death of the prince in consequence of a fall from his horse at a race. The king was extremely affected by this loss, and received consolation only from the caresses of his natural son George. Thenceforth it became his great object to introduce this son to the succession; but he met with so much opposition in the project, that he was obliged to lay it aside. His health soon after began to decline, yet his attention to public affairs underwent no relaxation. He resisted the efforts of king Ferdinand to engage him in the league formed with the pope and Italian princes, against the French king Charles VIII.; not conceiving it of any advantage to his own nation. As his end approached, he still entertained hopes of being able to leave the crown to his natural son, and had once directed his secretary to fill up the blank in his testament with George's name; but the arguments of that minister induced him to suffer the duke of Beja, the legal heir, to receive the succession without interruption. He died in October 1495, in the fortieth year of age, and fourteenth of his reign. The chief object of his reign seems to have been to depress the nobility, to raise the inferior orders, and to promote the commercial prosperity of his kingdom. The title of the Severe seems to have been more applicable to him, than either of *the Great* or *the Perfect*, which historians have also annexed to his name.

EMANUEL, king of Portugal, surnamed the Fortunate, grandson of king Edward, and son of the infant don Ferdinand duke of Visco, succeeded his cousin, John II., in 1495. He was then in the twenty-sixth year of his age, and highly beloved for his generosity and affability. He began his reign with restoring to the nobility that consequence in the state, of which it had been the policy of his predecessor to deprive them. He showed a disposition to act justly towards the Jews, who were numerous in the kingdom, and who, by the contrivance of John, had all been reduced to a state of slavery. He restored them to their liberty, and fixed a new term for their leaving the country, as they in the last reign had been ordered to do. When that period arrived, however, Emanuel, who had been stigmatized by bigots as the protector of the Jews, took measures to prevent them from embarking, and thus obliged them again to incur the penalty of loss of liberty. This was commuted for the obligation of turning Christians, which they were required to do in name immediately, though a period of twenty years was allowed for their entire conversion. Most of these unhappy people complied with the condition, but many put an end to their own lives, after having murdered their children, who were demanded from them. Emanuel, however, when religion was not in question, was capable of liberal and generous conduct. He treated with great favour Don George, natural son of the late king, for whom his father had endeavoured to procure the

succession to the crown; and he restored to their titles and estates the Braganza family, who had suffered attainder and confiscation in the late reign. In 1496, he espoused Donna Isabella, daughter of Ferdinand and Isabella of Spain, and then princess dowager of Portugal, being widow of the late king's son. She died the following year, after having borne him a son. In 1499, he espoused for his second wife Donna Maria, youngest sister of his former consort, a species of alliance of which there are few modern examples. The discovery of Brazil in 1501, by Cabral, augmented the felicity of this reign, and has, in the event, proved a more lasting benefit to Portugal, than her Indian possessions. In gratitude for these instances of good fortune, Emanuel founded the famous monastery of Bethlehem, usually called Bellem, near Lisbon. Conformably to a grand plan of policy laid down by king John, he adopted the design of making conquests and settlements in Barbary, which might in time produce an extensive commerce and communication with the interior parts of Africa. He sent out an expedition for this purpose in 1502, which returned unsuccessful; but he renewed the attempt, and a war was carried on in Barbary with various success, during the greatest part of his reign. He also sent a mission to Congo, which effected an useful alliance with the king of that country; and under his auspices, settlements were made on the eastern side of Africa, which formed valuable branches of the great Indian system of commerce and conquest; which he lived to see firmly established. For these successes he was indebted to several men of great talents, particularly to the celebrated Albuquerque. Notwithstanding the prosperity of this monarch, he met with causes of chagrin, which made him at one time entertain thoughts of resigning to his son; but the alacrity with which the nobility began to worship the rising sun, and the premature fondness for power shown by the young prince himself, caused him to drop his purpose. When the Castilians rebelled against their young king, Charles, afterwards the emperor Charles V., Emanuel displayed his good faith in refusing the offers of the malcontents, to deliver up several strong places and districts to him, though at the same time he offered them an asylum in Portugal. He afterwards sent some forces to the assistance of Charles, yet performed his promise of affording shelter to the rebels when obliged to leave their country. An epidemic disease ended his life in 1521, in the fifty-third year of his age, and twenty-seventh of his reign, at a time when he was one of the most splendid and powerful princes of his time. His character stands high in the history of his country, for piety, humanity, munificence, talents for government, love for letters, and the qualities that most decorate a crown.

ANACOANA, queen of Maguana, and wife of Carnabo, the

most powerful king in the island of St. Domingo. She was a princess of great understanding, and highly favourable to the Spaniards, whose superior intelligence and knowledge she unfortunately too highly appreciated. On the death of her husband, she retired into the dominions of her brother, the king of Kiragna. Bartholomew Columbus, brother of the celebrated Christopher, profited by the partiality of this princess, to conciliate her brother, hitherto unfavourable, till he consented to receive them as friends, and pay a tribute of cotton and provisions, the produce of the country.

On the death of her brother, in 1503, without children, Anacoana was called to the throne. Her opinion of the Spaniards was entirely changed. She had seen their ingratitude and selfishness; and, becoming mistrustful of her, they resolved, by any means, to get her into their power. For this purpose, they accused her to Ovando, the governor-general, as meditating treason, and not to lose any time, he went directly from the town of St. Domingo, to Kiragna, with a formidable suite. Anacoana suspected no evil; and in order to do him more honour, assembled her vassals, and marched at their head, to meet him. These poor people danced, in the fashion of their country, and shouted for joy at the arrival of the Spanish general. He was conducted to the palace, in the midst of acclamations, and feasted there many days.

During this time, an act of the most atrocious perfidy was meditated. Ovando invited the queen to a feast after the European manner; and, accompanied by all her nobility, she came to it on the following Sunday. They were introduced into a hall, where it was to be celebrated, and waited there some time before the Spaniards arrived, who at length made their appearance in battle array. The infantry invested all the avenues of the place; Ovando, at the head of his cavalry, surrounded the house in which the queen was; and a multitude of Indians, whom curiosity had induced to follow the queen, were slain by the foot soldiers. After this massacre, the cavaliers dismounted, and entered the hall with drawn swords. The caciques and principal men were tied to posts, the house set fire to, and all consumed in the flames. Anacoana was loaded with chains, and carried to St. Domingo; her process was soon made out, and she was hanged publicly as a rebel.

ANTONY GALVANO, governor of the Moluccas, was vigorous in his administration, and cleared the sea of pirates. He reduced himself so much by his liberality, that he returned poor to Europe; and not meeting with honourable treatment from John III., king of Portugal, he died in an hospital at Lisbon, 1557.

FRANCIS ALMEIDA, a Portuguese gentleman, was appointed, in 1505, the first viceroy of India. He took the city

of Quiloa, and made many other conquests. Being informed that a rich Arabian fleet lay in the harbour of Panama, he proceeded thither with his squadron, and found the ships protected by a rampart and a strong garrison. Almeida, however, ventured to land, and after an obstinate conflict, defeated the enemy, and set the city and ships on fire. On the death of his son, who was killed in a severe engagement, Almeida only said, "He thanked God for having honoured him with so glorious a death." While he was thus engaged, Albuquerque received orders from Portugal to supersede him; but Almeida being about to proceed to Dabul with a fleet, refused to deliver up his government. In this expedition he sullied his reputation, by putting all the inhabitants of the city to the sword, and not sparing even the infants. He afterwards fell in with the fleet of the enemy, and defeated it, making a slaughter of 4000 men. This victory gave a great blow to the Mahometan power in the Indies, and facilitated the enterprises of Albuquerque. On being superseded, he embarked for Europe with the great riches he had acquired, but which he did not live to enjoy; for, having touched at Saldanha point, on the coast of Africa, to water, some of the sailors on shore quarrelled with the natives, who drove them to their ship. Some fiery young officers, burning to revenge this affront, as they thought it, persuaded Almeida himself to go ashore, with a body of one hundred and fifty men, armed only with swords and lances. "Whither do you carry my sixty years?" said Almeida, on stepping into his boat. The Portuguese pushed on to attack the natives, now augmented to a great number; and Almeida, with fifty-seven of his men, fell victims to this rash and unjust attempt.

ALPHONSO DE ALBUQUERQUE, a Portuguese governor of the Indies, contributed more than any other to extend the territories, and to establish the power of the court of Portugal in that country. The first exploit which he performed, after being appointed governor, was the reduction of Calicut, which he attacked at once by land and sea, with such fury, that he soon became master of the town, which he burnt; and of the fortress, which he demolished. As soon as he recovered from an accidental injury which he received on this occasion, he proceeded against Goa, and took it. This city, in 1559, became the residence of the governor, the see of an archbishop, and primate of the Indies. His next object was Abalacea, which he attacked by sea and land, took by storm, and delivered to the pillage of the Portuguese soldiers. The clear fifth reserved for the king, amounted in value to 200,000 pieces of gold. The last enterprise of any moment in which he was engaged, was the siege and capture of Ormuz. He had formed other great projects, which, however, he did not live to execute. One of these regarded the revival of the Indian trade by

way of Alexandria, in which he knew the Venetians would have assisted the Turks, or any other person, for their own emolument. He proposed, therefore, to the emperor of Ethiopia, that for his own security, he should divert the channel of the Nile, by cutting a passage for it in the Arabian sea, before it reached Egypt; and by so doing, he would have rendered the greatest part of Egypt uninhabitable; and at the same time, made it impracticable to renew the old mode of transporting East India commodities from the Red Sea to Alexandria, which was the object he had principally in view. Another project to transport 300 horse from the island of Ormuz, to the opposite coast of Arabia, and thus to plunder the tomb of Mahomet at Mecca, which he conceived would be beneficial in a variety of respects and chiefly in rescuing the trade of the east out of the hands of the Turks, and other Mahometan nations. But death prevented the accomplishment of his various purposes; for after his return to Goa, he was seized with a distemper, which in a few days proved fatal, so that he died, December 16, 1515, at the age of 63. He was called by the Mahometans Albuquerque Abulandy, because he was born at Melinda in Africa; but by the Portuguese, he was justly denominated Albuquerque the Great. He was the ablest statesman, and the most consummate general they ever had in India, and left their affairs in the best situation; and yet he performed his numerous exploits with a very inconsiderable force. With 30 ships he took Calicut; with 21 he became master of Goa; with 23 he surprised Molucca, and he had no more than 22 in his expedition against Ormuz. His funeral was performed with great solemnity, and his body interred in a chapel built by him at Goa. Many years after his death, the poor Indians testified his merits towards them, by going to his tomb to demand justice against their oppressors. With his countrymen he lived in a plain and familiar manner, adhering, in his private mode of living, to the ancient frugality of his country, treating all his officers as his children, with whom he had every thing in common, discouraging all flattery, and so careless of his own fortune, as to die poor amidst all his opportunities for accumulation. On public occasions, he affected all the magnificence of the representative of a great king; and, in levying the dues of the crown, he was rigid and exact. He maintained strict discipline, both civil and military, and punished wilful offences with severity; so that it is not to be wondered at, that persons were found who misrepresented his conduct in such a manner to his sovereign, that he was in disgrace at home, while so famous and successful abroad. The news of the appointment of a successor reached him when on his death-bed, which drew from him a pathetic complaint, ending with, "To the grave, unhappy old man! it is time thou wert there—to the grave!" He wrote a short let-

ter to the king in favour of his son, a natural child. It concluded, "I say nothing of the Indies; they will speak for themselves and for me." His son, who lived to attain some of the highest posts of the kingdom of Portugal, published memoirs of his father's actions, printed at Lisbon in 1576.

P O L A N D.

CASIMIR IV., the second son of Jagello, was grand duke of Lithuania, when, in 1445, his brother Ladislaus was killed at the battle of Varna, against the Turks; after which he was crowned king of Poland, in 1447.

The first operations of his reign were directed against Bodan, who usurped the vaivodeship of Moldavia, whom he obliged to sue for peace. He afterwards undertook the protection of the Prussians, against the tyranny of the Teutonic knights, whom he expelled from many of their cities. Whilst his army covered the siege of Marienburg, the knights attacked his camp with great impetuosity, and constrained him to save himself by an ignominious flight, after 4000 of his troops had been slain or taken prisoners. In consequence of this defeat, he returned to Poland, and having recruited his forces, he resumed the siege of Marienburg, and took it; and thus humbled the knights to such a degree, that, by a treaty of peace concluded at Thorn, they ceded the territories of Coulin, Milow, and the whole duchy of Pomerania, together with the towns of Elbing, Marienburg, Falkmuth, Sehut, and Christburg, to the crown of Poland. The king, in return, restored all his other conquests in Prussia; granted a seat in the Polish senate, to the grand-master; and indulged him with other privileges, on condition, that six months after his accession, he should do homage to Prussia, and take an oath of fidelity to the king and republic. Such were the conditions on which Casimir terminated the war, and humbled an order which had given perpetual disturbance to the northern hemisphere for nearly the space of two centuries. Moldavia was also made tributary to Poland; and when the crown of Bohemia became vacant, the barons bestowed it upon Uladislaus, the eldest son of Casimir, in opposition to the intrigues of Matthias Corvinus, the king of Hungary, whom Uladislaus pursued into his own country, and defeated. Thus the three crowns of Poland, Hungary, and Bohemia, were united in the same family, and Casimir's power was greatly augmented, though the felicity of his people, oppressed by grievous taxes, and diminished in number by a variety of bloody engagements, did by no means increase in the same proportion. Casimir wished to retrieve his domestic affairs by the arts of peace; but before he could a

comply with his purpose, he died, at the age of 64, in the year 1492, more admired than beloved or regretted. In this reign the deputies of the provinces first appeared at the diet, and assumed to themselves the legislative power; all laws at this period having been framed by the king, in conjunction with the senate, Casimir is also said to have published an edict, enjoining the study of the Latin tongue, in which both he and his subjects were before grossly ignorant, and thus he rendered their language ever since almost vernacular among the gentry of Poland. He was succeeded by his son Albert.

ALEXANDER, king of Poland, son of Casimir IV., succeeded his brother Albert in 1501, married Helen, the daughter of John, grand duke of Muscovy, and died in 1507.

ERASMUS CIOLEK, in Latin Vitellius, an eminent statesman and ecclesiastic, bishop of Plozko in Poland, was a native of Cracovia, of low and mean extraction. What was wanting to him in birth, however, was abundantly made up to him by a penetrating mind, by his wisdom, his learning, and his eloquence. He was in great favour with Alexander king of Poland; and that prince, from the time he was made duke of Lithuania, admitted him to an intimate friendship with him, and was chiefly governed by his counsels. Alexander, ascending the throne of Poland, after the death of his brother John, Albert was resolved to reward his faithful minister Ciolek, and gave him the bishopric of Plozko in 1504. He is charged by some with instilling into his master principles of tyranny. Otherwise he gave many proofs of his fidelity in the good services he did in several embassies to the emperor Maximilian I., and at the court of Rome. His patron, who advanced him, died two years after, and his brother, Sigismund I., succeeded him in the government, who also employed Ciolek, and found him, as his brother had done, faithful and diligent. He sent him several times to the emperor, and the pope, but his chief negotiation was at the celebrated diet of Augsburg, in 1518, where he appeared as ambassador of the king of Poland, together with Raphael Castellan of Lenden, and Boguslao marshal of Lithuania. It was in this place, where all the great men of Germany, and many ambassadors, and persons of distinction from foreign parts, were met, that Ciolek displayed his great capacity. He made a speech in the most considerable assembly to the emperor, and the states of the empire, with so much life and energy, that many of the illustrious auditors wept. He died at Rome in 1521.

SIGISMUND I., king of Poland, surnamed the Great, was the son of Casimir IV. He succeeded his brother Alexander in 1507, and immediately applied himself to the remedying of abuses that had crept into the administration of public affairs. In this arduous task he was assisted by the able and faithful

minister, John Bonner, whose name is still held in veneration by the Poles. A rebellion in Lithuania, abetted by the Czar of Muscovy, joined to an incursion of the Walachians and Moldavians, obliged him to put himself at the head of the troops, and he completely succeeded against his enemies. The next antagonist with whom he had to contend, was the marquis of Brandenburg, grand master of the Teutonic order, who had refused to acknowledge the sovereignty of Poland over the province of Prussia; in this dispute he was also successful, and obliged the marquis to grant him half the province of Prussia, as a barrier against the Teutonic knights. Sigismund sat down the peaceful sovereign of Poland, Lithuania, the duchies of Smolensko and Severia, and considerable territories on the Euxine and Baltic, while his nephew Lewis was king of Hungary and Bohemia. This accumulation of power gave umbrage to the house of Austria, which, by its intrigues, incited the Walachians, Tartars, and Muscovites, to make new incursions. These, however, were soon driven back with great loss to their own countries, and Sigismund left again in peace. He died, after a wise, fortunate, and long reign, in the eighty-fourth year of his age, in the year 1548.

ALBERT of Brandenburg, a prince of the house of Brandenburg, born in 1490, was chosen grand-master of the Teutonic order in 1511, and maintained a war with Sigismund king of Poland, in support of the independence of that body. This was concluded by a treaty in 1525, in which he obtained the investiture of the duchy of Prussia as a secular and hereditary fief of Poland, and immediately after made public profession of Lutheranism, and married a princess of Denmark. This treachery to his order caused him to be put under the ban of the empire; but he maintained possession of the duchy, and transmitted it to his son. He died in 1568. After his son's decease the dukedom of Prussia became united to the electorate of Brandenburg.

R U S S I A.

JOHN BASILOWITZ IVAN I., Vassilievitch, czar of Russia, was born in 1438, and succeeded to the throne in 1462. At this period Russia was divided into a number of petty principalities; some of them were subject to the czar or great duke, and all, together with him, tributary to the Tartars, who assumed a superiority over that prince. The following is given as an instance of the servitude of the great duke. It is recorded by Cromer the Polish historian, and quoted by Coxe in his travels: "Whenever the Tartar ambassadors were sent to Moscow to collect tribute, the great duke used to meet them,

and offer, as a mark of his respect, a cup of mare's milk ; and if a drop chanced to fall upon the mane of the horse on which the Tartar ambassador was sat, he would himself lick it up. When they reached the hall of audience, the ambassadors read the khan's letter, seated upon a carpet of the choicest furs, while the great duke with his nobles knelt, and listened in respectful silence." Ivan, who may be justly esteemed the founder of Russian greatness, was a man of gigantic stature, and of correspondent resolution and vigour, accompanied with the ferocity of a barbarian despot. In the course, however, of a prosperous reign of above 40 years, he gave a new aspect to the Russian affairs ; he annexed to his dominions several neighbouring principal duchies, subdued Novogorod, and rescued his country from the Tartar yoke. He had no sooner delivered Russia from this dependence, than his alliance was courted by many European sovereigns, and during his reign, for the first time, the emperor of Germany, the pope, the grand seignior, the kings of Poland and Denmark, and the republic of Venice, felt it their interest to send ambassadors to the Russian court. The talents of Ivan were not confined to military affairs. Russia was indebted to him for the improvement of her commerce, and for opening a more ready communication with European nations. Under his auspices, the knowledge of gunpowder, and the art of casting cannon were first brought into Russia by Aristotle of Bologna ; he employed the same artist, and some other foreigners, to recoin Russian money, which had hitherto been disfigured by Tartar inscriptions ; he engaged, at a vast expense, Italian artists to inclose the citadels of Moscow and Novogorod, with walls of brick, and to erect several churches and other public structures with the same materials. For his various services he obtained the title of Great. It should be observed that the manners of Ivan were softened and polished in some degree by the example of his second wife Sophia, a Grecian princess, daughter of Thomas Palæologus, a lady of consummate beauty, and winning address, who, to all the softer graces of her sex, added a vigorous and manly spirit, and who, while she infused into her husband a taste for the arts of peace, animated him to those glorious enterprises which occasioned the aggrandizement of his country. He is represented as being stern and unfeeling, given to ebriety, though he punished it severely in others, and an object of dread to all who approached him. He died in 1505, in the 67th year of his age, and the 43rd of his reign. On one side of his remains were deposited those of his father Vassili Vassilievitch, and afterwards those of his son Vassili Ivanovitch, who succeeded him on his throne, and expired in 1533.

D E N M A R K.

ADOLPHUS, duke of Sleswick, refused the crown of Denmark after the death of Christopher III. and placed it on the head of his nephew Christian I. He died in 1459.

CHRISTIAN, or **CHRISTIERN I.**, king of Denmark, second son of Theodoric count of Oldenburg, on the death of Christopher III. without issue, was elected to the throne of Denmark, in 1448, and was the founder of the royal house of Oldenburg, still wearing the Danish crown. Eric the deposed king of Sweden, was at this time besieged by his subjects at Wisby. He put the citadel in the hands of the Danes, and was himself afterwards conveyed to a place of safety by their fleet. Christian was in hopes that the union of the crowns of Denmark, Norway, and Sweden, according to the treaty of Calmer, might be renewed in his person, but the throne of Sweden was occupied by Charles Canutson, who also invaded Norway, and was crowned king of that country at Drontheim. Christian then endeavoured, by harassing the coasts of Sweden with his fleet, and making occasional descents, to render the people disgusted with the government of Charles, and effect a revolution in his own favour. A long series of hostilities ensued, with various success, and to the mutual destruction of the people of both countries, all by the intrigues of the archbishop of Upsal, Charles was deposed in 1458, and Christian elected king of Sweden and Norway in his stead. About the same time the duchy of Sleswick reverted to the crown of Denmark, and Christian obtained possession of the counties of Holstein and Hormar. In process of time, the Swedes grew discontented with their Danish governor. Christian suddenly went to Stockholm, seized the archbishop of Upsal, whom he suspected, and sent him prisoner to Denmark. An open revolt ensued in which the deposed king Charles was restored. He was soon obliged again to abdicate; but Christian could not again obtain a footing in Sweden. Resigning at length all ambitious projects, he attended to the domestic concerns of his own kingdom, and distinguished himself by many charitable endowments and liberal donations to the clergy. In 1473 he made a pilgrimage to Rome, where he was received with extraordinary honours. By the way he visited the emperor Frederic III., from whom he obtained the right of uniting Dithmarsh with Holstein, and raising them to the rank of a duchy. On his return he founded the university of Copenhagen. He died in the year 1481.

JOHN, king of Denmark, born in 1455, succeeded his father Christian I., in 1481. He had been acknowledged king

of Denmark and Norway, in his father's life time. He expected to have been chosen king of Sweden, but was disappointed by the intrigues of the administrator of that kingdom, and it was not till 1497 that he was crowned king. At the coronation feast, one of the king's German officers hinting that it would be a politic act to cut off the heads of those who had been leaders in the opposition to him, John replied with a manly indignation, that he would rather see all his evil counsellors on a gibbet than incur the shame and infamy of so savage a deed. "God forbid," said the virtuous monarch, "that I should ever deny to any free people the right of choosing their own governors." For some time he acted conformably to this sentiment, and exhibited a mind intent upon the public good, which produced a general satisfaction with his government. John, however, did not always act upon the principle of equity, which the maxim above quoted should have inculcated. The people of Dithmarsh accordingly vindicated, at the point of the sword, their independence; and their success was the forerunner of an open revolt to Sweden, where discontents had been gradually accumulating, and where he had conferred offices and grants on his favourites, to the prejudice of the natives. The former regent headed the malcontents, and renounced his allegiance to John. The queen, Christina, who was left at Stockholm, was obliged to capitulate; and a revolution was effected in 1502. After this many changes in the government took place, several of which led John to hope for a restoration to the crown; and a treaty for that purpose was concluded a short time before his death, which happened in February 1513, in consequence of a fall from his horse. He possessed many estimable qualities, and would have been a really good king, but that he suffered himself to be swayed too much by his favourites.

CHRISTIAN, or **CHRISTIERN II.**, king of Denmark, a prince whose perfidy and cruelty have stamped him with the epithet of the Nero of the North, was born in 1481, and succeeded his father John in 1513. In order to strengthen his interest in obtaining the crown of Sweden, he formed an alliance with the house of Austria, by marrying Isabella, sister to the emperor Charles V. One of the first instances he gave of his tyrannical disposition was with respect to Torbern Oxy, a young nobleman, whom he suspected of an intrigue with his mistress Columbule. Oxy being tried, and acquitted by the senate, the king compelled an assembly of peasants to find him guilty, and had him executed. In 1517 Lutheranism began to find its way into Denmark, and it was favoured by Christian, who had been disgusted with the avarice of the pope's legate, and cast a longing eye upon the church lands. The clergy, however, took occasion from the discontents already prevailing against him, to raise a dangerous spirit of resistance, and the

pope fulminated a bull against all the promoters of reformation, including the king's particular friends. By the mediation of the house of Austria, a reconciliation was at length effected with the holy see; and Christian even obtained a commission to treat as rebels the administrator of Sweden and his adherents, who were equally noxious to the pope and clergy. His domestic government became more and more oppressive, chiefly through the extortions contrived by Sigebrette, the mother of Columble, to whom Christian gave all his confidence. At length, in 1519, he was enabled to renew the war before commenced with Sweden; and his general, Crumper, gave a complete defeat in West Gothland to the administrator, who died of wounds received in the battle, and penetrated into the heart of the kingdom. The traitorous archbishop of Upsal then openly declared for Christian; and in 1520, after reducing Stockholm, he was solemnly recognized king of Sweden. Passing over to Sweden, he convoked the assembly and the states, and was publicly crowned at Stockholm. After this ceremonial, he invited the body of Swedish nobility, to a splendid entertainment in the citadel, and received them with the utmost affability. But while the whole nation was employed in festivity, he caused his soldiers to arrest the administrator's widow, the senate, and the principal nobility, and after accusing them of various state crimes, he instituted a prosecution of them by Danish commissioners. A summary condemnation was pronounced, and they were led to instant execution. Above three score noblemen and senators of the first rank, lay and ecclesiastical, were in one day hanged on gibbets as felons and traitors; and the horrid scene was concluded, by letting loose the soldiery to butcher the surrounding spectators and the burghers of the city. So great was Christian's savage barbarity, that causing the administrator's body to be dug up, he is said to have torn it with his teeth and nails like a wild beast. He spared the life of his widow only on condition of perpetual imprisonment; and he condemned to the same fate the widows of his other victims. His progress on his return to Denmark was marked with blood, and he seemed resolved to leave behind him no memorials but those of his cruelty. At length the noble Gustavus Ericson, burst like a torrent upon the Danish troops who held Sweden in subjection, and restored the independence of his own country. Christian indulged his revenge by the murder of the mother and sister of Gustavus, and by an order to his commanders to put to the sword all the Swedes within the reach of their jurisdictions; which barbarity Gustavus retaliated by the extermination of all the Danes who fell into his hands.

Christian's tyrannical proceedings in Denmark rendered him almost as much the object of popular odium there, as in

Sweden. The Jutlanders were driven to open revolt, and solemnly deposed him, and though he was still master of Copenhagen, the islands, and the kingdom of Norway, yet not knowing whom to trust, he abdicated his throne, and took refuge in Germany. He proceeded to Flanders, where he unceasingly, but in vain, urged his brother-in-law the emperor to assist him to recover his dominions. In 1531 he succeeded in prevailing upon Margaret of Austria to fit out a fleet for that purpose. By its means he was landed in Norway, where, and in Sweden, he was joined by many malcontents, especially catholics. He laid siege to Aggerbus, where he received intelligence of the total destruction of the Flemish fleet before Babus. In an attempt to force a retreat through Sweden, he was invested in a small town, and obliged to deliver himself up a prisoner. His uncle and successor, Frederic, confined him closely in the castle of Sunderburg as long as he lived. After the death of that king, in 1533, the regency of Lubeck demanded Christian's liberation, and in fact projected his restoration, towards which they made considerable progress; but their designs were at length defeated by the arms of Christian III. In his retreat, Christian II., with a tranquillity that his past crimes seem little to have merited, reached his seventy eighth year, dying in 1559. Of his children by Isabella two daughters only lived to mature age; one, electress Palatine; the other, duchess, first of Milan, then of Lorraine.

FREDERIC I., king of Denmark, son of Christian I., was born in 1473. His father made him duke of Sleswick, Holstein, Slormar, and Dithmarsh; but half of his territories were wrested from him by his brother king John. He maintained a prudent caution during the turbulent reign of his nephew Christian II.; and upon the deposition of that bloody tyrant, in 1523, Frederic was declared king in his stead, first by the Jutlanders, and then by the rest of the kingdom. He reduced Copenhagen in 1524, and was then publicly proclaimed: He was instigated to lay claim to the Swedish crown, but finding Gustavus Vasa so well settled on the throne that nothing but a war could dispossess him, he wisely made a treaty of mutual friendship with that sovereign. The isle of Gothland, seized by the admiral Norby, was afterwards an object of contention between the two crowns; but Frederic, by his vigour and policy, finally annexed it to his own dominions. Religious differences were now brought to a crisis in Denmark; on account of the progress of the Reformation; and in 1527 Frederic openly declared in favour of Lutheranism, and gave the ascendancy to that persuasion. The deposed Christian in 1531, making an attempt to recover his crown, was obliged to surrender himself prisoner, and was committed to close custody by his uncle. Frederic died in 1533, aged sixty. His conduct obtained for him the

title of the Pacific; and the historians of his country justly praise that prudence and moderation of his government which rendered his reign prosperous and happy. He left children by both his wives, one of whom was the daughter of the elector of Brandenburg, the other of the duke of Pomerania.

JOHN RANTZAU, a general in the Danish service, was born in 1492, and at the age of 13 he entered the army. In 1515, he began to travel into foreign countries, visiting in succession, England, Spain, Germany, Italy, Greece, Syria, Palestine, and other parts of the east. In 1517, he was knighted at Jerusalem; and upon his return to Denmark, was appointed to accompany duke Christian, afterwards Christian II., on his tour to Brandenburg, and other towns of Germany. When Frederic I. accepted the crown of Denmark, he was promoted to be a general, in 1553, and entrusted with the command of the troops in Holstein. He became greatly distinguished in his military character, and on various diplomatic concerns, and died in 1563. He was the author of several works, the principal of which is "A brief Account of the Wars carried on, in 1559, by Frederic II., king of Denmark, and Adolphus duke of Holstein, against the people of Dithmarsh," Argent. 1569, 4to.

SWEDEN.

CHARLES CANUTSON, king of Sweden, the eighth of that name, was descended from the family of Bonde, which had formerly sat on the throne. He was grand marshal of Sweden in the reign of Eric, who united the three kingdoms of Denmark, Sweden, and Norway. The oppressions of the Danes, caused a revolt in Sweden, in 1434, headed by Engelbert, a spirited and patriotic nobleman. This rose to such a formidable height, that Charles Canutson was induced to concur in it; and his birth and station immediately set him at the head of the malcontents. Engelbert, however, whose merits had greatly attached the peasants to him, maintained a rivalry with Charles; and his assassination, which soon followed, is attributed to the base artifices of the latter. Charles then assumed the office of regent; and Eric having been formally deposed, he exercised the rights of sovereignty. Amidst the stormy factions that ensued, he is charged with acting tyrannically, and arbitrarily, removing those whom he considered as obstacles to his arriving at the throne. In particular, he caused Eric Pache, a successor to the popularity of Engelbert, to be executed without the form of a trial. For the present, however, he was disappointed, by the election of Christopher duke of

Bavaria, to the crown of the three nations. Christopher died in 1448, on which event, the influence of Charles caused the union of the three crowns to be dissolved, and himself elected to that of Sweden. He afterwards attacked the deposed Eric, in the isle of Gothland, but was vigorously resisted; and, in the end, the island was surrendered to the Danes. Charles, however, obtained a recompense, in being elected to the throne of Norway. A war afterwards ensued between Christian, king of Denmark, and Charles, which was attended with various success. Peace was re-established; but Christian continued to foment disturbances in Sweden, which, on a quarrel between Charles, and the potent archbishop of Upsal, broke out in 1458, into open rebellion. Christian was invited to Stockholm, of which Charles had been dispossessed; and the three crowns were again united in the person of the Danish king. The government of this monarch, however, soon became unpopular in Sweden. The peasants revolted, led by Thatil, bishop of Zincooping. Christian was obliged to retire to Denmark, whence he returned with a powerful army. He was defeated, however, by the brave peasants, who fought for their country's independence; and Charles Canutson was recalled, after an exile of six years. Still he had the powerful archbishop of Upsal, and the clergy for his enemies, and their authority was so great, that Charles was soon besieged in Stockholm. He sallied out with his adherents, and a furious battle ensued, in which he was defeated, and in consequence was compelled solemnly to renounce all pretensions to the crown. He retired into Finland, where a small district was assigned for his maintenance, the insufficiency of which involved him in debt; and so low was his credit, that the archbishop refused him a loan of 500 crowns. His retreat did not give peace to his country; on the contrary, a fiercer civil war than ever broke out, in which Eric Axelson, the administrator, headed one party, and the archbishop of Upsal the other. The wearied nation, at length insisted on the restoration of Charles; and he was accordingly recalled and put in possession of Stockholm, in 1467. In 1470 perceiving his eventful life drawing to a close, he delivered his capital to his nephew and faithful friend, Steno Sture, and died in peace. The historians of his country, praise his justice and political talents; and he has likewise obtained credit for philosophical and mathematical knowledge, unusual in his age and country.

STENO, administrator of Sweden, in 1512. He aspired to absolute monarchy after two years, whereupon the kingdom was divided into two parties, the one of those resolved to depose him, the other would wait his amendment; the former invited the Danes to their assistance, and Christian II., king of Denmark, laid siege to Stockholm. Steno marched directly to

that city, and raised the siege, made himself master of the Danish baggage, and took above 300 prisoners, being officers and persons of note; besides, the Danes were detained by contrary winds for three months, without water and victuals, which occasioned a great mortality. Christian II. sent to the administrator to propose a truce, which Steno generously granted, and sent several boats, loaded with provisions, for the king and his navy. The king of Denmark some time after proposed an interview on board the fleet, where he invited the administrator, in order to treat of a peace. The prince, who was naturally of a free and candid temper, was persuaded to it, but the senate opposed his resolution, and so he escaped that snare; for afterwards the ungrateful Christian got Gustavus, and six other Swedish lords in his hands, and set sail for Denmark, and soon after, sent Otho against Sweden. Steno marched against him, and fought gallantly for a long time, when he was killed by a cannon shot; and his troops being discouraged, Christian made himself master of Sweden.

GUSTAVUS I., surnamed Ericson Vasa, king of Sweden, born in 1490, was the son of Eric Vasa, duke of Gripsholm, allied to the royal family. He was distinguished among the Swedish nobility for learning, civility, and personal and mental accomplishments. He had a graceful form, a dignified air, and possessed a flow of nervous eloquence, and a captivating address. On the invasion of Sweden by Christian II., in 1518, Gustavus was one of the six noble hostages whom he took back with him to Denmark. Large promises had been made to reconcile him to Christian, and threats had been used for the same purpose, but all in vain. Banner, a Danish nobleman, prevailed on the king to put him into his hands, to try whether he could prevail upon him to change his sentiments. The king, however, told Banner, that he must pay six thousand crowns in case the prisoner should make his escape. Banner generously assented; and having brought the noble prisoner to his fortress of Calo in Jutland, soon allowed him all the liberty he could desire, and otherwise heaped favours upon him. All this, however, could not extinguish his remembrance of the cruelties of Christian, and the desire he had of being serviceable to his country. He therefore determined to make his escape. With much difficulty, and under various disguises, he effected his escape, which Banner was no sooner acquainted with, than he set out after him, and found him at Lubec. He reproached him as ungrateful and treacherous; but he was soon appeased by the arguments urged by Gustavus, and by the promises he made of indemnifying him for the loss of his ransom. Upon this Banner returned, giving out that he could not find his prisoner. Christian enraged at his escape, ordered Otho his general to do his utmost to arrest him. Gus-

applied to the regency for a ship to carry him to Sweden, the captain steered a different course, and put him on shore near Calmar; a city hitherto garrisoned by the troops of Christina, widow of the regent. When Gustavus arrived, he made himself known to the governor and the principal officers of the garrison, who were mostly Germans, and his former soldiers in the late administrator's army. He flattered himself that his birth, his merits, and his connections, would immediately procure him the command. But they seeing him without troops and without attendants, threatened to kill him, and did not instantly quit the city. Thus disappointed, Gustavus departed with great expedition; and his arrival being known, he was again forced to have recourse to disguise, to conceal himself from the Danish emissaries who were in search of him. In a waggon loaded with hay, he passed through the quarters of the Danish army, and at last repaired to an ancient family castle in Sudermania. From hence, he wrote to his friends, notifying his return to Sweden, and beseeching them to assemble all their forces to break through the enemy's army at Stockholm, at that time besieged; but they refused to embark in so hazardous and desperate an attempt. He then applied to the peasants; but they also refused to engage. At length, after several vain attempts to throw himself into the city of Stockholm, and disappointed in all his hopes, he determined to apply to the Dalecarlians. Attended by a peasant, to whom he was known, he travelled in disguise through Sudermania, Nericia, and Westermania, and after a laborious and long journey, he arrived in the mountains of Dalacarla. Scarcely had he finished his journey, when he found himself deserted by his companion and guide, who carried off with him all the money he had provided for his subsistence. Thus poor, destitute, half starved, he entered among the miners, and wrought like a slave under ground; here he continued till he was discovered accidentally by a gentleman, his acquaintance in the neighbourhood, who afforded him an asylum in his house. This he joyfully accepted; but finding it impossible to make him take arms in his behalf, he fled to the house of one Peterson, with whom he had formerly served. Peterson last proved a traitor to his friend, and Gustavus would have been delivered to the Danes, had he not received timely warning from the wife of his host. By her advice he took refuge with a clergyman, who shut him up in an apartment adjoining to the church, and counselled him to apply at once to the peasants at an approaching annual festival. They responded to him with enthusiasm, and he instantly led them against the governor's castle; which he took by assault, and put the governor to the sword. This inconsiderable enterprise attended with the most happy consequences. Great num-

bers of the peasants flocked to his standard; some of the gentry openly espoused his cause, and others supplied him with money. Christian was soon made acquainted with what had passed; but despising such an inconsiderable enemy, he sent only a slender detachment, under the command of one Soren Norby, to assist his adherents in Dalecarlia. Gustavus advanced with about 5000 men, and defeated a body of Danes commanded by one Meleen; but he was strenuously opposed by the archbishop of Upsal, who raised numerous forces for king Christian. The fortune of Gustavus, however still prevailed, and the archbishop was defeated with great loss. Gustavus then laid siege to Stockholm; but his force being too inconsiderable for such an undertaking, he was forced to abandon it with loss. This check did not prove in any considerable degree detrimental to the affairs of Gustavus; the peasants from all parts of the kingdom flocked to his camp, and he was joined by a reinforcement from Lubec. Christian, unable to stop the revolt, wreaked his vengeance on the mother and sisters of Gustavus, whom he put to death with the most excruciating torture. Several other Swedish ladies he caused to be thrown into the sea, after having imposed upon them the inhuman task of making the sacks in which they were to be inclosed. His barbarities served only to make his enemies more resolute. Gustavus having assembled the states of Wadstena, he was unanimously chosen regent, the diet taking an oath of fidelity to him, and promising to assist him to the utmost. Having thus obtained the sanction of legal authority, he pursued the advantages against the Danes. A body of troops appointed to throw succours into Stockholm, were totally cut in pieces; and the regent sending some troops into Finland, struck the Danes there with such terror, that the archbishop of Upsal, together with Slabargaud Baldenaker the Danish governor, fled to Denmark. He then sent express orders to all his governors and officers in Finland and Sweden, to massacre all the Swedish gentry without distinction. The Swedes made reprisals by massacring all the Danes they could find; so that the whole country was filled with bloodshed and slaughter. In the mean time, Gustavus had laid siege to the towns of Calmar, Abo, and Stockholm; but Norby obliged him to raise all of them with loss. Gustavus, in revenge, laid siege to the capital a third time, and petitioned the regency of Lubec for a squadron of ships, and other succours for carrying on the siege. This was complied with, but upon very hard conditions, viz. that Gustavus should oblige himself, in the name of the states, to pay 60,000 marks of silver, as the expense of the armament; that, until the kingdom should be in a condition to pay that sum, the Lubec merchants trading to Sweden, should be exempted from all duties on imports or exports; that all other

nations should be prohibited trading with Sweden, and that such traffic should be deemed illicit; that Gustavus should neither conclude a peace, nor even agree to a truce with Denmark, without the concurrence of the regency of Lubec; and that in case the republic should be attacked by Christian, he should enter Denmark at the head of 20,000 men. Upon these hard terms did Gustavus obtain assistance from the regency of Lubec, nor did his dear bought allies prove very faithful. They did not, indeed, go over to the enemy; but in a sea-fight, where the Danes were entirely in the power of their enemies, they suffered them to escape, when their whole force might have been entirely destroyed. This treachery had well nigh ruined the affairs of Gustavus; for Norby was now making preparations, effectually to relieve Stockholm; in which he would probably have succeeded, but at this critical period, news arrived that the Danes had unanimously revolted, and driven Christian from the throne; and that the king had retired into Germany in hopes of being restored by the arms of his brother-in-law, the emperor. On hearing this news, Norby retired with his whole fleet, to the island of Gothland, leaving but a slender garrison in Calmar. Gustavus did not fail to improve this opportunity to his own advantage, and quickly made himself master of Calmar. Meantime Stockholm continued closely invested; but Gustavus protracted the siege until he should get himself elected king. Having for this purpose called a general diet, the first step was to fill up the vacancy in the senate, occasioned by the massacres of Christian. Gustavus had the address to get such nominated as were in his interest; and of consequence, the assembly was no sooner met, than a speech was made, containing the highest encomiums on Gustavus, setting forth in the strongest light the many eminent services he had done for his country, and concluding, that the states would show themselves equally ungrateful and blind to their own interest, if they did not immediately elect him king. This proposal was acceded to by such tumultuous acclamation, that it was impossible to collect the votes; so that Gustavus himself acknowledged, that their affection exceeded his merits, and was more agreeable to him, than the effects of their gratitude.

Gustavus, on his election, was urged to have the ceremony of his coronation immediately performed; but the king, having some designs on the clergy, did not think proper to comply with their request, as he would have been obliged to take an oath to preserve them in their rights and privileges. Indeed, he had not been long seated on the throne before he incurred the displeasure of that body; for having large arrears due to the army, with other incumbrances, Gustavus found it necessary to raise large contributions on the clergy. On this, he was ac-

cused of avarice and heresy before the pope's nuncio. Gustavus defended himself against these accusations; and soon after showed a great partiality for the doctrines of Luther, which by this time had been preached and received by many people in Sweden. This embroiled him more than ever with the clergy; and it soon appeared, that Gustavus must either resign his throne, or the clergy some part of the power they had assumed. Matters were driven to extremities, by the king's allowing the Scriptures to be translated into the Swedish tongue. In 1526, the king, finding them entering into a combination against the reformists, went to Upsal, and publicly declared his resolution of reducing the number of oppressive and idle monks and priests, who, under the pretence of religion, fattened on the spoils of industrious people. At last, taking advantage of the war between the pope, and Charles V. of Spain, he declared himself to be of the reformed religion, and established it throughout his dominions; and, at the same time, to humble the arrogance of the ecclesiastics, he gave the senators the precedence of them, and in many other respects, degraded them from the dignities they formerly enjoyed. For some time, the states hesitated at supporting the king in his work of reformation; insomuch, that he threatened to resign the kingdom, which, he said, was doomed to perpetual slavery, either to its temporal or spiritual tyrants. On this the states came into his measures, and retrenched the privileges of the ecclesiastics, in the manner he proposed. Several disturbances, however, ensued. An impostor, who pretended to be of the family of Sture, the former regent, having claimed the throne, the Dalecarlians revolted in his favour; but on the approach of a powerful army, sent by Gustavus, they submitted. Soon after Lutheran professors were established in every diocese; upon which a new rebellion ensued. At the head of this, was Thure Johanson, who had married the king's sister. Several of the nobility joined him; and the king of Denmark acceded to their cause, thinking, by means of these disturbances, to reunite the three kingdoms of Sweden, Denmark, and Norway, as formerly. But Gustavus prevailed, and the rebels were obliged to take refuge in Denmark. A fresh accident, however, had like to have embroiled matters worse than before. The subsidy granted by the regency of Lubec, was still due; and for the payment of it, the states granted to the king all the useless bells of the churches and monasteries. The people were shocked at the sacrilege; and the Dalecarlians again betook themselves to arms. Intimidated, however, by the courage and vigorous conduct of the king, they again submitted, and were taken into favour. But tranquillity was not yet restored. Christian having established a powerful interest in Norway, once more made an attempt to recover his king-

doms, and was joined by the Dalecarlians; but being defeated by the Swedish forces, he was forced to return to Norway, where, being obliged to capitulate with the Spanish generals, he was kept prisoner all his life. In 1542, Gustavus having happily extricated himself out of all his troubles, prevailed on the states, to make the crown hereditary in his family; after which, he applied himself to the encouragement of learning and commerce. A treaty was set on foot for a marriage between his eldest son Eric, and Elizabeth queen of England. The prince's brother, duke John, went over to England, and resided for some time at the court of London, with great splendour. He returned full of expectations of success; but bringing with him no sort of proofs in writing, his father soon perceived that he had been the dupe of Elizabeth's superior policy. However, at last, he allowed Eric to go in person to England; but before he could embark, the death of Gustavus, in 1569, made him lay aside all thoughts of the voyage and marriage. Gustavus was thrice married; by his first consort, a daughter of the duke of Sax-Lauenburg, he had his successor Eric; by his second, daughter of a Swedish noble, three sons and five daughters. As he had changed the national religion, depressed the clergy, and exalted the power of the crown at the expense of the nobles, many of his subjects regarded him with dislike; but posterity has justly ranked him among the greatest and best sovereigns of his age and country. The minister of Gustavus, Lawrence Anderson, is placed under the head of religion, on account of his promoting the reformation.

NAPLES AND SICILY.

FERDINAND I., king of Naples, natural son of Alphonso V., king of Arragon, was legitimated by Pope Eugenius IV., and became king of Naples on the death of his father, in 1458. Callixtus III., then pope, refused to acknowledge him; but Pope Pius II., who succeeded him, granted him the bull of investiture, and he was crowned in 1459. He was soon, however, involved in a civil war, in consequence of some discontented barons having invited John of Anjou, who had claims on the Neapolitan crown. He entered the kingdom, and defeated Ferdinand, which caused him to be deserted by the greatest part of his friends. However, George Castriot, surnamed Scanderbeg, at the pope's request, went over to his assistance, and completely defeated John at Troia. By his subsequent successes, he restored tranquillity to the kingdom, which he endeavoured to secure by various foreign alliances; and he employed the years of peace in those internal improvements with

respect to laws, learning, arts, and manufactures, which gave a lustre to his reign. He assisted Pope Sixtus IV. in his designs against Florence, where he had projected the ruin of the Medici family. The celebrated Lorenzo, in order to avert the danger, took the magnanimous resolution of repairing to Naples, and putting himself in the power of Ferdinand; and though this prince was not remarkable for the delicacy or generosity of his political conduct, yet he was so far won by the persuasive arguments of Lorenzo, that he concluded an alliance with the Florentines, without consulting the pope. In 1480, he had the mortification of seeing Otranto taken by the Turks, with every circumstance of savage barbarity. His son Alphonso, however, recovered it in the following year. To this son, who was of a violent and tyrannical temper, Ferdinand committed the chief care of the government, and such discontent prevailed against them both, that upon occasion of a dispute between the king and Pope Innocent VIII., that pontiff occasioned the barons to revolt, which threatened the safety of the throne. Ferdinand also excited disturbances against the pope in the ecclesiastical states, which brought about a peace. Pardon to the barons was one of its conditions, but it was shamefully violated, and many were cut off for their share in the rebellion. A new rupture took place about two years after, between the king and the pope, in which the latter proceeded to excommunicate Ferdinand; but through the mediation of the king of Arragon, a reconciliation was effected. About this time the preparations of Charles VIII., king of France, for the invasion of Naples, became truly alarming; and Ferdinand, conscious that he could not rely upon the affections of his subjects, was thrown into great disquietude. He employed himself, however, in proper measures of defence; but in the midst of his cares, he died of a fit of apoplexy, in 1494, aged seventy-one, leaving his tottering throne to his son Alphonso. The stain of tyranny, perfidy, and cruelty, adheres to his name; but it is allowed that he possessed, in several points, the true wisdom of a sovereign. He is particularly distinguished as the author of many useful laws, and he restored the university of Naples, to which he introduced many learned and elegant writers; he himself received the instructions of several eminent scholars in his father's court, and was the author of a volume of orations and epistles.

ANTHONY, a Sicilian, who, when taken prisoner by Mahomet II., at the Negropont, 1473, set fire to the arsenal at Gallipoli, for which he was sawn asunder by the Turks.

ALPHONSO II., king of Naples, succeeded his father Ferdinand, in 1494. He exercised such a cruel and tyrannical sway over his subjects, as induced them to invite Charles VIII. of France, to invade the country. That prince took possession of Naples; on which Alphonso abdicated the throne, and retired to a monastery in Sicily, where he died about 1496.

ANDREW MATTHEW AQUAVIRA, duke of Atri, in the kingdom of Naples. He was very eminent as a military commander, and also devoted much time to the cultivation of letters. He died in 1528, aged 72.

FERDINAND FRANCIS D'AVALOS, marquis of Pescara, descended from one of the most illustrious families of the kingdom of Naples, originally from Spain, was brought up to the military profession, and became one of the principal commanders of the emperor Charles V. He married the celebrated Victoria Colonna, a lady equally illustrious for her personal and mental accomplishments, with whom he lived in perfect harmony. He was taken prisoner at the battle of Ravenna, in 1512, and during his confinement, he composed a "Dialogue on Love," dedicated to his wife. After his liberation, he was of great service to his master in the recovery of Milan, and in the battles of Bicoque and Pavia. Pope Clement VII., and the Italian princes, alarmed at the progress of the emperor's arms, wished to engage the marquis in a league against him, and tempted him with offering him the crown of Naples. He is thought to have lent an ear to the proposition; but the emperor discovering the negociation, he pretended to have listened to it only through policy. He did not long survive, but died at Milan, in 1525, aged 36, without issue. His tomb is to be seen at Naples. The marquis was a friend and patron of letters, and acquired a taste for science, under his tutor Musephilus.

VICTORIA COLONNA, an illustrious lady, distinguished for her productions in Italian poetry, was the daughter of Fabrizio Colonna, duke of Palliano, and born at Marino in 1490. When seventeen years of age, she was married to Francis D'Avalos, marquis of Pescara. They lived together in the most perfect harmony; and she is said to have employed her influence in dissuading him from accepting the crown of Naples, which was offered him after the battle of Pavia, in order to detach him from the interest of the emperor Charles V. After his death, which happened in 1525, she lived in retirement, solacing her grief with poetry and devotion, and firmly rejecting all offers of a new alliance. She entertained a friendly correspondence with some of the most learned and cultivated persons of the age, as the cardinals Bembo, Contarini, and Pole; the poets Flaminio, Molza, Almanni, &c. For the sake of a more perfect retirement, she entered a monastery at Orvieto, in 1546, which she soon exchanged for that of St. Catherine in Viterbo. Her connection there with some learned men, who afterwards underwent the imputation of heresy, has occasioned some protestants to represent her as inclined to the new opinions; but Tirabosche seems to have brought evidence sufficient to refute this notion. She at length left the monastery, and returned to Rome, where she

died in 1547. Her poems passed through four editions, and are much admired. They are not inferior to those of the greater part of the Petrarchian versifiers of that age, and are among the first in which Italian poetry was employed on religious topics.

VENICE AND GENOA.

BLAISE AXERETO, or ASSERETO, a celebrated Genoese admiral, who defeated Alphonso V., of Arragon, in a naval battle, 1435, and took him prisoner.

BERNARD JUSTINIANI, was born at Venice in 1408. He obtained the senator's robe at the age of nineteen, served the republic in several embassies, and was elected procurator of St. Mark, in 1474. He was a learned man, and wrote the History of Venice, with some other works of considerable merit, and died in 1489.

JEROME DONATO, an eminent Venetian statesman, and man of letters, was born about 1454. He was a person of conspicuous talents, and unblemished integrity, and was employed by his country in various important and difficult negotiations. He commanded in Brescia and Ferrara, and reconciled the republic to Pope Julius II., though he had the misfortune to be carried off by a violent fever at Rome, in 1513, before the treaty was concluded between them. He published a translation of "Alexander Aphrodiscus de Anima." With a well cultivated understanding, great political experience, and a profound knowledge of the interests of the state, he combined very elegant manners, and the most captivating address; all which advantages were heightened by a majestic stature and deportment, and every personal accomplishment.

PROSPER ADORNE, a Genoese, was proclaimed doge after the French were expelled in 1460. His enemies at last prevailed against him, and at the end of a life chequered by misfortunes, he fled to Naples, where he died, 1486.

JEROME ADORNE, a Genoese of the same family with the preceding. He opposed the party of the Fregosos, who aspired to the supreme power. He was highly respected as a negociator, as an admiral, as a politician, and as a public magistrate.

BAPTIST FREGOSO, or FULGOSO, son of Peter Fregoso, succeeded his father as doge of Genoa, in November, 1478. His conduct was so arbitrary, that his ambitious uncle Paul, archbishop of Genoa, procured his deposition in 1483, and caused himself to be elected in his stead. Baptist was then banished to Tregni. He amused himself in his exile with literary composition. He wrote, 1. a work of which the translation is entitled, "*Battistæ Fulgosi de dictis factisque memorabilibus collectanea.*" fol. 1508. 2. *La Vita di Martino V.* 3.

De Fœminis quæ doctrina excelluerunt. 4. A Treatise against Love, entitled, "Anteros," printed at Milan in 1469.

BARTHOLOMEW ALVIANO, an eminent Venetian general, who, in 1508, gained such advantages over the emperor Maximilian, that the republic decreed him triumphal honours. He commanded during the famous league against Venice, when his fire and enterprise did not well agree with the caution of count Piligliano, the commander-in-chief. At the battle of Aignadel, where he commanded the rear-guard, after the greatest exertions of personal bravery, he was wounded and taken prisoner. When the Venetians afterwards became the allies of France, Alviano was the chief commander of their army. He defended Padua with success against the emperor; but lost the great battle of la Motte, in which, however, he rendered himself so conspicuous, that the senate gave him the most honourable assurances of the continuance of their esteem. He afforded such timely aid to Francis I., in the desperate battle of Marignano, as greatly contributed to his success. He afterwards laid siege to Brescia, but incurred such fatigue in superintending the works, as threw him into a fever, which carried him off, 1515, aged sixty. He was a rare instance of a soldier of fortune, so disinterested, as to neglect his own affairs, in his zeal for those of his masters. He was profusely liberal to his soldiers, and yet a strict observer of discipline; and so much had he gained their affections, that they kept his body unburied twenty-five days, carrying it with them in funeral pomp in their marches. The republic, which deeply regretted his loss, buried him at the public charge, supported his unprovided family by a pension, and portioned his daughters.

ANDREW DORIA, one of the greatest men of his age, was born in 1466, or 1468, at Oneglia, of which his father Doria de la Eva, a noble Genoese, was feudatory lord. He early evinced an inclination for a military life, which was opposed by his family. After the death of his parents, he went to Rome, and entered into the service of Pope Innocent VIII., as a man at arms. He next engaged in the service of the kings of Naples; but on the expulsion of Alphonso II. by Charles VIII. of France, he joined the duke of Cora, for whom he successfully defended Rocca Guglielma, against the great captain Gonsalvo. After the death of the duke, Doria repaired to his own country, Genoa. He twice subdued the revolted Corsicans, and gained such great reputation, that he was created captain-general of the Genoese galleys, in 1513. He engaged the African pirates who infested the Mediterranean, enriched himself by prizes, and became master of four galleys in his own pay. Genoa was at this time a prey to opposite factions; and the city had, by one of them, been put into the hands of Lewis XII., of France. Finding himself unable to

compose the distractions of the republic, Doria entered into the service of Francis I. of France. He still, however, preserved that spirit of independence, so natural to a sailor and a republican. When the French attempted to render Savona, long the object of jealousy to Genoa, its rival in trade, Doria remonstrated against the measure in a high tone; which bold action, represented by the malice of his courtiers in the most odious light, irritated Francis to that degree, that he ordered his admiral Barbasieux to sail to Genoa, then in the hands of the French troops, to arrest Doria, and to seize his galleys. This rash order Doria got timely hints of, retired with all his galleys to a place of safety; and while his resentment was thus raised, he closed with the offers of the emperor Charles V., returned his commission, with the collar of St. Michael, to Francis, and hoisted the imperial colours. To deliver the country, weary alike of the French and Imperial yoke, from the dominion of foreigners, was now Doria's highest ambition; and the favourable moment offered. Genoa was afflicted with the pestilence, the French garrison was greatly reduced, and ill paid; and the inhabitants were disposed to second his views. He sailed to the harbour with thirteen galleys, landed fifty men, and made himself master of the gates and the palace with very little resistance. The French governor with his feeble garrison retired to the citadel, but was quickly forced to capitulate; when the people ran together, and levelled the citadel with the ground. It was now in Doria's power to have rendered himself the sovereign of his country; but with a magnanimity of which there are few examples, he assembled the people in the court before the palace, disclaimed all pre-eminence, and recommended to them to settle the form of government they chose to establish. The people, animated by his spirit, forgot their factions, and fixed that form of government which subsisted till the revolution in 1797, with little variation. This event happened in 1528. Doria lived to a great age, respected and beloved as a private citizen, and is still celebrated among his countrymen, by the most honourable of all appellations, "The father of his country, and the restorer of its liberty."

B R I T A I N.

HENRY VI., king of England, was born at Windsor in 1421, and was not nine months old at the death of his father Henry V. The kingdom was placed under the protectorship of his uncle the duke of Bedford, and the care of the prince was committed to Beaufort, bishop of Winchester. His grandfather Charles, king of France, died soon after, and the duke of Orleans, encouraged by the minority of Henry, assumed the title of king, by the name of Charles VII. This renewed the

war; the English were at first successful, and Henry was crowned at Paris. The raising the siege of Orleans by Joan of Arc, gave a new turn to affairs, and the English interest rapidly declined. In 1443, a truce was made with France, which was followed by the king's marriage with Margaret of Anjou, daughter of Regnier, titular king of Sicily, Naples, and Jerusalem, but actually without a single province. Instead of obtaining a dowry, the king agreed to renounce the province of Maine in France. The queen, however, possessed a treasure in her extraordinary accomplishments of body and mind, and her masculine spirit was well fitted to compensate the weakness of her husband. The death of the duke of Bedford was a fatal blow to the cause of Henry; and to add to his misfortunes, the York party in England increased in strength, and involved the country in civil war. They adopted the white rose as their badge of distinction, and the Lancastrians, the red. After various contests the king was defeated and taken prisoner. He was treated with great respect; for the weakness and innocence of his character had impressed every one, friends and enemies, with an idea of the sanctity of his person. The queen had now full scope for showing herself, and carried on the war with spirit, and for a time with success. At length it was agreed by parliament, who undertook to adjust the claims of the contending parties, that Henry should enjoy the crown during his life, and that the duke of York should be his successor. While this negociation was going on, the queen assembled an army in the north, a battle ensued at Wakefield, and the duke of York was slain. He left a son, Edward, who restored the cause of the family, and by his success obtained the crown by popular acclamation. The people being assembled in St. John's fields, the earl of Warwick asked if they would have Edward or Henry for their king? The general cry was, for "A York;" the young duke being present, they elected him king, by the name of Edward IV., and conducted him with great ceremony to the palace where king Henry used to lodge, when within the walls of the city. This was in the month of March 1461, and it may be accounted the termination of Henry's disastrous reign. He was, however, still the sport of fortune, being again recognized, and again imprisoned; at length he died in 1471, in the Tower of London, but whether by a violent or natural death, is not known. Henry was gentle, pious, and well intentioned, but too weak ever to act for himself. It is to his praise that the most splendid establishment in England for classical learning, Eton College,

Where grateful science still adores
Her Henry's holy shade,

reveres him as its founder. To him, likewise, King's College, Cambridge, owes its original foundation.

MARGARET OF ANJOU, queen consort of England, was daughter of Regnier, titular king of Sicily, Naples, and Jerusalem, descended from the counts of Anjou, brother of Charles V., of France. Brought up in the petty court of a king without a single province, her natural strength of mind was not enfeebled by early indulgence, and she was distinguished as the most accomplished young princess of her time, when she was fixed upon by cardinal Beaufort, and his party, for wife to Henry VI., of England. The match took place through the negociation of the earl of Suffolk in 1443, and Margaret came over to share with a weak prince a throne disquieted by rancorous and contending factions. She naturally threw herself into that party which had been the means of her elevation; and when the destruction of Humphrey, duke of Gloucester, was effected by their machinations, she was generally suspected of being privy to his murder. The surrender of the province of Maine to Charles, the queen's uncle, in consequence of a secret article in the marriage treaty, aggravated the odium under which Margaret, and her favourite Suffolk, laboured; and the sacrifice of that nobleman, which followed, is represented by the writers of the time, as having cost her more tears than are usually shed on the loss of a political ally. In 1454, while the national discontents were rising to a crisis, she was delivered of a son. She was soon after called upon to exert all the vigour of her character, in resisting the Yorkists, who had defeated the royal army at St. Alban's. Though Henry was taken prisoner, she raised troops, and defended the royal cause with so much spirit, that she was able to restore her husband to a nominal sovereignty, and effect a favourable compromise. The war, however, was renewed in 1459, and at the battle of Northampton in the following year, the Lancastrians were totally routed, and Henry was again taken prisoner. Margaret, with her infant son, first fled to Durham, and then into Scotland; whence returning to the north of England, she engaged the nobles of that part in her cause, and collected a powerful army. With this she met the duke of York at Wakefield, December, 1460, and totally defeated him. The duke was killed in the battle, and his head, by the orders of Margaret, was severed from the body, and placed on the gates of York, crowned in derision with a paper diadem. His youngest son, Rutland, was killed in cold blood by the furious Clifford; several prisoners of distinction were put to death, and an example was thus given of the cruelties which marked the progress of this civil war. In 1461, the queen totally defeated the earl of Warwick, partisan of Edward, son of the duke of York, at the second battle of St. Alban's, in which she recovered the

person of the king, now a passive agent in the hands of friends and foes. She displayed her sanguinary and revengeful disposition, by ordering the lord Bouville to be executed, to whose care Henry had been entrusted by the Yorkists, and who was promised pardon by the impotent king. The approach of Edward with a superior force, obliged her again to retreat to the north, and that prince was elevated to the throne by the Londoners, and the lords of his party; an event which seemed fatal to the hopes of the Lancastrians.

Margaret's influence, and the licentiousness in which her troops were indulged, increased the Lancastrian army to sixty thousand men. It was met at Towton, in Yorkshire, by Edward and Warwick, at the head of forty thousand men, and a battle was fought March 1461, which was the bloodiest of these destructive wars. The Lancastrians were totally routed, and Margaret and Henry, who had remained at York during the action, hastily retreated into Scotland. After soliciting with little success the government of that country to aid her cause, she went over to France for the same purpose: and by offering to deliver Calais to the French king, should Henry be restored to the crown, she obtained a succour of two thousand men-at-arms, with which she re-landed in Scotland. Joined by a band of freebooters, and some friends of her party, she made an incursion into the north of England, and proceeded to Hexham. She was there encountered by a force under lord Montacute, who routed, and totally dispersed her troops. The unfortunate queen fled with her son into a forest, where she was descried by a band of robbers, who stripped her of her jewels, and treated her with great indignity. Escaping from their hands, while they were quarrelling about the booty, she penetrated into the depth of the forest, and wandered about, spent with fatigue and terror. At length, seeing a man approach with a drawn sword in his hand, she summoned up resolution to bring her fate to a decision. Advancing to meet him, "Here, friend," said she, "I commit to your protection, the son of your king." Struck with the nobleness of her manner, and charmed with the confidence reposed in him, the man, though a robber, devoted himself to her service, and after having concealed them for some time in the woods, conducted them in safety to the sea coast, whence they escaped into Flanders. Margaret went to her father's court, where she lived several years in retirement, while her husband was imprisoned in the Tower of London. At length, in 1470, the arrival of the earl of Warwick in France, after he had rebelled against Edward, produced an alliance between him and the exiled queen, which again roused her to activity. It was agreed that Warwick should endeavour to restore the house of Lancaster, and that prince Edward, the son of Henry and Margaret, should marry

his daughter Anne, which alliance took place in France. Warwick landed in England, and soon effected that extraordinary revolution, by which Edward was obliged to quit his kingdom, and fly to Flanders. Margaret in the mean time was preparing to second his efforts; but on the very day on which she landed at Weymouth, with a small body of French troops, the battle of Barnet, April 14, 1471, terminated the life of Warwick, and the hopes of the confederacy. On receiving the fatal news, Margaret took refuge with her son in the sanctuary of Beaulieu, in Hampshire, with a design to get back to France, but being encouraged by the junction of some Lancastrian nobles, she advanced with a continually increasing army to Tewkesbury. There she was encountered by the victorious Edward, who totally defeated the queen's party, and took her and her son prisoners, the latter of whom they cruelly put to death. Margaret was confined in the Tower, where her husband perished about the same time. Lewis XI. afterwards ransomed her, and she retired to France, where she died in 1482, after a life, chequered with more change of fortune, and embittered by more calamities than can be easily paralleled in the history of crowned females. Her talents and unsubdued spirit excited general admiration; while her sanguinary and ferocious disposition, and the preference she gave to the interests of her native country, rendered her an object of abhorrence to the greater part of the English nation. Shakespeare, whose historical plays are the echo of popular report and opinion, paints her as a very fury, destitute of all the tenderness and modesty of her sex.

JOHN TIPTOFT, earl of Worcester, was a native of Everton, in Cambridgeshire, and received his education at Balliol college, Oxford. He was the son of lord Tiptoft and Powys; and was created earl of Worcester, on being appointed deputy of Ireland by Henry VI. Afterwards Edward IV. made him knight of the garter, constable of the Tower, and lord treasurer. He visited Rome, for the purpose of inspecting the Vatican, and delivered a Latin oration before Pius II., which drew tears from the eyes of that pope. After this he proceeded on a pilgrimage to Jerusalem; and on his return, presented some manuscripts of great value to duke Humphrey's library, at Oxford. Tiptoft was accused of cruelty in his administration of Ireland, particularly towards two infant sons of the earl of Desmond, and was condemned and beheaded at the Tower in 1470. This earl was the patron of Caxton, who printed his translation of "*Cicero de Amicitia*;" and other works.

WILLIAM OF WAYNFLETE, a statesman, and also a prelate, was the son of Richard Patten, or Barbour, of Waynflete, in Lincolnshire. He was educated at Winchester school, and afterwards at Oxford. About the year 1429, he became master of the school where he had been educated. Henry VI.

however, prevailed upon him to resign that office, and to remove to his new foundation at Eton, of which he became provost in 1442. In 1447, he succeeded cardinal Beaufort in the bishopric of Winchester. In 1456, he was appointed lord high chancellor, which office he resigned in 1460. He accompanied Henry VI. to Northampton, and was with him a few days before the fatal battle near that place, in which the royal army was defeated. Edward IV. treated Waynflete with respect, but he retired from all political affairs, and died of a short but violent complaint on August 11, 1486. He was interred in the cathedral of Winchester. Waynflete founded Magdalen college, Oxford, and a free school in his native town.

EDWARD IV., king of England, was born in 1441. His father, Richard duke of York, was grandson of Edmund earl of Cambridge and duke of York, fourth son of Edward III.; while the Lancaster branch descended from John of Gaunt, the third son of the same king. But the York line was intermarried with the female descendant of Lionel duke of Clarence, second son of Edward III., which, according to the established rules of representation, gave it the preferable right to the crown. Edward was brought up in scenes of civil contention. He succeeded, in the title of York, his father, who was slain in the battle of Wakefield in 1460; and soon after defeated the earl of Pembroke at Mortimer's cross in Hertfordshire. After the battle of St. Alban's, gained by queen Margaret over the earl of Warwick, Edward, collecting the relics of Warwick's forces, advanced and obliged the queen to retire into the north. He then entered London, where, by popular acclamation, he was declared king, in March, 1461, being then in his twentieth year. His person was uncommonly handsome, his disposition bold and enterprising, but unfeeling and unrelenting. Indeed, the savage deeds perpetrated on both sides, during this bloody contest, rendered it one of the most unamiable periods of the English character. Soon after his accession, he had to fight for his crown against an army of 60,000 Lancastrians, assembled in Yorkshire; and the field at Towton, the most destructive in the course of those wars, confirmed his title by a decisive victory. He then summoned a parliament, which recognized in the most ample manner, his hereditary right, and passed large attainders of the opposite party. The hopes of the Lancastrians were somewhat revived by an aid sent from Lewis XI., of France, which enabled the heroic and indefatigable Margaret again to appear in arms. But she was defeated in the battle of Hexham, May, 1464, and obliged to take refuge in Flanders; while her husband, the weak and insignificant Henry VI., fell into the hands of the Yorkists, and was thrown into the Tower. Edward, now freed from warlike cares, indulged himself in those pleasures of gallantry, to which he was addicted, and which

rather promoted his popularity than injured it, but a marriage of love, which he contracted with one of his subjects, produced very serious consequences. Elizabeth Woodville, widow of Sir John Gray of Groby, a Lancastrian, whose estate had been confiscated, took the opportunity of an accidental visit of the king at her father's house, to throw herself at his feet, and implore his compassion on her ruined children. The sight of beauty in distress, won the heart of Edward, who raised and comforted her, and soon proceeded to offer conditions for mutual favours. Her virtue, however, would not suffer her to listen to any dishonourable proposals, and the king could only gratify his passion by agreeing to a private marriage. A short time before, he had sent the earl of Warwick to negotiate for him a treaty of marriage with Bona of Savoy, sister of the queen of France, and his offer had been accepted. This circumstance occasioned an avowal of his new union, and besides the offence he gave to the courts of France and Savoy, he incurred the high indignation of the potent earl, who had been delusively employed in the nuptial commission. While discontents among the great were secretly operating in England, an insurrection in Yorkshire, in which it is probable Warwick had some share, inflamed to an open rebellion in 1469. In the next year Warwick being employed with Clarence, the king's brother, to levy troops, in order to oppose an insurrection in Lincolnshire, they raised an army in their own name, and declared against the abuses of government. Not being supported, however, as they expected, they fled to France, where Warwick was received with great distinction by Lewis. He procured a reconciliation between the exiles and queen Margaret; cemented by the marriage of Clarence's daughter by the Lancastrian prince Edward. Lewis fitted out a fleet to escort Warwick and Lancaster with a body of troops to England. They landed at Dartmouth, and such was Warwick's popularity and influence, that he soon saw himself at the head of 60,000 men, with whom he marched to encounter Edward. They approached each other near Nottingham, where, by the treachery of the marquis of Montague, Warwick's brother, who was high in Edward's confidence, the king was nearly surprised in his tent during the night. He had just time to mount his horse, when, with a few attendants he hastened to Lynn, and embarked for Holland, leaving Warwick in full possession of the kingdom, within eleven days after his landing. Edward, with much difficulty, reached a port in Holland. The Lancastrians were entirely triumphant in England. Henry's title was recognized by Parliament. All the attainders of his party were taken off, and transferred to the Yorkists. Warwick and Clarence were declared regents of the kingdom, under the incapable Henry, during the mino-

y of his son; and Margaret, with all the exiles, prepared to turn. The duke of Burgundy, who had married Edward's sister, was at first cold in the cause of his brother-in-law, but at length resolved secretly to assist him; and he delivered to him, March 1471, a small squadron of ships, with which he immediately sailed, and landed at Ravenspur. He brought over only 1000 troops; but a number of partisans daily flocked to his standard. He was admitted into York, and was soon enabled to march to London. There, through the influence of many rich merchants, who had advanced him money, and particularly it is said, through that of the citizens' wives, with whom he had deeply ingratiated himself, he obtained entrance as king, while the unfortunate Henry again became a prisoner. Warwick advanced against him as far as Barnet, where, on Easter-day, April 14, another great battle between the two houses was fought, ending in a complete victory to Edward, and the death of Warwick in the field. On the very same day queen Margaret and her son, now eighteen years of age, landed at Weymouth. She advanced into Gloucestershire, where she was met by the victorious Edward, who gave her a total defeat at Tewkesbury, May 4; Margaret and the young prince were taken prisoners, and brought before the victor. Edward asked the prince how he dared to invade his dominions? and receiving a irritated answer, basely struck him in the face with his gauntlet. At this signal the king's brothers and other nobles dragged him to the next room, and stabbed him. Margaret, was thrown into the Tower, where Henry VI. soon after died, whether by violence or a natural death is uncertain. Edward was now, by the destruction of all his foes, firmly seated on the throne, and resigned himself to that course of pleasure and gaiety to which he was addicted. The ambition of French conquests, however, at length seized him; and in 1475, in consequence of a league with the duke of Burgundy, he crossed the seas with powerful force, attended by the principal nobility of the kingdom. The duke of Burgundy sailed to his assistance, and the politic Lewis, trusting rather to negotiations than to arms, concluded a truce with him, by which he purchased Edward's return to his own dominions with a present payment of money and an annual pension. He also bought the friendships of the principal English nobles by pensions, and he gave liberal treats to the greatest part of his army in Amiens. Such was the disgraceful treaty of Pecquiqui. Edward's attention was now chiefly engaged with jealousy of his brother Clarence, who, though he had deserted Warwick at a critical time, had never been able to regain Edward's confidence. In 1478, he was vitally arraigned before the House of Peers; and though the charges against him were weak and trifling, was found guilty. The Commons concurred in a bill of attainder against him, and

the unhappy Clarence fell a sacrifice to fraternal jealousy. He was indulged in the whimsical desire of being drowned in a butt of Malmsey wine. An expedition of the duke of Gloucester to the borders of Scotland, in which he took Berwick, and forced the Scots to make peace, was the principal remaining event of this reign. Edward was making preparations for a French war in order to revenge some injuries received from Lewis when he was taken off by sickness on April 9, 1483, in the forty-second year of his age, and twenty-third of his reign. He left two sons and five daughters.

ELIZABETH WOODVILLE widow of Sir John Grey who was slain in the battle of Barnard's Heath. After his death she applied to Edward IV. for the restoration of his estate, which the monarch fell in love with, and married her. The princess Elizabeth was the fruit of this marriage, who married Henry VII., and thus united the houses of York and Lancaster. Edward's partiality for his concubines was not calculated to ensure domestic happiness to Elizabeth, yet, after his death, she took a third husband, lord Stanley. She died in a monastery, where her son-in-law, Henry VII., had confined her.

ANTHONY WOODVILLE, earl of Rivers, brother of the queen of Edward IV., was born in the end of 1442, or the beginning of 1443. He was one of the most accomplished men of his age. He was early and constantly employed either in the tumults of those turbulent times, or in discharging the duties of some of the highest offices of the state, with which he was invested. Yet he found leisure to cultivate letters, and to be the author of works which, though of little value now, excited some interest in that age. These consisted chiefly translations from the French; and his lordship, with his printer Caxton, were the first English author and printer who had the pleasure to see their works printed. He was treacherously imprisoned by Richard III. in Pomfret castle, where, during his confinement, he composed a short poem, which has been preserved. He was beheaded on the 23d of June, 1483, in the 41st year of his age.

GEORGE, duke of Clarence, brother to Edward IV. of England, was condemned to death for conspiring against his brother. He was, in 1478, at his own request, drowned in a butt of Malmsey wine, a liquor to which he was particularly partial.

JANE SHORE, the celebrated concubine of the licentious king Edward IV. She was the wife of Matthew Shore, a goldsmith in Lombard-street. She was naturally inclined to virtue but suffered herself to be seduced, by the poor ambition of shining at Edward's court as the royal favourite. Historians represent her as extremely beautiful, remarkably cheerful, and of most uncommon generosity. The king, it is said, with

no less captivated with her temper than with her person; she never made use of her influence over him to the prejudice of any person; and if ever she importuned him, it was in favour of the unfortunate. After the death of Edward, she attached herself to lord Hastings; and when Richard III. cut off that nobleman as an obstacle to his ambitious schemes, Jane Shore was arrested as an accomplice, on the ridiculous accusation of witchcraft. She was acquitted of this charge, when Richard ordered her to be tried in the spiritual court for adultery; she pleaded guilty, and was condemned to do public penance in a white sheet at St. Paul's, after walking barefoot through the city. Richard rifled her of all her property. Notwithstanding the severity exercised towards her, she lived to a great age. It appears that she was alive, though sufficiently wretched, in the reign of Henry VIII., when Sir Thomas More saw her poor, old, and shrivelled, without the least trace of her former beauty. Mr. Rowe, in his tragedy of Jane Shore, has adopted the popular story related in the old historical ballad, of her perishing by hunger in a ditch where Shore-ditch now stands. But Stow assures us that that street was so named before her time.

CATHERINE FITZGERALD, countess of Desmond, who attained the age of one hundred and forty-five years, was daughter of the House of Drumana, in the county of Waterford, and second wife to James, the twelfth earl of Desmond, to whom she was married in the reign of Edward IV., and being on that occasion presented at court, had the honour of dancing with the duke of Gloucester, afterwards Richard III., whom she, "in conversation with lady Dacre," averred, was the best made man in the room except the king, who was remarkably handsome. This circumstance is quoted by Mr. Walpole, in his "Historic doubts," as proof among many others, that Richard was not the deformed figure which the Lancastrian historians have described him. The beauty, but more the vivacity of Lady Desmond, rendered her an object of general admiration at a period of life when all other women are considered unfit for society; and historians very confidently assert, that she had passed her hundredth year before she could refrain from dancing and mixing in the gayest circles. She then thought proper to assume the matronly character, and enlivened by her wit and cheerful conversation, the assemblies of her friends. She resided at Inchiquin, in Munster, and held her jointure from many earls of Desmond, until the family being by an attainder deprived of the estate, she was reduced to poverty; but feeling few of the infirmities of age, although then one hundred and forty, she crossed the Channel to Bristol, and travelling up to London, laid her case before the king, "James the First," and solicited relief, which she obtained. Sir Walter Raleigh, who was well acquainted with this wonderful lady,

mentions her in his "History of the World," as a prodigy; adding, "that all the noblemen and gentry of Munster could witness to the truth of what he relates of her." Lord Bacon informs us, that she had three times a set of new teeth; but whether she was furnished with these by nature, or was obliged to have recourse to the skill of a dentist, this noble author has not declared.

JOHN BOURCHIER, lord Bermais, grandson and heir of a lord of the same name, was created a knight of the Bath at the marriage of the duke of York, second son of Edward IV., and was first known by quelling an insurrection in Cornwall and Devonshire, raised by Michael Joseph, a blacksmith, in 1495, which recommended him to the favour of Henry VII. He was captain of the pioneers at the siege of Therouanne, under Henry VIII., by whom he was made chancellor of the exchequer for life, lieutenant of Calais and Marches, appointed to conduct the lady Mary the king's sister into France on her marriage with Louis XII., and had the extraordinary good fortune to continue in favour with that fickle tyrant for 18 years. He died at Calais in 1532, aged 63. He translated Froissart's Chronicle; printed in 1513, by Richard Pison, the 5th on the list of English printers. His other works were a whimsical medley of translations, from French, Spanish, and Italian novels; viz. The life of Sir Authur, an Armorican knight; the famous exploits of Sir Hugh Bourdeaux; Marcus Aurelius; and the castle of love. He wrote also a book of the duties of the inhabitants of Calais; and a comedy entitled "Ite in Vineam," which is mentioned in none of our catalogues of English plays. Wood says it was usually acted at Calais after vespers.

EDWARD V., king of England, son of Edward IV., was only in the thirteenth year of his age, when he succeeded his father in 1483. His uncle, the duke of Gloucester, the regent, after arresting and executing Edward's maternal uncle and half-brother, Rivers and Gray, proceeded to bastardize the late king's progeny, and assumed the crown. The young king, who, with his brother Richard, was lodged in the Tower, remained a short time an obstacle to his unprincipled ambition. Two months after his accession, he and his brother, while sleeping together, were smothered by ruffians, and buried at the foot of the stairs of their apartment. The bodies were supposed to be found in the reign of Charles II., who caused them to be interred in a marble monument.

RICHARD III., king of England, born in 1450, was the youngest son of Richard, duke of York. On the accession of his brother, Edward IV., he was created duke of Gloucester, and during the vicissitudes in the early part of Edward's reign, he adhered most closely to him, and served him with courage and fidelity. He is said to have had a hand in the slaughter

of Edward, prince of Wales, after the battle of Tewkesbury, and to have been the author, if not the real perpetrator of the murder of Henry VI. in the Tower, but the ferocity of his disposition was in him united with deep policy and dissimulation. He married, about the year 1473, Anne, the widow of the prince of Wales, already mentioned, who was daughter of Neville, the great earl of Warwick. His elder brother, Clarence, had married the other daughter, and a violent dissention took place among them, on account of the division of the property. Richard, who found Clarence an obstacle to his views of aggrandizement, combined with the adversaries of that unfortunate prince in accusations which proved his destruction. On the death of Edward in 1483 the duke of Gloucester was appointed the protector of the kingdom. He immediately caused his nephew, the young Edward V., to be proclaimed king, and took an oath of fealty to him. There were at this time two great factions in the nation, of which the leaders were the duke of Buckingham and lord Hastings. Both these courted the duke of Gloucester, who pretended a steady friendship for each when apart, while he was persuing schemes of the blackest ambition. His first object was to get rid of those who were connected with the young king by blood; and after spending an evening in company with Rivers, Gray, and Sir Thomas Vaughan, he caused them to be arrested the next morning; and committed to Pomfret castle, at the same time dismissing all the king's attendants and servants. He shortly after caused the prisoners at Pomfret to be put to death without the form of trial; and on the very day of their execution, at a council held in the Tower, a cry of treason was raised by his order, on which a party of armed men entered, who seized the archbishop of York, the bishop of Ely, lord Stanley, and lord Hastings, of whom the three first were committed to custody, while Hastings was led to immediate death. After this, his next step was to establish, without evidence, the illegitimacy of Edward's children, to make way for his own claims on the throne. This he did by attacking the chastity of his own mother, who, he said, had been true to her husband only in the case of himself, and that even to Edward and Clarence there were different fathers. These pleas were zealously advocated by his adherents, and among others by Dr. Shaw, brother to the lord mayor of London, who dwelt upon them with much eloquence, in a sermon which he preached at St. Paul's Cross. The duke of Buckingham afterwards, in a speech before the corporation and citizens of London, enlarged upon the title and virtues of the protector, and then put the question to his audience, whether they chose the duke of Gloucester for their king? On their silence he repeated the question with more importunity, and at length a few voices cried

out "God save king Richard." This was construed into a public declaration in his favour, and Buckingham, with the lord mayor, repaired to the protector with a tender of the crown. He first affected alarm and suspicion, and then pretended loyalty to his nephew, and unwillingness to take such a burden upon himself. At length he accepted the offer, and Richard was proclaimed king on the 27th of June 1483. The deposed king and his brother were never more heard of; they were probably murdered in the Tower.

Richard was now extremely liberal towards those who had been instrumental in the change, and took other methods to court popularity. He made a progress with a splendid retinue through several of the towns, and at York was a second time crowned, on which occasion he created his only son prince of Wales. He soon began to display all the qualities of a most cruel tyrant, which so disgusted the whole nation, that designs were formed to hurl him from the throne. A conspiracy was excited against him, in favour of Henry, earl of Richmond, which he discovered and quelled. The failure appeared to seat the king more firmly on the throne, and he took advantage of his situation by calling a parliament, in which many good laws were passed, the progeny of Edward IV. was bastardized, and the crown settled on himself and posterity. The death of his son, soon after, was a severe stroke to him in the midst of his prosperity, which was followed by that of his wife; the last was imputed, but without any evidence, to the effects of poison. To prevent a projected marriage between Elizabeth, the eldest daughter of his brother Edward, and the earl of Richmond, Richard determined to marry her himself. As this union would have been extremely detrimental to the earl's interest, he hastened his preparations for another expedition to England, and in August, 1485, landed an army at Milford-haven. Richard, informed of the advance of his rival, took the field and met him, with an army of 15,000 men, at Bosworth, in Leicestershire. The battle was fought on the 23rd of August; in which the king, finding his situation desperate, rushed against his competitor, slew his standard bearer, and was upon the point of encountering the earl himself, when he was himself slain. The body of Richard was found in the field, stripped naked, and carried across a horse to Leicester, where he was interred in the Grey-friars' church-yard. Thus fell this hated tyrant, after having possessed the throne about two years and two months. The historians, says Hume, who favoured Richard, maintain, that he was well qualified for government, had he legally obtained it, and that he committed no crimes but such as were necessary to procure him possession of the crown; but this is a poor apology, when it is confessed, that he was ready to commit the most horrid crimes that appeared to him necessary for

that purpose; and it is certain, that all his courage and capacity, qualities in which he really seems not to have been deficient, would never have made compensation to the people for the danger of the precedent, and for the contagious example of vice and murder, exalted upon the throne. In person, Richard has been represented as of a small stature, deformed, and of a forbidding aspect, but it is probable that the detestation of his character has aggravated his bodily defects. His memory lives in popular tradition, as that of the most odious tyrant that ever filled the English throne.

MARGARET BEAUFORT, countess of Richmond and Derby, was born in 1441, and was the only daughter and heir-ess of John Beaufort duke of Somerset, grandson of John of Gaunt. She was married to Edmund earl of Richmond, and the fruit of this union was one son, afterwards Henry VII., king of England. After the death of her first husband, she married Sir John Stafford, second son to Henry duke of Buckingham, and, on his death, Thomas lord Stanley, afterwards earl of Derby; by the two last husbands she had no issue. She readily ceded to her son such right as she possessed to the crown; and employed her life in works of charity and piety, among which she fortunately gave a distinguished place to the encouragement of learning. In 1502 she founded two perpetual lectures in divinity at the two universities, still existing under the name of Margaret professorships. At Cambridge she also endowed a perpetual public preacher, whose duty should be to preach six sermons a year at certain specified churches; and she founded a perpetual chantry at Winborne-minster in Dorsetshire, for a teacher of grammar. But her noblest foundations were the colleges of Christ and St. John in Cambridge, the former in 1505, and the latter in 1508. It is with justice that Gray, in his Ode on the installation of the duke of Grafton as chancellor of Cambridge, has made this lady a principal figure on his poetical canvas;

Foremost, and leaning from her golden cloud,
The venerable Margaret see!
"Welcome, my noble son," she cries aloud;
"To this, thy kindred train and me;
"Pleas'd in thy lineaments we trace
"A Tudor's fire, a Beaufort's grace."

These truly laudable instances of her munificence, and her private charities, are more to her real honour, than her austerities and superstitious devotions, and the vow of chastity she made some years before her death, after burying her three husbands. Margaret died at the age of sixty-eight, in June, 1509, and was interred in the chapel of her son, Henry VII., in Westminster Abbey. A translation from the French of two

devotional pieces is attributed to her, and also some rules and orders for the precedence and attire of noble ladies at funerals— Bishop Fisher, her confessor, says, “ She possessed almost all things that were commendable in a woman, either in mind or body.” Her life, from the turbulence of the times, and the vicissitude of her son’s fortunes, must have been subject to great disquiet, which, however, she is said to have supported with singular fortitude.

HENRY VII., first of the race of Tudors, born in 1457, was son of Edmund earl of Richmond, and grandson of Owen Tudor and Catherine of France, the widow of Henry V. His mother was the only child of John, duke of Somerset, grandson of John of Gaunt. He was thus the representative of the Somerset branch of the royal house of Lancaster. During the usurpation and tyranny of Richard III., the people looked to the earl of Richmond, as a young prince who might restore legal government in England, and a match was projected between him and Elizabeth, eldest daughter of Edward IV., which would unite the two houses of York and Lancaster. Richard discovered the plan, and determined to defeat it, by marrying the lady himself, and applied to the court of Rome for a dispensation for that purpose, she being his own niece. Richmond, finding that there was no time to lose, landed at Milford Haven, at the head of two thousand troops, and was immediately joined by many persons of rank and consequence, in that part of the country, by whose influence and example he soon found himself at the head of six thousand men. Richard met him in Bosworth field, with an army double that number, but victory decided for the earl; the king was slain, and the conqueror was hailed on the field of battle, by the title of Henry VII. Parliament was soon assembled, who recognized his right, and he was crowned previously to his marriage with Elizabeth, the heiress of the house of York; though the nation was extremely desirous of this alliance, as uniting the claims of the two rival houses, and precluding farther civil wars. He was married in the following year; but lest people should suppose, that he claimed the crown solely upon the strength of this alliance, he deferred the coronation of his queen for some time, by which he wished the priority of his own claim to be understood. He chose for his confidential servants Morton and Fox, two clergymen, from whom he probably expected more obsequiousness than from the nobility of the realm. Discontents soon arose, and while he was on a journey into the north, an insurrection took place, which was soon suppressed, but a more serious disturbance, almost immediately succeeding the other, was excited by a priest, who procured Lambert Simnel, a youth of fifteen, son of a baker, to personate the earl of Warwick, son of the duke of Clarence,

whom Henry had confined in the tower. Simnel was sent to act his part in Ireland, and was actually proclaimed king at Dublin. He then ventured over to England, where he was led to expect support from the adherents of the duke of York, but the king having caused the true earl of Warwick to be publicly shown in the streets of London, few were disposed to join the impostor. A battle however ensued, in which the leaders of the rebels were slain, and all who had given the smallest countenance to the conspiracy were severely fined; avarice, rather than revenge, being the ruling passion of Henry. Young Simnel he treated with contempt, by giving him freely his life, and making him the scullion of his kitchen. Simnel had been encouraged in his projects by the sister of Edward IV., the duchess dowager of Burgundy, governess of the Low Countries, who never ceased to pursue Henry. Her court had been the refuge of the malcontents; and she now brought forth a new adventurer on the stage. She propagated a report, that Richard, the younger of the sons of Edward IV., supposed to have been murdered in the Tower, had escaped that fate, and since lived in secrecy; she accordingly procured Perkin Warbeck, son of a converted Jew of Tournay, a youth of a very prepossessing figure, to assume the character of that prince. This story soon attracted the notice of the king, who employed every method in ascertaining the real birth of the pretender, and in gaining information respecting his supporters. Many of these were arrested, and convicted of high treason, among the rest Stanley, the lord chamberlain, the brother of Henry's step-father, and one who had been very instrumental in raising him to the throne. This execution prevented, for the present, any open insurrection in favour of Perkin, and when his friends put him forward to support the cause he had undertaken to advocate, he was glad, after a trifling stand, to seek the protection of a sanctuary. His wife, lady Catharine Gordon, fell into the king's hands, who treated her with respect and generosity, and placed her about the queen, with a liberal pension. Perkin delivered himself up on the promise of pardon; he was led in mock triumph through the streets of London, and then committed to the tower. Here he engaged in a conspiracy for liberating the earl of Warwick; the plot was discovered, and he was hanged. Soon after this, Henry fixed an indelible stain on his memory by the execution of the earl of Warwick, for no other crime, than an attempt to recover his liberty, of which he had been unjustly deprived. Henry was now at peace, and his favourite pursuit was that of filling his coffers at the expense of his subjects. In this he was assisted by two lawyers, named Empson and Dudley, who were well qualified for the work of extortion. The courts of justice were in no reign made so much the

means of oppression, as under those infamous and hard-hearted ministers; and the king, with the most insatiable rapacity, took his share of the spoils accruing from their plunder. As, however, he declined in life, his conscience smote him, and he began to appease the upbraidings of his mind, by the usual methods then resorted to; of alms, religious foundations, and other acts of atonement. He even directed restitution to be made to some whom he had injured. He reigned 24 years, and greatly increased the trade and commerce of the country. He died in 1509, in the 52nd year of his age. The reign of Henry VII. was, in the main, fortunate for his people at home, and honourable abroad. He put an end to the civil wars, with which the nation had long been harassed, and maintained peace and order in the state; though often severe in his punishments, he was commonly less actuated by revenge than by maxims of policy. He was always extremely attentive to his affairs, but not a deep-sighted politician; he was more expert in providing a remedy for his mistakes, than judicious in avoiding them. Avarice, as we have seen, was his ruling passion, and he remains an instance, almost singular, of a man placed in a high station, and possessed of talents for great affairs, in whom that passion predominated above ambition. This reign was the era of that depression of the feudal nobility, and elevation of the middle ranks of society, to which England owes her prosperity. This seems to have been the constant aim of Henry, and it was especially effected by the statute which allowed the breaking of entails, and alienation of landed estates.

SIR EDWARD POYNINGS, a gentleman of Kent, who was sent by Henry VII. to Ireland, where he governed with courage and prudence. The object of his mission, was to quell the partisans of the house of York, and to reduce the natives to subjection. He was not supported with forces sufficient for that purpose. The Irish, by flying into their woods and mountains, eluded his efforts. But he summoned a parliament at Dublin, in which he was more successful, and passed that memorable statute, which for more than three centuries was referred to by the name of Poynings' law, and which established the authority of the English government in Ireland. By this statute, all the former laws of England were made to be of force in Ireland; and no bill could be introduced into the Irish parliament, unless it had previously received the sanction of the privy council of England. The Union in 1800 has changed the whole system of government. In the reign of Henry VIII., Poynings was made privy counsellor and appointed governor of Tournay.

RICHARD SUTTON, the co-founder of Brasenose college, Oxford, descended from the ancient family of the Suttons of Sutton near Macclesfield in Cheshire, was the

youngest son of Sir William Sutton, knight. He practised as a barrister of the Inner Temple. In 1498 he was a member of Henry VII.'s privy council, and attended the court for many years after. He became steward of the monastery of Sion near Brentford, in Middlesex, where he frequently resided, and on which house he bestowed both estates and money, and also bore the expense of publishing a splendid book, in honour of the house, called the "Orchade of Syon." He died about 1524.

Unmarried himself, and not anxious to aggrandize his family, which had long ranked among the best in a country justly proud of its ancient gentry, Sir Richard Sutton bestowed handsome benefactions and kind remembrances upon his kinsmen; but he wedded the public, and made posterity his heir. An active coadjutor from the first, to the Bishop of Lincoln in laying the foundation of Brasenose college, he completed the building, revised the laws, and doubled the revenues of the growing seminary, leaving it a perpetual monument of the consolidated wisdom and joint munificence of Smyth and of Sutton.

SIR RICHARD EMPSON, the favourite of Henry VII., was son of a sieve-maker, at Towcester, in Northamptonshire. His conduct in raising the king's revenues rendered him unpopular, and in the beginning of the next reign, he was beheaded, in 1510.

EDMUND DUDLEY, a statesman in the reign of Henry VII., who, with Sir Richard Empson, assisted in filling that monarch's coffers, by arbitrary persecutions of the people, on obsolete statutes. They were both beheaded on the accession of Henry VIII., to pacify the clamours of the people for justice.

ARTHUR, prince of Wales, eldest son of Henry VII., died before his father in 1502, aged 17, five months after his marriage with the princess Catharine of Arragon.

HENRY VIII., king of England, son of Henry VII., born in 1491. Henry ascended the throne when he was about 18 years of age, and had almost every advantage which a prince can have on his accession. He had a well stored treasury, an undisputed title, and was at peace with all the powers of Europe. Commerce and arts had been some time introduced into England, where they met with a favourable reception. The young prince himself was beautiful in his person, expert in all polite exercises, open and liberal in his air, and loved by all his subjects. The old king, who was himself a scholar, had instructed him in all the learning of the times, so that he was an adept in school divinity before the age of 18. All these advantages, however, seemed to have been lost upon the new king. Being destitute of a good heart and solid understanding, he proved a tyrant. Being always actuated, not by rea-

son, but by the passion which was uppermost, he behaved in the most absurd and contradictory manner; and however—fortunate some of his measures proved, it is impossible that either his motives, or the means he took to accomplish his purpose, can be approved of by any good man. One of his first acts in his royal capacity was to punish Empson and Dudley, who were odious to the people, as instruments of the late king's rapacity. As they could not be impeached merely for executing the will of the king, they were accused of having entered into a treasonable conspiracy to seize by force the administration of government; and though nothing could be more improbable, the general prejudice against them was so great, that they were both condemned and executed. Henry's principal favourite was the earl of Surrey, who promoted those schemes of magnificence and dissipation which suited the inclination of his young master, and soon diminished the hoarded treasures of the late reign. Henry did not long delay the celebration of his marriage with the infanta Catharine, to whom he had been willingly contracted after his brother's death; but disparity of years and disposition prevented its being a happy union. Henry was prevailed upon, by the flatteries of pope Julius II., and the craft of his father-in-law Ferdinand, to join a league formed against Lewis XII., of France. In this alliance Henry was the only disinterested person. He expected nothing besides the glory which he hoped would attend his arms, and the title of Most Christian King, which the pope assured him would soon be taken from the king of France to be conferred on him. The pope was desirous of wresting from Lewis some valuable provinces which he possessed in Italy, and Ferdinand was desirous of sharing in the spoil. Henry summoned his parliament, who very readily granted him supplies, as he gave out that his design was to conquer the kingdom of France, and annex it to the crown of England. It was in vain that one of his old prudent counsellors objected, that conquests on the continent would only drain the kingdom without enriching it; and that England, from its situation, was not fitted to enjoy extensive empire. The young king, deaf to all remonstrances, and hurried away by his military ardour, resolved immediately to begin the war. But after several attempts, which were rendered unsuccessful only by the mismanagement of those who conducted them, a peace was concluded with France, on the 7th of August, 1514. Henry's arms were attended with more success in Scotland; where king James IV., with the greatest part of the Scots nobility, and 10,000 men were cut off in the battle of Flodden. Henry soon after granted peace to the queen his sister, declared regent, and established an influence which rendered his kingdom secure on that side. In the next year Henry, finding that his allies Ferdinand and Maximilian

had made an accommodation with France, and were consulting only their private interests, listened to proposals of peace from Lewis ; which took place on the condition of his retaining Tournay, and receiving a large payment of money, part of which was to be returned as a portion with the princess Mary, Henry's sister, whom Lewis espoused, notwithstanding a great inequality of age. That king survived his marriage only three months ; and his widow afterwards united herself to Charles Brandon, duke of Suffolk, her brother's most favourite courtier. Henry now disregarded the old ministers, who had been appointed by his father to direct him, and placed his entire confidence in Thomas, afterwards cardinal Wolsey, who supported him in all his favourite pursuits.

Henry, violent and arbitrary in his temper, but subject to the control of superior talents, set no bounds to his confidence in Wolsey, and seemed pleased with raising him to higher power and dignity than any other minister had before possessed in England. Besides accumulating, with the archbishopric of York, the revenues of several other sees and benefices, he was exalted to the rank of cardinal, and took precedence of every other ecclesiastical person. The resignation of the seals by archbishop Warham was followed by Wolsey's elevation to the post of high-chancellor, which placed him at the head of the judicial administration. His pride and ostentation kept pace with his advancement ; and he resolved to appear, as he really was, the greatest man in the kingdom next to his master. Henry was flattered in seeing every knee bend to one, who was the creature of his will, and contrasted his haughtiness towards all others by submission to him. The vigour and ability of his administration kept the nation in tranquillity, and his magnificence shed lustre on the crown ; while the king was left to the undisturbed enjoyment of his taste and pleasures. But the ambition of Wolsey exerted a still greater influence, for it was the secret hinge upon which foreign projects and alliances turned during the course of his ministry. Francis I. had succeeded to the crown of France, and was by character disposed to employ every method for his own aggrandizement. His first neglect of Wolsey produced hostilities from the emperor Maximilian, influenced by English gold. When these had subsided, and Charles V. had succeeded to the Spanish crown, Francis found it highly expedient to gain the friendship of Henry ; and, by proper application to Wolsey, he induced him to persuade his master to resign for a sum of money his conquest of Tournay, and enter into an amicable correspondence. In order to cement the latter, the two kings in 1520 had an interview between Guisnes and Ardres, within the bounds of Calais, the profuse magnificence of which gave the place of meeting the denomination of the field of the cloth of gold. Though Francis used all his ad-

dress to ingratiate himself with the English king and minister, in which he seems to have fully succeeded with respect to the former, yet a distant prospect of the papacy, with some immediate advantages, artfully thrown before the cardinal by young Charles, gave a preponderance to his interest in the English councils. The sacrifice of Bohun, duke of Buckingham, and constable, to the enmity of Wolsey, on a charge of high treason, while it was a further proof of the minister's influence, aggravated that general odium under which he began to labour.

Charles V., now emperor, paid a visit to England in 1522, and used arguments with Henry and Wolsey which produced a declaration of war against Francis. Its events were of no great consequence, though France was again invaded by an English and Flemish army, under the earl of Surrey. The defeat and capture of Francis at the battle of Pavia, in 1525, gave such a preponderance to the power of Charles, that several of his former allies began to regard him with dread; and as he had repeatedly disappointed the hopes of Wolsey in relation to the popedom, he no longer possessed an advocate with Henry. This prince seems also to have felt some generous emotions in favour of the unfortunate Francis, whose frank and chivalrous character more accorded with his own, than that of the cool and crafty Charles. He opened a correspondence with the queen-mother, now regent of France; exacted from her a promise that she would never consent to the dismembering of that kingdom as a ransom for her son, and after a time concluded an alliance with her, for the purpose of procuring the liberation of Francis upon reasonable terms. Supposing that this measure might involve him in a war with the emperor, he endeavoured to raise a large tax upon his subjects by his prerogative alone; but though his former arbitrary requisitions for loans and benevolences had been complied with, he met with a resistance to this direct violation of law which obliged him to soften his proceedings; and Wolsey, the supposed adviser of the project, incurred an additional load of hatred. War afterwards was actually declared against the emperor, and this alienation of the two courts prepared them for the most important event of Henry's reign.

The principles of the Reformation propagated by Luther were at this time making a rapid progress, to the great alarm of the votaries of the Roman-catholic church. Among the most sincere and zealous of these was Henry, who had been carefully nurtured in that science, so unfit for a prince, whom it is almost sure to render a bigot and persecutor, controversial divinity. Ambitious of glory of every kind, he entered the scholastic lists, and wrote a Latin book against the tenets of Luther, which he presented to pope Leo X., and was in return honoured with the title of DEFENDER OF THE FAITH, still preserved by his protestant successors. Luther published a

reply to Henry's work, in which he treated his crowned antagonist with little ceremony.

Wolsey had continued high in the king's favour; and as no monarch was ever more despotic than Henry VIII., no minister was ever more powerful than Wolsey. This extraordinary elevation served only to render his fall the more conspicuous, and himself the more miserable, when it took place. The cause of his final overthrow was Henry's desire of having his queen Catharine divorced. Though Henry's marriage with his brother's widow had been sanctioned with a papal dispensation, and had subsisted with conjugal union for many years, yet objections to its legality seem never to have been entirely dormant. It is affirmed that Henry VII. himself had on his death-bed enjoined his son not to consummate his espousals; and when a project was entertained of marrying Mary, the only living offspring of this union, first to Charles when prince of Castile, and then to the duke of Orleans, objections against her legitimacy were made by both their courts. Henry, who was addicted to the study of theological casuistry, had examined this question in his favourite authors, and had found an absolute condemnation of such an alliance. It is not improbable, therefore, that some real scruples dwelt on his mind upon the subject. But these might have been submitted to in silence, had not Catharine's superior age, and impaired health, rendered her an undesirable consort to a husband in the vigour of life, and of a warm constitution. The wish for an increase of progeny, in order better to secure the succession in his family, was also naturally felt by him; and the death of several children in infancy was viewed as a mark of the divine displeasure which threatened to leave him without any children. It can scarcely be doubted that, from all these motives, he had begun to look towards a dissolution of his marriage, before an event took place which certainly urged him on to the immediate attempt. This was the appearance at court of Anne Boleyn, lately returned from a residence in France, and possessed of charms which made a powerful impression upon the heart of the monarch. Her prudent resistance to his amorous advances so inflamed his ardour, that he formed the resolution of making her his queen, and, with his characteristic impatience, immediately began to pursue the measures requisite for procuring a divorce from his present consort. He grounded his application entirely upon his scruples respecting the legality of his marriage, in which he obtained the ready concurrence of his clerical advisers. The pope, Clement VII., on a private consultation upon the business, gave a very favourable answer, and issued a commission to Wolsey, as apostolical legate in England, in conjunction with any other prelate, to examine into the validity of the marriage, and of Julius's dispensation. The emperor, however, coming to the knowledge of Henry's intention with respect to Catha-

rine, his aunt, threw out menaces which induced the timid pontiff to waver in the performance of his promise of favouring the divorce; and when farther pressed by the English envoys, he issued a new commission, in which he joined cardinal Campeggio with Wolsey for the trial of the cause. After many delays, these legates opened their court in May, 1529, and cited the king and queen to a personal appearance before them. The queen however, who had received assurances of support from her nephew, and who, with all her conjugal duty, was firm in supporting her rights, refused to acknowledge the authority of the court, and appealed to the pope. She was declared contumacious; and the trial proceeded, when on a sudden an order came from Rome, in consequence of which Campeggio prorogued the sitting. The fall of Wolsey, brought about by the king's ill-humour and the efforts of his many enemies, soon followed. He was indicted first in the star chamber, and then in parliament; his immense property was forfeited to the king, and his person for a time committed to custody. And though he received a pardon, and was cheered with some gleams of his master's kind remembrance, he was never recalled to court. A general peace put an end to Henry's war with the emperor, and left him at full leisure to pursue his darling project. The papal court still acting with duplicity, he gladly adopted the suggestion of Cranmer, to state the cause of the marriage to all the universities of Europe, and obtain their opinion concerning it. The most eminent of them, even in countries where Henry could have no influence, decided against its legality, as did also the convocations of Canterbury and York. The pope persisting to call the cause before his own tribunal, the king was forced into measures derogatory to the authority of the holy see; and it was probably by way of showing his disregard to the ecclesiastical character, that he renewed his prosecution of Wolsey, and summoned him to London in order to be tried for high treason. But the cardinal's death on the road freed him from the effects of this new fit of resentment. Various acts were passed subversive of the papal claims in England; and in November, 1532, the king ventured privately to marry Anne Boleyn. Her subsequent pregnancy caused, in the next year, an open avowal of this marriage, followed by a sentence of divorce from Catharine, pronounced by Cranmer. The papal court, highly incensed at this contempt of its authority, declared Cranmer's sentence null, and threatened to excommunicate the king if he should not restore things to their former state. The interposition of Francis retarded the operation of this menace, and affairs seemed to be in a train for agreement, when the casual delay of the courier who was bringing the king's promise to submit his cause to the Roman consistory, having first been assured of a decision in his favour, threw

the pope and cardinals into a hasty fit of anger, under which they launched the withheld censure. Henry on his part, kept no further measure, but proceeded entirely to break off all spiritual allegiance to Rome, declaring himself the only supreme head on earth of the English church ; a title which has adhered to all his successors. Thus was effected the great revolution, which has distinguished this reign in the annals of ecclesiastical history, and made it the commencement of an era of comparative light and reason. The birth of a daughter by the new queen produced a bill for regulating the succession of the crown, which settled it upon the issue of this marriage and the king's future heirs, setting aside the daughter of Catharine as illegitimate.

Though Henry had given so great a blow to the power of the Romish church, it was by no means his intention to discard its theological system ; and he displayed a rooted aversion to the principles of the reformers, by favouring a persecution which brought several of them to the stake. On the other hand, he was equally intolerant of the resistance made by zealous papists to his assumption of the ecclesiastical supremacy, and caused laws to be passed, rendering such resistance capital. Two great men, Fisher the learned bishop of Rochester, and Sir Thomas More, late chancellor, were victims to this inconsistent severity. Indeed the temper of Henry seems to have grown more arbitrary and unrelenting as he advanced in years ; and his reign henceforth is that of a stern tyrant, who did not scruple to sacrifice every obstacle to his capricious will.

The violent proceedings of the court of Rome against the king were favoured by the monks and friars in England, who exerted all their influence to excite an insurrection among the people. Henry therefore was provoked to a measure which most of all contributed to the overthrow of the Catholic religion in this kingdom ;—this was the suppression of the monasteries. He began with the lesser religious houses, for the abolition of which an act of parliament was obtained, and their revenues were granted to the king. Having tasted of their spoils, he was not likely to remain contented with a part, and a new visitation some time after was followed by his suppressing all the remaining foundations of the kind, many of them large and splendid. His own coffers, however, received an inferior proportion of the alienated property. He was lavish of grants to his courtiers and favourites ; he pensioned the discharged abbots, priors, and monks ; and he erected six new bishoprics, which were endowed out of the lands of dissolved monasteries. Another step highly favourable to the Reformation was a vote of convocation for a new version of the Scriptures into the vernacular tongue. The arguments furnished by such an appeal to the popular judgment have always been found dan-

gerous to the claims of church authority. An event however happened which for a time injured the cause of the reformers. The new queen, Anne, who was attached to their opinions, was suspected of infidelity to her husband; and, by means of the ill offices of her enemies, his wrath against her was inflamed to such a degree, that she was sent to the Tower, tried, and, on every inadequate evidence, capitally convicted. She attempted to soften the mind of her unfeeling lord, but in vain, and she was beheaded in May, 1536. Her fate was hastened by the king having conceived a passion for Jane Seymour, whom he married the very day after the execution of the unfortunate Anne. His satisfaction, however, was of no long continuance; for the queen becoming pregnant immediately after marriage, died two days after the birth of the child; who being a son, was baptized by the name of Edward. Henry now resolved to marry again; and his principal minister, Cromwell, who was secretly a favourer of the Reformation, recommended to him Anne of Cleves, daughter to the duke of that name, a prince of great influence with the German Protestants. She was accordingly sent for over; but her person proved so disgusting to the king, that he swore they had sent him a Flanders mare. He submitted, however, to accomplish his marriage, in 1540, and even created Cromwell earl of Essex; yet the minister's subsequent fall is supposed to have been chiefly owing to this match. Though a very faithful and useful servant, he was condemned upon an ill-grounded charge, and executed, having in vain attempted to soften the heart of his obdurate master. The king at the same time procured from the convocation and parliament a divorce from Anne of Cleves, who had phlegm enough to be little affected by this disgrace, and continued to reside in England. He then married Catharine Howard, niece to the duke of Norfolk. This union brought him more under the influence of the Catholic party, and a rigorous persecution was carried on against the Protestants. At the same time, with an impartiality of intolerance, Papists who denied the king's supremacy were put to death, and the opposite victims were sometimes dragged to execution coupled together. The aged countess of Salisbury, mother of cardinal Pole, and the only relic of the Plantagenets, was the most eminent of the Catholic sufferers. Her death was hastened by an insurrection in the North, supposed to have been instigated by that cardinal. The king's fondness for his new queen met with a return which would have entitled a less tyrannical husband to pity. It was discovered that she proved false to his bed, and, upon farther inquiry, it was found that her life had been loose before marriage. Henry's first emotions of tender grief was soon converted into fury; and a bill of attainder was passed in parliament against the queen and her confidante the viscountess Rochford, which brought

them both to the scaffold, in 1542. The obsequious parliament farther gratified their master by an absurd law, making it treason for any woman whom the king might thereafter marry, to pass herself for a virgin, not being such.

Henry proceeded to extend his rapacity over the church, and even included in his grasp the revenues of colleges and hospitals. At the same time he was extremely desirous to bestow upon his subjects the benefits of true religion, according to the model of his own fluctual creed. The successive publications of the "Institution of a Christian Man," and the "Erudition of a Christian Man," contained the royal standards of Orthodoxy. The use of the Scriptures was permitted, but not without great restrictions; the mass-book was altered; dubious saints were expunged, and popular superstitions discouraged, and, upon the whole, the principles of the Reformation were gaining ground to an extent of which Henry himself was not sensible.

The most important foreign transactions of the latter part of this reign were those relative to Scotland. The preference shown by the king's nephew, James V., to the French alliance, above the English, brought on a war in 1542, of which the principal event was the complete rout of the Scotch army at Solway. James was so much affected at this disgraceful action, that he died soon after, leaving an only daughter. It was a great political object with Henry to unite the kingdoms by the marriage of his son Edward to this heiress, and he made a treaty with the regent. The failure of performing its conditions, produced a new war; and Henry was so much exasperated at the intrigues of France upon the occasion, that he joined the emperor in a war with Francis. Henry, to forward his rough courtship of the Scotch princess, sent in 1544 a fleet and army, which took and pillaged Edinburgh, and ravaged the whole country to the English border. In the progress of the war, inroads were made on both sides with various success, but with no other ultimate effects than spoil and destruction. Against France such preparations were made as, in conjunction with the emperor's force, seemed to threaten the subjugation of the country. The king himself passed over to Calais, July, 1544, at the head of 30,000 men, which were joined by 14,000 more from the Low Countries. Charles made an attack with an army of 60,000 on the side of Luxembourg, and it was agreed that they should meet before Paris. Each prince, however, chiefly attentive to his own interest, wasted the time in sieges. Henry besieged Boulogne, which at length surrendered; meantime the emperor made his peace with France; and Henry, withdrawing from Montreuil, which he had also besieged, returned for the winter to England. The war continued two years longer, without any remarkable event, and was concluded, June, 1546,

on the condition of the payment of a sum from France, as security for which Boulogne was to be held for a term of years. Scotland was comprehended in the treaty.

Henry took for his sixth wife, Catherine Parr, widow of lord Latimer; a lady of merit, inclined to the Reformation. In 1544 he had regulated the succession to the crown by a bill in parliament, declaring his son Edward, and any future male issue, his immediate heirs, and after them, the princesses Mary and Elizabeth, who were thus legitimated. But he also added a clause giving him power to dispose of the crown according to his pleasure. The necessities of the war which the parliament scantily supplied by grants, put him upon various arbitrary measures for raising money, among which was enhancing the value of the coin. The settling of religion was still an object nearest his heart, and he obtained such powers from parliament as rendered his will the sole authority in this point. The Catholic party endeavoured to render archbishop Cranmer noxious to him as favouring heresy, and his ruin was only prevented by the personal esteem and friendship of the king. The queen fell into a similar danger, which proceeded so far, that articles of impeachment were ordered to be drawn up against her. But receiving timely warning, she found means by artful humility and submissiveness to remove her husband's suspicions, and regain his favour. Disease now so much aggravated his natural violence, that nothing was safe from his tyranny. The potent duke of Norfolk, his most trusty and successful general, with his son, the accomplished earl of Surrey, fell under his displeasure, and were sent to the Tower. The latter was first tried on suspicion of correspondence with cardinal Pole and other instances of criminal ambition, all founded on very slight proof, on which he was found guilty of high-treason, and executed. The duke was proceeded against by attainder, without trial or evidence; and so little was the king's ferocity mitigated by his own approaching end, that nothing seemed so much to concern him as the apprehension that Norfolk should escape. It was long before any one durst inform him of his desperate condition. This was at length done by Sir Anthony Denny, and the king heard it with resignation. He desired that Cranmer might be sent for, but was speechless before the prelate came, and could only by pressing his hand, give token of his dying faith. He expired on January 28, 1547, the day before the intended execution of Norfolk, in the thirty-eighth year of his reign, and fifty-sixth of his age.

The leading feature in the character of Henry was the lust of sway, which Wolsey, who knew his master so thoroughly, strongly depicted in his dying words; "he is a prince of a most royal carriage, and hath a princely heart, and rather than he will miss or want any part of his will, he will endanger the one half

is kingdom." This passion, which at first subsisted with a
ree of generosity and feeling, at length produced a pride
impatience, which extinguished every humane sentiment,
rendered him a brutal and sanguinary tyrant. He made
self so much feared, that no English king ever had fewer
cks to his power; and the boasted spirit of liberty in this
try, is scarcely to be recognized during his reign, in any or-
of the state. His rigorous rule was, however, of some service
respect to internal polity, and no hand less strong would
e been able to free the nation from the shackles of Rome,
break the chains of the ancient superstition. The complete
n of Wales with England, the conversion of Ireland into
ngdom, and the title of Majesty annexed to the English
archs, date from this reign.

CATHARINE OF ARRAGON, queen of England,
ghter of Ferdinand and Isabella, king and queen of Spain,
born in 1483, and in 1501 was espoused to Arthur, prince
Vales, son of Henry VII. This prince, dying within a few
ths, Henry, unwilling to break his connection with Spain,
eturn the dowry of Catharine, caused his remaining son
ry, then only twelve years of age, notwithstanding his re-
ance, to be contracted to his brother's widow. The
s consent was procured for this purpose, and the marriage
completed on the accession of Henry VIII. to the crown, in
). Catharine deserved the esteem of her husband and the
on, by her virtues, and she loved the king affectionately;
the inequality of their ages, with the sensual and capricious
osition of the king, were circumstances adverse to the du-
lity of their union. She bore several children, but all,
pt a daughter, afterwards queen Mary, died in their in-
y. Scruples, either real or pretended, at length arose in the
l of Henry concerning the legality of the marriage, and
were powerfully enforced by his growing passion for Anne
yn. In 1527 he resolved to obtain a divorce from Catha-
on the grounds of the nullity of their marriage, as contrary
e divine laws. Pope Clement VII. seemed at first to listen
is application, but he was overawed by the power of the
eror, Charles V., Catharine's nephew, and the affair was
vn out to a length, which the impatience of Henry could
brook. Catharine conducted herself with gentleness, but
with firmness, in the trying emergency, and could not by
considerations be induced to consent to an act which would
her with the imputation of incest, and render her daughter
itimate. Being cited before the papal legates, Wolsey and
peggio, in May, 1529, she refused to submit to their judg-
it, but appealed to Rome, and was thereupon declared con-
acious. The result of the contest is one of the most con-
cuous facts in history. The pope's subterfuges led Henry

to decide the matter for himself; and the resentment expressed by the court of Rome on the occasion, provoked him to throw off his submission to it, and declare himself head of the church of England. In 1532, the king married Anne Boleyn, and Catharine was no longer regarded as queen of England. She did not however leave the country; but first took up her abode at Ampthill in Bedfordshire, and afterwards at Kimbolton-castle in Huntingdonshire. At this latter place, still persisting in demanding the honours of royalty from her attendants, but in other respects employing herself chiefly in religious duties, and bearing her lot with exemplary resignation, she died in January, 1536. The following tender letter which she wrote to the king on her death-bed, drew tears from that lordly husband, who was never backward in acknowledging the conjugal and personal virtues of his injured consort.

“ My king and dearest spouse,

“ Insomuch as already the hour of my death approacheth, the love and affection I bear you causeth me to conjure you to have a care of the eternal salvation of your soul, which you ought to prefer before mortal things, or all worldly blessings. It is for this immortal spirit you must neglect the headlong into many calamities, and your own self into infinite disturbances. But I forgive you with all my heart, humbly beseeching Almighty God, he will in heaven confirm the pardon I on earth give you; I recommend unto you our most dear Mary, your daughter and mine, praying you to be a better father to her than you have been a husband to me; remember also three poor maids, companions of my retirement, as likewise all the rest of my servants, giving them a whole year's wages besides what is due, that so they may be a little recompensed for the good service they have done me; protesting unto you, in the conclusion of this my letter and life, that my eyes love you, and desire to see you more than any thing mortal.”

Catharine in her retreat composed some devotional treatises.

ANN BOLEYN, queen of Henry VIII., of England, memorable in English history, as the first cause of the Reformation, as the mother of queen Elizabeth, under whom it was completely established, and on account of her own sufferings. She was the daughter of Sir Thomas Boleyn, and born in 1507. She was carried into France when seven years of age, by Henry VIII's sister, wife of Lewis XII. On her return to England, about 1526 she became maid of honour to queen Catharine of Arragon, Henry's first

and that the king fell violently in love with her. She saved with so much art and address, that by refusing to satisfy his passion, she brought him to think of marrying her; but the king, persuaded that he should never succeed with her, when he made her his wife, was induced to set on foot the divorce of Catharine, which at last was executed with great solemnity. In the mean time, Henry could not procure a divorce from the pope; which at length made him resolve to disown his authority, and throw off his yoke. He married Anne Boleyn privately, upon the 14th of November, 1532, and as soon as he perceived that his new wife was pregnant, he made his marriage public. He caused Anne Boleyn to be declared queen of England, on Easter eve, 1533, and to be crowned on the 1st June following. She was brought to bed on the 7th of September of a daughter, who was afterwards queen Elizabeth, and continued to be much beloved by Henry, till the charms of Jane Seymour fired his heart in 1536. Then his love for his wife was changed into violent hatred; he believed, or pretended that he believed her to be unchaste, and caused her to be imprisoned and tried. She was indicted of high treason, that she had procured her brother and four other persons to invade the king's conjugal right; that she had said to them, that the king never had her heart; and had said to every one of them by themselves, that she loved him better than any person whatever; which was to the slander of the king's issue by

And this was treason according to the statute made in the twenty-sixth year of this reign; so that the law which was made for her and the issue of her marriage, was now made use of to destroy her. Anne addressed to her husband a letter from the Tower, of tender expostulation and complaint, full of attestations of her innocence, of which the following is a transcript:—

“ SIR,

Your grace's displeasure, and my imprisonment, are things strange unto me, as what to write, or what to excuse, I am altogether ignorant. Whereas you send unto me, willing me to confess a truth, and so obtain your favour, by such an one whom I know to be mine ancient professed enemy, I no sooner received this message by him, than I rightly conceived your meaning; and if, as you say, confessing a truth indeed may procure safety, I shall with all willingness and duty perform your command.

But let not your grace ever imagine, that your poor wife will be brought to acknowledge a fault, where not so much as thought thereof preceded. And, to speak a truth, never had wife more loyal in all duty, and in all true affection,

than you have ever found in Anne Boleyn; with which name and place I could willingly have contented myself, if God and your grace's pleasure had been so pleased. Neither did I at any time so far forget myself in my exaltation or received queenship, but that I always looked for such an alteration as I now find; for the ground of my preferment being on no surer foundation than your grace's fancy, the least alteration I knew was fit and sufficient to draw that fancy to some other object. You have chosen me from a low estate to be your queen and companion, far beyond my desert or desire. If then you found me worthy of such honour, good your grace let not any light fancy, or bad counsel of mine enemies, withdraw your princely favour from me; neither let that stain, that unworthy stain, of a disloyal heart towards your good grace ever cast so foul a blot on your most dutiful wife, and the infant princess your daughter. Try me, good king, but let me have a lawful trial, and let not my sworn enemies sit as my accusers and judges; yea, let me receive an open trial, for my truth shall fear no open shame; then shall you see either mine innocence cleared, your suspicion and conscience satisfied, the ignominy and slander of the world stopped, or my guilt openly declared. So that whatsoever God or you may determine of me, your grace may be freed from an open censure; and mine offence being so lawfully proved, your grace is at liberty both before God and man, not only to execute worthy punishment on me as an unlawful wife, but to follow your affection already settled on that party for whose sake I am now as I am, whose name I could some good while since have pointed unto, your grace not being ignorant of my suspicion therein.

“ But, if you have already determined of me, and that not only my death, but an infamous slander, must bring you the enjoying of your desired happiness, then I desire of God that he will pardon your great sin therein, and likewise mine enemies, the instruments thereof, and that he will not call you to a strict account for your unprincely and cruel usage of me, at his general judgment-seat, where both you and myself must shortly appear, and in whose judgment I doubt not, whatsoever the world may think of me, mine innocence shall be openly known and sufficiently cleared. My last and only request shall be, that myself may only bear the burden of your grace's displeasure, and that it may not touch the innocent souls of those poor gentlemen who, as I understand, are likewise in strait imprisonment for my sake. If ever I have found favour in your sight, if ever the name of Anne Boleyn hath been pleasing in your ears, then let me obtain this request, and I will so leave to trouble your grace any farther, with mine earnest prayers to the Trinity to have your grace in his good keeping, and to direct

in all your actions. From my doleful prison in the Tower, the sixth of May.

Your most loyal and ever faithful wife;

ANNE BOLEYN."

His address, so pathetic and eloquent, failed to touch the heart of a tyrant, whom licentious and selfish gratification had steelled. The queen was condemned to be either burnt or beheaded; and she underwent the latter on the 19th of May, 1536. Her last behaviour was a mixture of firmness and singular lenity. On the morning of her execution, conversing with the warden of the Tower on what she was going to suffer, he endeavoured to comfort her by the shortness of its duration. The executioner, indeed," replied she, "I am told, is very expert, and I have but a slender neck;" grasping it with her hand and smiling. She confessed to various indiscretions, but instantly denied any serious guilt. How far her innocence extended as to the charge for which she lost her life, may be subject of doubt; but, on the whole, it seems much less certain that she was criminal, than that her husband was a capricious and bloody tyrant.

JANE SEYMOUR, was married to Henry VIII., in May 1536, and died in child-bed of Edward VI., October, 1537.

ANNE OF CLEVES, the wife of Henry VIII., of England, was the daughter of John III., duke of Cleves. A portrait of her, drawn by Holbein, having been shown to the English monarch by Thomas lord Cromwell, he demanded her marriage, but it was not long before he was disgusted with the "Flanders Mare," as he contemptuously called her, and a divorce ensued. Anne, without seeming much disconcerted, returned to her own country, where she died in 1557.

CATHERINE HOWARD, fifth wife of Henry VIII., of England, was daughter of lord Edmund Howard; and Joyce, daughter of Sir Richard Culpepper, of Hollingbourne in Kent, his wife. Henry VIII., upon his divorce from Anne of Cleves, made her his wife. This marriage proved prejudicial to the cause of the Reformation, as Catherine was no friend to the Protestants. She gained such an ascendancy over the king's heart, that he gave public thanks to God for the happiness he enjoyed by her means, and desired his confessor, the bishop of Lincoln, to join with him in the like thanksgiving.

But this proved a very short-lived satisfaction, for the next year, archbishop Cranmer came to him with information that the queen had been unfaithful to his bed. The king's attachment to the queen, inclined him at first to discredit the story, but having full proof, the persons with whom the queen had been guilty, Dierham and Mannoche, two of the duchess dowager of Norfolk's domestics, were apprehended, and not only

confessed whatever was laid to their charge, but revealed some other circumstances, which placed the guilt of the queen in a most heinous light. This account so affected the king, that he shed tears. It now came to light that the conduct of the queen had been loose before marriage. She was tried, found guilty, and beheaded on Tower-hill, about seventeen months after she had been married to the king. The queen confessed the miscarriages of her former life before marriage, which had brought her to this fatal end; but protested to Dr. White, afterwards bishop of Winchester, that she took God and his angels to be her witnesses, upon the salvation of her soul, that she was guiltless of the charge of defiling her sovereign's bed.

CATHERINE PARR, sixth and last queen to Henry VIII., was the daughter of Sir Thomas Parr, and was married first to Edward Burke, and secondly to John Neville, lord Latimer, whose widow she was when Henry married her. She was early educated in polite literature, as was the fashion of noble women at that time in England, and in her riper years she applied herself much to the reading and the study of the Holy Scriptures. She favoured the reformed religion, and was well skilled in theological controversy. The king was not well pleased with her religious conversation, and observed, "A good hearing it is, when women become such clerks! and a thing much to my comfort, to come in mine old age to be taught by my wife!" The bishop of Winchester falsely accused the queen of treason and heresy; and the king was prevailed upon to give a warrant to draw up articles to touch her life. The day and hour was appointed, when she was to be seized; but the design being accidentally discovered to her, she waited upon the king, who received her kindly, and purposely began a discourse about religion. She answered, "that women by their creation at first, were made subject to men; that they, being made after the image of God, as the women were after their image, ought to instruct their wives, who were to learn of them; and she was much more to be taught of his majesty, who was a prince of such excellent learning and wisdom." "Not so, by St. Mary," said the king, "you have become a doctor, Kate, able to instruct us; and not to be instructed by us." To which she replied, "that it seemed he had much mistaken her freedom in arguing with him, since she did it to engage him in discourse, to amuse this painful time of his infirmity, and that she might receive profit by his learned discourse, in which last point she had not missed her aim, always referring herself in these matters, as she ought to do, to his majesty." "And is it even so, sweetheart?" said the king, "then we are perfect friends again." The day which had been appointed for carrying her to the Tower being fine, the king took a walk in the garden, and sent for the queen. As they were together, the lord chancellor,

who was ignorant of the reconciliation, came with the guards. The king stepped aside to him, and after a little discourse, was heard to call him, "Knave, aye, arrant knave, a fool, a beast;" and bid him presently avaunt out of his sight. The queen not knowing on what errand they came, endeavoured, with gentle words, to mollify the king's anger. "Ah! poor soul," said the king, "thou little knowest how ill he deserves this at thy hands; on my word, sweet-heart, he has been toward thee an arrant knave; and so let him go." The king, as a mark of his affection, left her a legacy of 4000*l.* besides her jointure. She was afterwards married to Sir Thomas Seymour, lord admiral of England, and uncle to Edward VI., but she lived a very short time, and that unhappily, with this gentleman. She died in 1548, in child-bed; though, as some writers observe, not without a suspicion of poison, to make way for Seymour's marriage with the princess Elizabeth. Queen Catherine Parr, was the authoress of several pious tracts.

THOMAS WOLSEY, was born at Ipswich in Suffolk, in 1471. He was not the son of a butcher as reported, but descended from a poor family, and he entered so early at Oxford, that he was Bachelor of Arts at fourteen, and consequently called the boy bachelor. He became fellow of Magdalen college, and exchanged the care of Magdalen school for the tuition of the sons of the Marquis of Dorset. He obtained the rectory of Lymington in Somersetshire, but here he was so irregular, that he was set in the stocks for being drunk on a Sunday, by Paulet, a punishment severely visited on the magistrate by a long imprisonment, when the offending clergyman was in power. After the death of Dorset he was noticed by Dean, archbishop of Canterbury, and became chaplain to the king, by whom he was entrusted with the negociation of his marriage with Margaret of Savoy. He used such despatch in this business, that he was rewarded with the deanery of Lincoln. The death of Henry VII., proved no obstacle to his further promotion; for Fox, bishop of Winchester, fearing to be supplanted in the favour of the new king, Henry VIII., by the earl of Surrey, introduced Wolsey to him, as a person well qualified to obtain his confidence. He acted his part so skillfully in this situation, enlivening by his unrestrained gaiety the young king's hours of pleasure, and introducing at proper times matters of business, in which he insinuated into his mind jealousies of the authority of his father's ministers, that he shortly acquired the first place in the royal favour, and became uncontroled minister. His advancement was rapid. He was brought, in 1510, into the privy council, was made reporter of the star-chamber, and registrar, and afterwards chancellor of the garter; ecclesiastical preferments were profusely accumulated upon him, of which the principal were

the bishoprics of Tournay and Lincoln in 1513, and the archbishopric of York in 1514. In 1515, the pope, in order to cure in his interest a person so high in his master's graces, elevated him to the dignity of cardinal. Nature proud and ostentatious, it is no wonder that this tide of fortune carried him beyond the bounds of moderation. No English clergyman ever took so much state upon himself. He had a train of 800 servants, many of whom were knights or gentlemen. Even some of the nobility sent their sons into his family for education, and did not disdain to pay their court by offering them to act as his menials. His equipage and furniture were of the most costly kind; and he not only wore silk and gold in his own habits, but decorated his saddles and the trappings of his horses with them. A tall priest bore before him a silver pillar surmounted with a cross; and his cardinal's hat was carried by a person of rank, and in the king's chapel was reposed nowhere but upon the altar. It was the best part of his magnificence that he was a generous patron of men of letters, and a promoter of learning as well by public institutions as by private bounties. His power and self-consequence, so much enhanced by being nominated the pope's legate a latere, which gave him legal pre-eminence over the archbishop of Canterbury, and supreme authority in all church affairs. He had already usurped upon the primate Warham's dignity by bearing his cross aloft in the province of Canterbury. Warham now complained of Warham's presumption for styling him in a letter, "Your loving brother;" which offence being mentioned to that respectable prelate, he said, "Know ye not that this man is drunk with too much prosperity?" Warham, after, tired of contention, resigned his office of high chancellor, to which Wolsey was appointed in December, 1515. To these favours were added the confidence of the king, and consequently the disposal of all places of trust and power in the kingdom. Thus, at the head of affairs, he governed the nation at his pleasure, and that he might confirm more strongly his ascendancy over the king, he withdrew his attention from public affairs, and fanning his pleasures, administered liberally the gratification of his most licentious desires. Absolute at home, where his expenses exceeded the revenues of the crown, he was flattered by foreign princes, and according to his price or avarice, the support of England promised to favour either the views of France, or of Germany, or of the pope. His disappointment in his application for the papacy after Leo X., in which he was deceived by the emperor, was followed by the displeasure of his master, who in the matter of his divorce expected from him an obsequious assistant. The cardinal, afraid of the pope and the king, wished to stand neuter, but Henry, indignant at this, stripped him of his honours in 1526.

At the same time he was ordered to quit York-place, a palace which he had built in London, and which afterwards became a royal residence under the name of Whitehall. All his rich furniture and plate was seized to the king's use, and he was directed to retire to Esher, where he possessed a seat as bishop of Winchester. Wolsey was stunned with the blow, which fell upon him as on one who had no resource of magnanimity within himself, and whose loftiness of mind was merely the result of high fortune; and on a gleam of returning favour, conveyed in a gracious message from the king, accompanied with a ring, he was so much transported with joy, that being on horseback when the messenger met him, he threw himself on his knees in the dirt, and in that posture received the tokens of his master's remembrance. But in that servile age such meanness was universal. Notwithstanding this fit of capricious fondness, the king ordered him to be indicted in the star-chamber; and then abandoned him to the rigour of the parliament. The House of Lords drew up an accusation against him, consisting of 44 articles, which being sent to the Commons, Thomas Cromwell, whom the cardinal, from a low condition in his service, had raised to an elevated station, defended him with so much vigour, that his enemies were baffled. They therefore adopted the measure of indicting him upon the statute of provisors, passed in the reign of Richard II., which forbade the procuring of bulls from Rome, and which he had violated by obtaining the legatine power; and though he had exercised it with full approbation of the king, it was made the ground of a sentence, putting him out of the king's protection, forfeiting all his lands and goods, and declaring him liable to imprisonment. After the intended effect was produced, of making him resign to the king, York-place with all its furniture, a very full pardon was granted him for past offences of every kind, and the revenues of his archbishoprics, with part of his goods, were restored to him. In 1550, he was ordered to remove to his diocese of York, where he passed part of the year at his mansion of Cawood, exercising hospitality, and ingratiating himself by his assumed affability with the neighbouring gentry. For what reason the king renewed his hostility towards this humiliated minister, and resolved to proceed to extremities with him, is not very apparent; but his determination to keep no measures with the pope, and to remove every obstacle against an open breach with the see of Rome, is alleged as the most probable cause. The earl of Northumberland received an order to arrest the cardinal for high treason, and conduct him to London for trial. This was executed in the end of October, and on November 1st, he set out under custody upon his final journey. Indisposition of body, conspiring with mental distress, reduced him to such a state of debility, that he was obliged to stop at Worcester, where he was

honourably received in the abbey. The pathetic language of Shakspeare represents him as saying on entrance,

O father abbot,
An old man, broken with the storms of state,
Is come to lay his weary bones among ye,
Give him a little earth for charity !

His disorder gaining upon him, a few days brought him to his end, in the sixtieth year of his age. He expired 29th of Nov. 1530, and a few hours before his death he exclaimed in agony, "had I served my God with the same zeal that I have served the king, he would not have forsaken me thus in my old age." The history of Wolsey shows, in a striking degree, the vicissitudes of fortune. His private character was so depraved, that he deserved little of the favour of his master. It has been truly observed, that few ever fell from so high a station with less crimes objected against them. It must be acknowledged that he was a man of abilities, well acquainted with the learning of the times, sagacious as a politician, and well versed in the intrigues of courts. Notwithstanding, however, his vices and his ambition, his schemes for the promotion of literature were noble. He not only founded seven lectures at Oxford, but Christ-Church owes its greatness to his munificence. He also founded a school at Ipswich. Among his honours he possessed the commission of pope's legate, a latere, he was abbot of St. Alban's, bishop of Winchester and Durham, and he held in farm the dioceses of Bath, Worcester, and Hereford.—See Howard's "Wolsey and his Times."

WILLIAM PAULET, marquis of Winchester, one of the courtiers of Henry VIII. At a time when religious opinions were liable to persecution, he retained his places, and when asked how he had so securely weathered the storm, he replied, "By being a willow and not an oak." He died 1572, aged 97.

SIR ANTHONY DENNY, one of the gentlemen of the privy chamber, to king Henry VIII., was the second son of Thomas Denny, of Cheshunt in the county of Hertford, esquire, by Elizabeth, daughter of Thomas Mannock. He was educated at St Paul's school, London, and at St. John's college, Cambridge. Henry VIII. made him one of the gentlemen of the bed chamber, groom of the stole, a privy counsellor, and likewise conferred on him the honour of knighthood. He also gave him many rich estates. When Henry VIII. was on his death bed, he faithfully reminded him of his approaching end, and exhorted him to raise his thoughts to Heaven, to repent of his sins and to beseech God for mercy through Jesus Christ. Henry appointed him one of the executors of his will, and one of the counsellors of his son and successor Edward

VI., and bequeathed him a legacy of 300*l*. He died in 1550. By his wife Joan, daughter of Sir Philip Champernon, of Modbury, in Devonshire, a lady of great beauty and parts, he had six children. Sir Anthony Denny's whole time was employed in the cause of religion, learning, and the public good. He was the early friend and patron of Matthew Parker, afterwards archbishop of Canterbury. The learned Henry Howard, earl of Surrey, wrote an excellent epitaph for him some years before his decease; and Sir John Cheke honoured his memory with an elegant heroic poem.

SIR THOMAS MORE, lord high chancellor of England, son of Sir John More, one of the judges of the King's Bench, was born in 1480, at London; where he received the rudiments of his education. He was afterwards introduced to cardinal Moreton, who, in 1497, sent him to Canterbury college, in Oxford, where he attended the lectures of Linacre and Grocinus, on Greek and Latin. In 1499, he went to New Inn, in London, to study the law; whence he removed to Lincoln's Inn, of which his father was a member. Notwithstanding his application to the law, however, he was so bigoted to monkish discipline, that he wore a hair shirt next his skin, and often fasted and slept on a bare plank. In 1503, being then a burgess in parliament, he distinguished himself in the house, in opposition to the motion for granting a subsidy and three 15ths for the marriage of Henry VII.'s eldest daughter, Margaret, to king James V. of Scotland. The motion was rejected; and the king was so highly offended at this opposition from a beardless boy, that he revenged himself on Mr. More's father, by sending him to the Tower, and obliging him to pay 100*l*. for his liberty. Being now called to the bar, he was appointed law-reader at Furnival's Inn, which he held about three years. About this time, he also read a public lecture in St. Lawrence's church, Old Jewry, upon St. Austin's treatise *De Civitate Dei*, with great applause. He had intended to become a Franciscan friar, but was dissuaded from it; and, by the advice of D. Colet, married Jane, daughter of John Colt, Esq. of Newhall, in Essex. In 1508, he was appointed judge of the sheriff's court in London, was made a justice of the peace, and became very eminent at the bar. In 1516, he went to Flanders with Bishop Tonsal, and Dr. Knight, who were sent by Henry VIII., to renew the alliance with the archduke of Austria, afterwards Charles V. On his return, Cardinal Wolsey would have engaged him in the service of the crown, and offered him a pension, which he refused. But he soon after accepted the place of master of requests, was created a knight, and a privy counsellor; and in 1520, made treasurer of the exchequer. About this time he built a house at Chelsea, and married a second wife, whose name was *Mid-*

dleton, a widow, old, ill-tempered, and covetous; yet Erasmus says, he was as fond of her, as if she had been a young maid. In 1523, he was made speaker of the House of Commons: in which capacity he had the courage to oppose the then powerful minister, Wolsey, in his demand of an oppressive subsidy; yet he was, soon after, made chancellor of Lancaster, and was treated by the king with singular familiarity. The king having once dined with Sir Thomas at Chelsea, walked with him near an hour in the garden, with his arm round his neck. After he was gone, Mr. Roper, Sir Thomas's son-in-law, observed how happy he was to be so familiarly treated by the king; to which Sir Thomas replied, "I must tell thee, I have no cause to be proud thereof; for if my head would win him a castle in France, it would not fail to go off." In 1526, he was sent with Cardinal Wolsey and others, on a joint embassy to France, and in 1529, with Bishop Tonsal to Cambray. The king, it seems, was so well pleased with his services on these occasions, that in 1530, he made him chancellor; which seems the more extraordinary, since Sir Thomas had repeatedly declared his disapprobation of the king's divorce. His conduct in this important post was most exemplary, and never was it filled by any one who surpassed him in diligence, honour, and integrity. For the benefit of poor suitors, he sat every afternoon in his own hall, ready to attend to their causes; and such was his despatch of business, that when he resigned the seals, there was not one cause remaining for decision. He rejected all bribes that were offered, and that without any show of austerity, but in his own good humoured manner. Thus, the wife of a man who had a suit in chancery, having brought him a gold cup as a present, he ordered it to be filled with wine, and drinking her health, delivered it to her again for a new year's gift. When another lady had presented him with a pair of gloves, and forty pounds worth of angels in them, he said, "Mistress, since it were unmannerly to refuse your gift, I accept the gloves, but utterly refuse the lining." His impartiality when the interests of any connected with him were concerned, may be judged of from the following circumstance. One of his sons-in-law, Mr. Heron, having a cause depending, was advised by the chancellor to submit it to arbitration; and, when presuming upon the favour of his great relation, he declined the proposal, he had the mortification to find a decree given directly against him. The state of his mind as to public affairs, and the earnestness of his wishes for the public good, may be deduced from what he said to Mr. Roper, as he was walking with him one day by the side of the Thames. "On condition that three things were well established in Christendom, I would to our Lord, son Roper, that I were put here into a sack, and presently thrown into the Thames."

These three things he explained to be, universal peace among Christian princes, a perfect uniformity of religion, and a good conclusion to the disquiets respecting the king's marriage. As to this last point, nothing could induce him to concur in the king's favourite project of a divorce; and being sensible that he could not finally be diverted from it, and that his station would oblige him to take some decided part, he solicited, and at length obtained permission to resign the seals, after holding them two years and a half. The cheerfulness and serenity with which he took his loss of dignity, was displayed in the manner in which he apprised his wife of the event. Going with his family the next day, which was a holiday, to Chelsea church, after mass was over, he went to her pew door, as one of his gentlemen was accustomed at other times to do, and opening it with a low bow, said, "Madam, my Lord is gone out." She did not at first apprehend the jest, and when he seriously informed her of the fact, she by no means approved of the sacrifice he had made. Indeed he was but slenderly furnished for an honourable retirement, for he had little more than 100% of yearly revenue left; but his mind was fully prepared to submit to every necessary retrenchment. He provided situations for his gentlemen and servants, among his friends of the nobility and prelacy, lessened his household by parting with his married children and their families, who had hitherto resided with him, and quitting all political concerns, devoted himself entirely to letters and religion; but the capricious tyrant would not suffer him to enjoy his tranquillity. Though now reduced to a private station, his opinion of the legality of the king's marriage with Anne Boleyn, was deemed of so much importance, that various means were tried to obtain his approbation; but all persuasion proving ineffectual, he was with some others attainted in the House of Lords of misprision of treason, for encouraging Elizabeth Barton, in her treasonable practices. His innocence appeared so clear, that they were obliged to strike his name out of the bill. He was then accused of other crimes, but with the same effect; till, refusing to take the oath enjoined by the act of supremacy, he was committed to the Tower; and after thirteen months imprisonment, was tried at the King's Bench, for high treason, in denying the king's supremacy. The proof rested on the sole evidence of Rich, the solicitor-general, whom Sir Thomas, in his defence, sufficiently discredited; nevertheless the jury brought him in guilty, and he was condemned to suffer as a traitor. The illustrious culprit received his sentence with all the serenity of conscious innocence, and was re-conveyed to the Tower. At the Tower-wharf, his favourite daughter, Mrs. Roper, was waiting to take her last farewell of him. At his approach, she burst through the throng, fell on her knees

before her father, and closely embracing him, could only utter, "My father, oh, my father!" He tenderly returned her embrace, and exhorting her to patience, parted from her. She soon in a passion of grief, again burst through the crowd, and clung round his neck in speechless anguish. His firmness was now overcome; tears flowed plentifully down his cheeks, till with a final kiss she left him. All his subsequent behaviour was marked not only with a calmness of resignation, but with the humorous and even mirthful cast which was radical in his temper. The king spontaneously remitted the sentence of hanging and quartering, and changed it into beheading; upon which Sir Thomas said, in his jesting manner, "God forbid his majesty should use any more such lenity to any of my friends, and God bless my posterity from such pardons." He expressed great thankfulness for the permission given to his wife and family to attend his funeral, and he acquiesced in the tyrannical mandate, "That he should not use many words at his execution." Being denied the use of pen and ink, he wrote a letter with a coal to his daughter Roper, to whom he also sent his whip and hair shirt, of which circumstances of his devout discipline, she was the sole confidante. On the fatal day, July 5, 1535, he dressed himself in his best apparel, and walked cheerfully to the place of execution. Observing that the scaffold was weakly built, he turned to the lieutenant of the Tower, and said, "I pray you, Mr. Lieutenant, see me safe up, and for my coming down, let me shift for myself." He desired the spectators to pray for him, and to bear witness that he died in and for the holy Catholic church, and a faithful servant both of God and the king. He then said his prayers; and when he had finished, he addressed himself with a lively and pleasant countenance to the executioner, and exhorting him to perform his office boldly, and take care that he did not strike awry. Then calmly laying his head on the block, and having desired the executioner to stay till he had removed his beard, "For that had committed no treason," he received a single stroke, which severed his head from his body. This was the end of Sir Thomas More, at the age of 55.

His body, which was first interred in the Tower, was begged by his daughter Margaret, and deposited in the chancel of the church at Chelsea, where a monument, with an inscription written by himself, had been erected, and is still to be seen. She also procured his head after it had remained 14 days upon London bridge, and preserving it carefully in a leaden box, gave directions that it should be placed in her arms when she was buried, which was accordingly done. Sir Thomas More was a man of some learning, and an upright judge; a very priest in religion, yet cheerful, and even witty on many occa-

sions, particularly at his execution. He wanted not sagacity, where religion was out of the question; but in that his faculties were so enveloped, as to render him a weak and credulous enthusiast. Of his manner of life during his prosperity, Erasmus has drawn the following interesting picture. "More has built near London, upon the Thames, a commodious house, neither mean nor an object of envy. There he converses affably with his family, his wife, his son, and daughter-in-law, his three daughters and their husbands, with eleven grand-children. There is no man living so affectionate to his children; and he loves his old wife as well as if she was a young maid. Such is the excellence of his temper, that whatever happens which could not be prevented, he is as well pleased, as if it could not have been better. His house may be resembled to Plato's academy, or rather may be called a school or university of Christian religion, for there is no one in it who does not read or study the liberal sciences; piety and virtue are the care of all; no quarrels or intemperate words are heard; and none are seen idle. His household discipline is not maintained by harsh and lofty language, but by all kindness and courtesy; every one performs his duty with alacrity, nor is sober mirth wanting." We further learn, that he was fond of music, in which several of his family were proficient. His attachment to the fine arts is attested by his patronage of Holbein, whom he entertained in his house nearly three years. Sir Thomas left one son and three daughters. Sir Thomas was the author of various works, though his *Utopia* is the only performance that has survived in the esteem of the world; owing to the rest being chiefly of a polemic nature. His answer to Luther has only gained him the credit of having the best knack of any man in Europe, at giving bad names in good Latin. His English works were collected and published by order of Queen Mary I., in 1557; his Latin, at Basil, in 1563, and at Louvain in 1566.

CHARLES BRANDON, duke of Suffolk, a favourite of Henry VIII., of England. He was valiant in the field, and handsome in his person. At a tournament, in honour of Mary the sister of Henry who married Lewis XII., of France, he was attacked by a gigantic German at the instigation of the French, who envied his reputation; but he had the good fortune to defeat his antagonist, and so noble was his conduct, says Henault the historian, that it won the heart of the youthful bride, who in three months became a widow, and offered herself in marriage to her favoured champion. The marriage accordingly was celebrated with the permission of Henry. Suffolk died in 1545.

SIR FRANCIS BRYANT, a soldier, statesman, and poet, was born of a respectable family, educated at Oxford,

and afterwards spent some time in travelling. In 1522, the 14th of Henry VIII., he attended the earl of Surrey to the coast of Brittany; and commanded the troops in the attack of Morlaix, which he took and burnt. For this service he was knighted on the spot by the earl. In 1529, he was sent ambassador to France, and, in 1530, to Rome on account of the king's divorce. He was gentleman of the privy chamber to Henry VIII., and to Edward VI., in the beginning of whose reign he marched with the protector against the Scots; and after the battle of Musselburgh, was made bannaret. In 1548, he was appointed chief governor of Ireland, where he married the countess of Ormond. He died soon after and was buried at Waterford. He wrote, 1. Songs and Sonnets, some of which were printed with those of the earl of Surrey, and Sir Thomas Wyatt. Lond. 1565. 2. Letters written from Rome concerning the king's divorce, MS. 3. Various letters of state. 4. A dispraise of the life of a courtier, &c. Lond. 1548, 8vo. from the French of Alaygri, who translated it from the Castilian language, in which it was originally written by Guevara.

RICHARD PACE, an eminent statesman and ecclesiastic, in the reign of Henry VIII. He was born at or near Winchester, about 1482. He studied some time at Queen's college, Oxford, and afterwards went to Rome in the service of doctor Christopher Bambridge. On the death of Bambridge, in 1514, Pace returned to England. Henry VIII. sent for him to his court, and employed him in affairs of great political importance. In 1515, he went on an embassy to the emperor Maximilian, in order to engage him to check the progress of the French arms in Italy. Maximilian undertook the expedition, but was unsuccessful, and therefore was obliged to make peace with the French king, Francis I.

Pace now took orders and was made dean of St. Paul's, London, and also of Exeter. He went to Rome to solicit the Popedom for Wolsey, and was next ambassador at Venice. Here he felt all the weight of Wolsey's jealousy; no directions were sent him for his guidance, and no remittances made, and in consequence his spirits were so affected, that he became insane. As soon as Henry was informed of this, Pace was ordered home; and by the aid of the king's physicians he was restored to the use of his senses. Henry wished to preserve him from the persecutions of Wolsey; but the cardinal was so powerful at this time, that he procured Pace's imprisonment in the Tower; where he was in captivity for two years, at which period he was liberated by the command of the king. Pace, thus degraded, and depressed in body and mind, resigned his deaneries some time before his death, and expired at Stepney, in 1532, aged 50. He was a man universally beloved, and

enjoyed the friendship of Pole, Sir Thomas More, Erasmus, &c. He was the author of several works.

NICHOLAS VAUX, lord of Harrowden, Northamptonshire, distinguished himself at the battle of Stoke, near Newark, Nottinghamshire, in 1487, and was knighted. He continued a favourite at the court of Henry VIII., and attended his master in his interview with Francis I., and was raised to the rank of baron. He wrote poems called "The Paradise of Dainty Devices," and died at Northamptonshire in 1522.

THOMAS HOWARD, earl of Surrey, and duke of Norfolk, an eminent commander in the reign of Henry VIII., was born about 1473. He was brought up to arms by his valiant father, the earl of Surrey; and soon after the accession of Henry VIII., was decorated by the knighthood of the garter. He assisted his brother Sir Edward, in his attack against Sir Andrew Barton, a Scotch pirate, who in 1511, spread terror on the English coast. He next embarked for Guienne with the marquis of Dorset, and ably contributed to the conquest of Navarre by the arms of Ferdinand. Raised to the honour of high admiral, he displayed his valour in the field, and ensured the defeat of the Scotch at Flodden-field, where James IV. was slain. He afterwards went to Ireland as viceroy, and after two years he returned to lead a fleet against the French. These services were rewarded by the king, who created him earl of Surrey, and restored his father to the dukedom of Norfolk, but his popularity was transitory. The great reputation, property, and influence of the duke of Norfolk, began to excite the jealousy of Henry VIII., who was sensible of his own approaching end, and probably feared the authority of so potent a family, during a minority of the crown. As past services stood for nothing in the mind of this unfeeling tyrant, he resolved to sacrifice the duke and his eldest son, the gallant earl of Surrey, to his suspicions. Nothing could be more frivolous than the accusations brought against them. They had quartered the arms of Edward the Confessor upon their scutcheon, as their ancestors had done before them, without ever being questioned for it. The duke who had the misfortune of living on bad terms with his wife, and who was also betrayed by his mistress, had used some expressions in private conversation concerning the king's bad state of health; and the probable disorders in the kingdom in case of his death. On such slight grounds, they were both arrested, December 1546, and confined in the Tower. The earl was attainted and executed. The duke, notwithstanding his submissive behaviour and pathetic remonstrances, was attainted in the house of lords, without trial or evidence, and the bill of attainder was passed through both the houses. The king, though expiring, seemed to have nothing

so much at heart as that the duke should not escape him, and ordered him to be executed on January 29, 1547, but dying himself the night before, the order was suspended. He was, however, excepted by the regency of Edward VI. from the general pardon issued at his accession, and was kept in prison during the whole of that reign. One of the first acts of queen Mary, on her accession, in 1553, was the liberation of the duke of Norfolk, and other state prisoners of that party. He was restored to his title and possessions without any pardon, the attainder being regarded as null and invalid. He was immediately admitted to confidence, and sat as high steward at the trial of the duke of Northumberland. Upon the rebellion of Sir Thomas Wyatt, in 1554, the duke of Norfolk raised a body of horse and foot, and marched against him. After that insurrection was suppressed, he retired to his seat in Norfolk, where he died in August, 1554, having passed his eightieth year.

EDWARD HOWARD, a brave English admiral, young brother to Thomas Howard. The honour of knighthood was conferred on him, about 1494, for his services, and he was afterwards placed at the head of a fleet to attack and destroy the French ships which infested the English coast. He defeated the enemy's fleet off Brest, but the following year 1511 he was killed in boarding *Pregant*, the French admiral's ship.

THOMAS PARR, or **OLD PARR**, a remarkable Englishman, who lived in the reign of ten kings and queens. He was born in 1483, and was the son of John Parr, a husbandman of Winnington, in the parish of Alderbury, Salop. Following the profession of his father, he laboured hard, and lived on coarse fare. Being taken up to London by the earl of Arundel, the journey proved fatal to him. Owing to the alteration in his diet, to the change of the air, and his general mode of life, he lived but a very short time; though one Robert Sambar says, in his work, entitled "Long Livers," that Parr lived sixteen years after his presentation to Charles II. He was buried in Westminster Abbey. After his death his body was opened, and an account was drawn up by the celebrated Dr. Harvey, of which the following is an extract. "He had a large heart, not fungous, but sticking to his ribs, and distended with blood; lividness in his face, as he had a difficulty in breathing a little before his death, and a long lasting warmth in his arm-pits and breast after it; which sign, together with others, were so evident in his body, as they used to be in those that die with suffocation. His heart was large, thick, fibrous, and fat; the blood in the heart blackish and diluted; the cartilages of the sternum not more long than in others, but flexile and soft. His viscera were sound and strong, especially the stomach; and he used to eat often by night and day, though contented with old cheese

milk, coarse bread, small beer and whey; and which is more remarkable, that he eat at midnight a little before he died. His kidneys were covered with fat, and pretty sound; only on the interior surface were found some aqueous or serous abscesses, whereof one was near the bigness of a hen's egg, with a yellowish matter in it, having made a roundish cavity, impressed on the kidney; whence some thought it came that, a little before his death, a suppression of urine had befallen him; though others were of opinion, that his urine was suppressed upon the regurgitation of all the serosity into his lungs. Not the least appearance was there of any stony matter, either in the kidneys or bladder. His bowels were also sound, a little whitish without. His spleen very little, hardly equalling the bigness of one kidney. In short, all his inward parts appeared so healthy, that if he had not changed his diet and air, he might perhaps, have lived a good while longer. The cause of his death was imputed chiefly to the change of food and air; forasmuch as coming out of a clear, thin, and free air, he came into the thick air of London; and, after a constant plain and homely country diet, he was taken into a splendid family, where he was fed high, and drank plentifully of the best wines, whereupon the natural functions of the parts of his body were overcharged, his lungs obstructed, and the habit of the whole body quite disordered; upon which there could not but ensue a dissolution. His brain was sound, entire, and firm; and though he had not the use of his eyes, nor much of his memory, several years before he died, yet he had his hearing and apprehension very well; and was able, even to the 130th year of his age, to do any husbandman's work, even thrashing of corn." The following summary of his life, is from Oldyss' MS. notes on Fuller's Worthies. "Old Parr was born 1483; lived at home until 1500, æt. 17, when he went out to service. 1518, æt. 35 returned home from his master. 1522, æt. 39, spent four years on the remainder of his father's lease. 1543, æt. 60, ended the first lease he renewed of Mr. Porter. 1563, æt. 80, married Jane, daughter of John Taylor, a maiden; by whom he had a son and a daughter, who both died very young. 1564, æt. 81, ended the second lease which he renewed of Mr. John Porter. 1585, æt. 102, ended the third lease which he had renewed of Mr. Hugh Porter. 1588, æt. 105, did penance in Alderbury church for having commerce with Katharine Milby, by which she became pregnant. 1595, æt. 112, he buried his wife Jane, after they had lived 32 years together. 1605, æt. 122, having lived 10 years a widower, he married Jane, widow of Anthony Adda, daughter of John Loyd of Gilsells, in Montgomeryshire, who survived him. He died in 1635, æt. 152 and 9 months, after they had lived together 30 years, and after 50 years' possession of his last lease."

SIR THOMAS AUDLEY, descended of an ancient family in Essex, was born in 1488; and, having the advantage of an university education, was taken notice of by Henry VIII., and appointed speaker of the House of Commons in 1529. Having pleased the king in this station, he promoted him farther next year; and in 1532, appointed him lord keeper of the Great Seal, on the resignation of the famous Sir Thomas More. In 1533, he made him Lord Chancellor, with suitable emoluments. But in 1535, Audley did an act, for which no royal honours or emoluments could compensate; for he sat in judgment, and pronounced sentence of death upon Sir Thomas More, as guilty of high treason, in refusing to acknowledge the king's supremacy in the church! Upon receiving sentence, Sir Thomas More said "he had studied the subject for seven years, but could find no authority for a layman being head of the church," to which Audley gave this decisive answer, "Sir, will you be reckoned wiser, or of a better conscience than all the bishops, the nobility, and the whole kingdom?" For these and the like services, however, Henry created Audley a baron and a knight of the garter in 1538. He died on the 10th day of April, 1544. He married Elizabeth, daughter of Thomas Grey, marquis of Dorset, by whom he had two daughters, Margaret and Mary; Mary died unmarried, and Margaret became his sole heir. She married first, lord Henry Dudley, a younger son of the duke of Northumberland, who being slain at the battle of St. Quintin's, in Picardy, in 1557, she married a second time, Thomas, duke of Norfolk, to whom she was also a second wife, and had by him a son, Thomas, who by act of Parliament, in the 27th of Elizabeth, was restored in blood; and in the 39th of the same reign, summoned to parliament by his grandfather's title, as baron of Walden.

JOHN WINSCHOMB, a famous English clothier, the most eminent in England under Henry VIII. He had 100 looms constantly employed; and let out a troop of his men to the battle of Flodden-field.

SIR WILLIAM MOLYNEUX, flourished in the reign of Henry VIII., and distinguished himself by his bravery in the battle of Flodden-field. He was a great enemy to idleness; he would have every body about him employed; saying, "he had rather they should be busy, though doing nothing to the purpose, at the charge of his purse, than that they should be idle, doing nothing at all, at the charge of their own precious time." When he was dying, he gave this advice to his son; "let the underwood grow, the tenants are the support of a family, and the commonalty are the strength of a kingdom. Improve this fairly, but force not violently, either your bounds or rents above your forefathers." What different advice would a modern father give in this age, and in similar circumstances.

WILLIAM LORD PAGET, was the son of a sergeant-at-mace, but being noticed by Henry VIII., was made successively clerk of the signet, of the council, and afterwards of the privy seal. He afterwards went on an embassy to France, and was soon afterwards made secretary of state. He was ambassador to Charles V. in the next reign, but his intimacy with Somerset proved injurious to his interests, and he shared his disgrace, and was fined 6000*l*. He died in 1564.

EDWARD FOX, an eminent statesman and ecclesiastic in the service of Henry VIII., was a native of Dursley, in Gloucestershire. He was educated first at Eton, and afterwards at King's college, Cambridge, where he was elected provost in 1528, in which office he continued till his death. Cardinal Wolsey observing his political talents, took him into his service. In 1528, he went on an embassy to Rome, along with Gardiner, afterwards bishop of Winchester, in order to obtain the consent of Clement VII. to Henry's divorce from Catharine of Arragon. He was afterwards employed in negociations at the courts of France and Germany; during which, as he was one day discoursing upon terms of peace, he said, "honourable ones last long, but the dishonourable no longer than till kings have power to break them; the surest way, therefore, to peace, is a constant preparedness for war." Two things, he would say, must support a government, "gold and iron, gold to reward its friends; and iron to keep under its enemies." In 1535, he was promoted to the bishopric of Hereford. He was a secret supporter of the Reformation. He died at London, May 8, 1538. He was eminently learned, and Lloyd represents him as a fine preacher, but adds, that "his inclination to politics broke through all the ignoble restraints of pedantique studies, to an eminency, more by observation and travel, than by reading and study, that made him the wonder of the university, and the darling of the court." "When he was called," says he, "to the pulpit or chair, he came off not ill, so prudential were his parts in divinity; when advanced to any office of trust in the university, he came off very well, so incomparable were his parts for government." He was the author of "*De vera differentia Regiæ Potestatis et Ecclesiasticæ*," &c.

SIR RICHARD MORYSIN, or **MORISON**, a statesman highly celebrated for great learning, prudence, and integrity, son of Thomas Morysin, of Hertfordshire, by a daughter of Thomas Merrey of Hatfield, Yorkshire. He was educated at Eton, and in the university of Cambridge; and became a proficient in the common and civil law. According, however, to Wood and others, he had, previously to this, travelled to Italy, with an intention to improve his knowledge for the Greek and Latin languages. Padua, in particular, was one of the places

he visited, and he remained there till 1537; and soon after his return, was made prebendary of Yatminster secunda, in the church of Salisbury, which dignity he kept until 1539. Henry VIII. sent him ambassador to the emperor Charles V., and Edward VI. found it his interest to continue him in that court. From Edward he received the honour of knighthood. He was employed in building a superb mansion at Cashobery, in Hertfordshire, a manor which had been granted to him by Henry VIII., when queen Mary's violent measures against the Protestants compelled him to quit England; and after residing a short time in Italy, he returned to Strasburg, and died there, March 17, 1556. He married Bridget, daughter of John Lord Hussey, and left a son and three daughters. He wrote a defence of Henry VIII., against Cochläus; and some tracts in English, exhorting his countrymen to loyalty.

NICHOLAS WOTTON, a British statesman, was born in Kent, about 1497. The degree of doctor of laws was conferred upon him at Oxford; after which, he was appointed commissary of the faculties by Archbishop Cranmer. In 1541, he was promoted to the deanery of Canterbury, and afterwards to that of York; but he refused a bishopric. During the closing part of the reign of Henry VIII., he was employed on different embassies; and on the accession of Edward, he was made secretary of state. In 1551, he was employed on a mission to the emperor of Germany; after which, he became resident at the court of France. He died at London, in 1566, and was buried at Canterbury. He had a share in the compilation of the book entitled, "The Institution of a Christian Man."

LORD MORELY, an ingenious nobleman, was the son of Sir Thomas Parker, in the county of Essex, and was one of the favourites of Henry VIII., who raised him to the peerage. He secured the favour of that monarch by concurring in his divorce from Catharine, and his marriage of Anne Boleyn. He died in 1547. Lord Morely was author of several Latin poems.

WILLIAM FITZWILLIAM, an eminent naval commander, and earl of Southampton, was the son of Sir Thomas Fitzwilliam of Aldwark, in Yorkshire. In 1512, he sailed in the fleet against France, and was wounded in an engagement off Brest. Shortly afterwards, he was at the siege of Tournay, where he behaved with so much bravery, that he received the honour of knighthood. In 1520, he was vice-admiral of England, and the next year obtained a grant of the manor of Navesby, at which time he was ambassador in France. Circumstances caused him to be recalled; and on a rupture between the two countries, he was entrusted with the command of a fleet, with which he assisted in the taking of Morlaix. In 1523, he was sent to negotiate a treaty of peace; and in 1529, he was

one of those who subscribed articles of impeachment against Wolsey. He attended Henry VIII. in his interview with the king of France at Boulogne; and in 1537, was constituted earl of Southampton, and lord privy seal. In 1542, he was sent to Scotland, but died on the passage, at Newcastle, the same year. He was so much esteemed, that in honour of his memory, his standard was borne in the vanguard in all that expedition.

THOMAS CROMWELL, earl of Essex, was the son of a blacksmith at Putney, and born in 1498. Without a liberal education, but endowed with a strong natural genius, he considered travelling as the proper means of improving his understanding; and to this early token of his sound judgment, he stood indebted for the high rank and distinguished honours he afterwards enjoyed. He became by degrees the confidential favourite and prime minister of Henry VIII.; and from the moment he acquired any authority in the cabinet, he employed it in promoting the Reformation, to his zeal for which he became a victim; for, the more firmly to secure the Protestant cause, he contrived to marry the king to Anne of Cleves, whose friends were all Lutherans. Unfortunately, Henry took a disgust to this lady, which brought on Cromwell's ruin; the king, with his usual cruelty and caprice, taking this opportunity to sacrifice this minister to the Roman Catholic party, to whom he seemed desirous of reconciling himself, as soon as he had Catharine Howard in view. Cromwell was a great politician, and a good man; but, like most statesmen, was guilty of great errors. In his zeal for the new religion, he had introduced the unjustifiable mode of attainder in cases of treason and heresy; and his enemies, who were numerous, consisting of two classes, the ancient nobility and gentry, who were enraged to see the highest honours bestowed on a man of his mean extraction; and the Roman Catholics, who detested him, having preferred many complaints against him, availed themselves of his own law. In June 1540, Cromwell was arrested at the council table by the duke of Norfolk, on a charge of treason, and was committed to the Tower. The articles against him, combined the accusation of treason and heresy; but the instances alleged of the first were either futile, or utterly improbable. A bill of attainder, was, however, passed upon them; and the example he himself had given of condemnation without hearing, was practised against him. During his confinement, he wrote a very humble letter to the king, to clear himself of any treasonable intention; it concludes, "written with the quaking hand, and most sorrowful heart, of your most sorrowful subject." The king had it thrice read to him, but without changing his purpose. Of all Cromwell's former friends, Archbishop Cranmer alone ventured to intercede for this fallen favourite. He wrote an urgent letter

to the king, attesting from his own knowledge, the loyal attachment of the prisoner, who, he believed, "loved his majesty no less than God;" a singular praise from a prelate, but all dignity of sentiment was then lost in servile and grovelling loyalty. He was convicted of treason and heresy, unheard; and beheaded, July 28, 1540. He was the chief instrument of the suppression of the abbey and monasteries, and the destruction of images and relics; to him also we are indebted for the institution of parish registers of births, marriages, and burials.

NICHOLAS CAREW, son of Sir Richard Carew, and Magdalen, daughter of Sir Robert Oxenbridge. He was a favourite with Henry VIII., and was made one of the gentlemen of the privy chamber. He was employed on some public business in France, and when he returned to England, he so disgusted the king by his French manners, that he removed him from his person, and sentenced him to an honourable banishment, appointing him governor of Ruysbank, in Picardy. He was, however, soon recalled, and again employed by the king, and for several years was his constant companion. Henry appointed him master of the horse, an office of great honour, being reckoned the third in rank about the king's household; and afterwards created him knight of the garter. His good fortune was of short continuance; for in 1539, he engaged in a conspiracy to set Cardinal Pole upon the throne. The conspiracy was detected, and Sir Nicholas Carew was beheaded on Tower-hill, March 3, 1539, when he made, says Holinshed, "a godly confession, both of his fault and superstitious faith." He was a Papist.

GERALD FITZGERALD, the eighth earl of Kildare, was one of the most successful warriors of his time. He was constituted, the year he succeeded his father, lord-deputy to Richard duke of York; as he was again on the 12th of August 1450, for four years, from the 5th of May following, by the duke's warrant, under the king's privy-seal; and king Edward IV. dying in 1483, he was continued by Richard III., lord-deputy to his son Edward; and the year afterwards, to John, earl of Lincoln. King Henry VII., on his accession to the throne, in 1485, continued him lord-deputy to Jasper, duke of Bedford; but the next year he nearly forfeited the king's favour, by abetting the designs of the famous impostor Lambert Simnel. But Simnel being defeated at the decisive battle of Stoke, 6th of June, 1487, and Sir Richard Edgecombe being sent over the year after, to take new oaths of fidelity and allegiance from the nobility and principal men of the kingdom, the earl, on the 21st of July, made his solemn oath of allegiance; and Sir Richard put a collar of the king's livery about his neck, to signify his majesty's entire reconciliation; and on the 30th,

in St. Mary's church, at St. Dame's gate, Dublin, delivering his certificate on oath, under the seal of his arms, as the obligation of his future allegiance and faithful service, Sir Richard delivered to him the king's pardon under the great-seal. He was continued in the government, and in 1489, invaded Macgeoghagan's country; took and destroyed the castle of Bileragh, and wasted the territory of Mary-Cashel. In 1491, he was suspected by the king, of abetting fresh conspiracies; but he speedily convinced him of the fallacy of his suspicions. His lordship having also, about 1494, been at variance with Plunket of Rathmore, did at length kill him, with most of his followers, near Trim; and afterwards forcing the bishop of Meath from a church wherein he had taken sanctuary, for contumely and opposing his authority, he was sent to the king to answer for all the crimes he had committed, by prosecuting his private enemies. He was also accused of burning the church of Cashel, which he readily confessed, and swore, "That he never would have done it, but he thought the archbishop was in it." This ingenuous confession of the most aggravating circumstance, convinced the king, that a person of such natural innate plainness and simplicity, could not be guilty of the intrigues imputed to him; so that when the bishop of Meath, his most inveterate accuser, concluded his last article with this sharp expression: "You see what a man he is, all Ireland cannot rule yonder gentleman," the king replied, "If it be so, then he is meet to rule all Ireland, seeing all Ireland cannot rule him," and accordingly, made him lord lieutenant by patent, dated the 6th of August, 1496; restored him to his honour and estate, and dismissed him with rich presents.

He returned to Ireland the same month, and shortly after marched towards Thornood against O'Brien, took the castle of Velyback, razed the castle of Ballynitie, and other garrisoned places; and in 1497, powerfully opposing the impostor Perkin Warbeck, defeated his designs in Ireland. In 1498, he invaded Ulster, took the castles of Dungannon and Omagh; forced O'Neile to give hostages, and marching to Cork, placed a garrison there, by reason of that city's defection in espousing the cause of Warbeck, and obliged the inhabitants, with those of Kinsale, to swear allegiance, and ratify it by indentures and hostages. In March following, he reduced the castles of Athleague, Roscommon, Tulske, and Castlereagh; also, in 1500, that of Kinard, in Ulster; and in 1503, destroyed the castle of Belfast, and placed a garrison in Carrickfergus.

On the 19th of August, 1504, he fought the famous battle of Knocktoe, five miles from Galway, and acquired an entire victory over the chiefs of Connaught, destroying O'Carroll's country on his return; and in September, sent Walter Fitzsimmons,

archbishop of Dublin, to give the king an account of these and other public affairs, who rewarded his services, by creating him a knight of the garter.

King Henry VII., dying, 22nd April, 1509, his lordship was continued chief governor by Henry VIII., and that year invading Ulster, he recovered the castles of Dungannon and Omagh. In 1510, he was appointed lord-deputy; and marching with a powerful army into Munster, took divers castles; and among the rest that of Belfast, which he demolished, and wasted the country; that year he built St. Mary's chapel, in the choir of Christ's church, Dublin, where on the 16th of October, 1513, he was honourably interred near the altar, his death occurring on the 3rd of September, at Kildare, by a shot he had received some short time before from the Ormons of Leix.

“This great man,” we are told, “was liberal, stout, pious, and merciful; and kept the kingdom in a better condition than was generally done before his time; being so famous for his many successful victories, that he awed the rebels by his reputation alone, and secured the pale by erecting the castles of Rathville, Linearrig, Castledermot, Athy, and others, upon the borders, dispersing colonies in proper places; rebuilding ruined towns, and destroying the Irish fortifications; and was frequently entrusted with the chief government of the kingdom, being a man of so great interest and courage, that his very name was more terrible to his enemies than an army.”

SCOTLAND.

JAMES II., king of Scotland, was not seven years old at the murder of his father James I., in 1437. The custody of his person, and administration of civil government, was committed to Sir Alexander Livingston, and Crichton, the chancellor; while the potent Archibald, earl of Douglas, and duke of Touraine, was declared lieutenant-general of the kingdom. Discord soon arose between Livingston and Crichton, who alternately gained possession of the person of the young king; and in the mean time, the nation fell into the disorders consequent upon a weak and divided government. William, earl of Douglas, who succeeded his father Archibald, by his pride and violence, augmented the public confusion, and set all civil authority at defiance. Mutual interest producing a reconciliation between the two regents, they determined to destroy this too powerful noble, and with the base and cowardly policy of weakness, employed treachery for the purpose. The earl was invited to Edinburgh, to come and take his seat in parliament. He proceeded thither, accompanied by his brother and chief con-

nt; and after being met by the chancellor, who sumptuously retained them, they accepted an invitation to dine with the at the castle. There, while sitting at the royal table, they e seized by armed men, and instantly led to execution. So e was gained by this barbarous deed, that William, earl of glas, three years afterwards, having united all the efforts e family by marriage, became as formidable as any of his ecessors, and even conciliated the favour of the young arch.

i 1449, James married Mary, daughter of the duke of lderland, a woman of an elevated character. The breaking e truce between England and Scotland, brought on some ial incursions, in one of which the earl of Northumberland defeated at the river Sark, in Annandale. The king now n to view the great power of the Douglasses with jealousy; e their atrocious violences and contempt of law and justice, ed the general hatred of the nation. Opportunity was n of the earl's absence at Rome, to enter a prosecution nt him, and the contumacy of his brothers caused force to mployed to redress the injuries he had committed. Upon eturn, he appeared at court, and seemed to be restored to ur; but, aware of the dangers to which he was exposed, he previously negotiated an asylum with England, and also red into a bond with the earls of Crawford and Ross, and r noblemen, mutually to support each other, against all ad- uries. The knowledge of these practices, and a new act of ity of which he was guilty, so much enraged the king, that esolved upon the ruin of the family. The earl was summon- o court, but refused to come without a safe conduct under great seal. As treachery had been always employed against family, he did not scruple to repeat it, and they complied his condition. He was received by the king with apparent iality, in Stirling castle, and invited to supper. After the st, he took the earl into another chamber, and warmly ex- alated with him on his conduct, and concluded with de- ling him to deliver up his bond of defence with the earls rawford and Ross. Douglas haughtily refused, and James, rage, drew a dagger, and stabbed him, and a knight who l by finished the deed by a stroke of his battle axe. The of the earl's relations at this event was extreme, and might produced fatal consequences to the king, had not the fa- been at variance with itself. The succeeding earl, after e unsuccessful enterprises, made an accommodation with the t, which, however, did not last long. His ill designs again e manifest, and the king marched an army into his terri- s, and besieged his castle of Abercorn. Douglas assem- a more numerous force, consisting of tenants and depend-

ants, but when they came in face of the royal army, a promise of pardon induced many of them to go over, and the chief was at length almost entirely deserted, and obliged to seek an asylum in England. He afterwards entered the borders with a body of troops, but was defeated by the loyal barons, in which battle one of his brothers was killed, another taken prisoner, and the power of the house was finally broken. In 1456, the country was brought into danger by a rebellion of the lord of the isles, in combination with an invasion of the English, but both enemies were at length repelled, and the king retaliated by a destructive inroad into Northumberland. The contests between the houses of York and Lancaster, produced renewed and prolonged truces with England; nor does it clearly appear upon what ground James, in 1460, resumed hostilities, by the siege of Roxburgh castle. With a well appointed army he proceeded to this enterprise in July, and on August 3, as he was observing the effect of a piece of artillery, it burst, and gave him a wound, of which he died on the spot. He was then in the prime of life, the twenty-ninth year of his age; and having surmounted the difficulties of his early years, and subdued the violence of his temper, was become cautious and prudent, and promised a wise and prosperous reign. He is represented as free from vice, brave and manly, extremely affable and courteous, and well qualified to obtain the love and esteem of his subjects. He left three sons and two daughters.

WILLIAM MAITLAND, of Thirlstane, son of John, obtained from Archibald, duke of Touraine and earl of Douglas, a grant of the lands of Blyth, &c. William, who, while his father was yet alive, first had the title of Lethington, married Martha, daughter of George Lord Seaton, and was killed at Flodden, in 1513.

WILLIAM DOUGLAS, eighth earl of Douglas, upon the death of his father succeeded to his honours. This earl, unlike his predecessor, was haughty and ambitious. A parliament was summoned to assemble at Stirling, and among the foremost was young Douglas, whose respectful attendance easily gained from the young king the pardon of those offences by which he had exposed himself to the penalty of high treason. He soon endeared himself to him so much, that Livingston and Crichton were by his advice, soon declared rebels against the king's authority. The power, the pride, and the grandeur of the house of Douglas, were now at their loftiest height, and thus all powerful at home, Douglas became ambitious of displaying his grandeur in France and Italy. In France he was honourably entertained by Charles VII., and at Rome he was received with those honours which are due to princes only. Douglas of Balveny, who had been left with full authority to su-

perintend the earl's affairs during his own absence, imprudently thwarted the wishes of the king, and set the royal authority at defiance. James mustered a powerful military force, and took several of the castles of Douglas. Earl William received tidings of these transactions in Scotland, while he, with his companions, were at Rome. The earl hastened to Scotland and seemed at first to resume his former ascendancy over James's mind. He was nominated his lieutenant or justiciary for the whole kingdom. But Douglas could no longer repose confidence in the monarch's favour. The enmity between Crichton and Douglas was not now laid aside; and the earl resolved to rid himself for ever of such an enemy. Casting off all respect for the king's peace, Douglas laid wait for him between his own castle and the town of Edinburgh. Crichton, going with a few attendants to Edinburgh, was suddenly assaulted by a troop of armed men; but, taking courage, they made so vigorous a resistance, that he secured his retreat with safety and honour to Crichton castle. Neither Douglas nor his sovereign could longer condially and steadily believe the safety of each other to be consistent with his own. Maclellan of Bombie, a vassal of the crown, whose possessions lay in the midst of Douglas's land in Galloway, had refused to attach himself to the earl. In the eyes of Douglas this was an unpardonable offence. He besieged him in his castle, took and destroyed it; carried him to the contiguous castle of Thrieve, and afterwards beheaded him. The indignation with which James received the news of such acts as these, perpetrated by Douglas against his authority, determined him at length to endeavour to rid himself of the opposition of a subject so powerful. Earl Douglas was therefore invited to attend his sovereign in parliament at Stirling, which he accordingly did. The king endeavoured to expostulate with him concerning his conduct, but finding remonstrance in vain, he drew a dagger and plunged it into the earl's bosom on the 13th of January, 1452.

JAMES DOUGLAS, ninth earl of Douglas, and brother of William, eighth earl of Douglas, succeeded to the honours of the family upon the death of his brother. To revenge his death, he, with all the members of the league, took to arms; burnt, with every circumstance of contemptuous indignation, the letter of safe conduct by which the earl had been enticed within his sovereign's power, and desolated the domains of the monarch. James, active to support his authority, levied an army, and laid siege to the castle of Abercorn, one of the principal and best fortified seats belonging to the rebel earl. To raise this siege, Douglas assembled an army, consisting of all the military force which his vassals and adherents could furnish. The two armies were now encamped within an inconsiderable

distance of one another: but, without coming to an engagement, Douglas fled to Annandale with his brothers, the earls of Ormond and Moray. He was pursued thither by a body of forces; Moray was slain, the earl of Ormond made prisoner, and the earl of Douglas himself driven to provide for his safety in England. Some years after, Douglas returning, brought Percy, earl of Northumberland, upon an expedition against his country, in which Douglas was taken prisoner. James contented himself with sending the forfeited and captive earl of Douglas, to spend his latter years in monkish confinement, in the abbey of Lindores, where he died, in 1488, and was there buried.

JAMES DOUGLAS, fourth earl of Angus, succeeded his father in the title and estate, and died about the year 1452.

GEORGE DOUGLAS, fifth earl of Angus, succeeded his nephew in the title. He followed James II., against the earl of Douglas; and when Crichton was in disgrace, assisted him against the king's authority. He defeated the earls of Douglas and Northumberland, in a battle fought in the Merse, in which Douglas was taken prisoner, and his estates forfeited. The death of the earl of Angus is supposed to have happened about 1462.

ROBERT LORD BOYD, son of Sir Robert Boyd, of Kilmarnock, who was killed in 1439, in revenge for his murder of Lord Darnley. Towards the close of the reign of James II. of Scotland, Robert caused him to be called to parliament as a baron, by the style of Lord Boyd of Kilmarnock. In 1459, he was one of the plenipotentiaries for negotiating a continuance of the truce with England. On the death of James II., in 1460, he was created justiciary, and named one of the lords of the regency, to manage affairs during the minority of James III. With the assistance of his younger brother, Sir Alexander Boyd of Duncan, he found means to ingross most of the offices of trust and profit about the court; and they proceeded so far as actually to carry off the king at a hunting, from Linlithgow, where he was under the care of Lord Kennedy, to Edinburgh. Here Lord Boyd procured a declaration in full parliament, constituting himself sole regent, with plenitude of power, till the king should arrive at the age of twenty-one, and, in fact, making him dictator of the kingdom. As an addition to his dignity, he was created lord high chamberlain in 1467. He further strengthened his authority, by effecting a marriage between the king's elder sister, and his son Sir Thomas, who was afterwards created Earl of Arran, and obtained large grants of land from the crown. The Boyds encouraged the young king in all kinds of licentiousness, in order to render him incapable of governing by himself. But their schemes of ambition were at length frustrat-

d. The Earl of Arran being sent over to Denmark, on the honourable mission of espousing the king's daughter in his master's name, opportunity was given for the discontented party to gain access to the king, and fill him with jealousies and suspicions of his favourites. In consequence, the king assembled parliament at Edinburgh, in 1469, before which Lord Boyd, his son, and brother, were summoned to appear, and give an account of their administration. The blow could not be ward-off; but Lord Boyd, for his security, appeared at the head of a body of armed men. Government, however, opposing a larger force, he disbanded them, and made his escape into England, where, broken down with this reverse of fortune, he died at Alnwick castle, in 1470. His brother, Sir Alexander, being sick, was brought before the parliament, indicted for high treason, found guilty, and executed. During this state of things, the Earl of Arran, who was joined in the indictment, arrived in the Frith of Forth with the young queen, and learning his danger, returned in one of the Danish ships to Denmark. He travelled to the courts of the kings of France, and the duke of Burgundy, and used every means to obtain his pardon and restoration, but ineffectually. His wife was divorced from him, and compelled to marry another; and in 1474, he closed his life and misfortunes at Antwerp. Such was the end of the flourishing period of this family, the history of which might afford an useful lesson to inordinate ambition, were it capable of receiving one! A descendant of this house, William Earl ofilmarnock, had the misfortune of being beheaded on Tower-hill, in 1746, for his share in the rebellion of that period.

JAMES III., king of Scotland, succeeded to the throne in his eighth year, on the death of his father, James II., in 1460. A regency was appointed, by which the custody of the king's person was committed to his mother, while the chief management of affairs devolved on lord Evandale, the chancellor, and James Kennedy, bishop of St. Andrew's. The early transactions of the minority chiefly concerned the part taken by the Scottish government in the contention between Lancaster and York. They favoured the former house, and Henry VI. surrendered to Scotland the important town and castle of Berwick, at the price of its friendship. Edward IV. endeavoured to counterbalance this by an alliance with John earl of Ross and Lord of the isles, who in consequence rebelled against the Scottish king. A long truce, concluded after the complete ruin of the Lancaster party, put an end to these disorders. The death, in 1466, of bishop Kennedy, a wise and patriotic minister, proved a great misfortune, by delivering the young king into the power of flattering and mercenary courtiers. Among these, the family of Boyd obtained the superiority; and such was their

audacity, that they forcibly took possession of the king's person at Linlithgow, and carried him to Edinburgh. In a parliament there holden, the Boyds were pardoned for this outrage; and lord Boyd, the head of the family, was invested with offices which gave him the whole power of the crown. He married his eldest son to the sister of the young king, and accumulated estates and posts on all his kindred and friends. In 1468, James married Margaret, daughter of Christiern I., king of Sweden, Denmark, and Norway. For the marriage portion, the Orkney and Shetland isles were pledged, and they were ever after annexed to the kingdom of Scotland.

James, now arrived at the age of maturity, took the reins of government into his own hands. His character, as it opened, displayed weakness, indolence, and caprice; a propensity to be ruled by favourites; an attachment to literature, and more particularly to the fine arts, and an inclination to despotism, but accompanied with lenity. He was pious, if minute devotional practices deserve that name; but he did not scruple indulging his avarice, by alienating ecclesiastical benefices to laymen. A treaty of friendship between Edward IV., cemented by the contract of the infant prince of Scotland, with a daughter of Edward, was the most important transaction of some succeeding years, and the annual payment of a sum by Edward, as a nominal portion with his daughter, operated like a subsidy in securing the amity of the Scottish court. In 1477, the king quarrelled with his two brothers, the duke of Albany and the earl of Mar. The favour which James showed to certain persons of mean birth and station who assisted him in his study of the arts, on one hand, and the ambitious and fiery spirit of the brothers, on the other, appeared to have been the cause of this breach. Both were apprehended, and an accusation was brought against Mar, of employing magical practices against the king's life. He was confined close prisoner, and shortly after died. Albany escaped from Edinburgh castle, and fled to France.

In 1480, war broke out between England and Scotland, but it was not until the next year that it bore a serious aspect. The preparations which Edward was making, excited the greatest zeal and unanimity in the Scotch parliament to resist them, and the nation appeared inspired by the warmest spirit of loyalty. The king, on his part, in this season of danger, made unusual concessions to the parliamentary authority. Beneath this apparent mutual good-will, however, there lurked much discontent. The long banished earl of Douglas had a party among the nobility. Albany, in despair of a reconciliation with his brother, had entered into a most dishonourable treaty with Edward, in which, assuming the title of king of Scotland, and branding James with illegitimacy, he acknowledged that he

add his title by the gift of the king of England," and proposed to make over to him several of the border districts in case of success. The king himself continued to offend his nobles, giving his confidence to his chief favourite, Cochrane, an architect, whom he had made earl of Mar, and who behaved with the insolence usual in persons so elevated. In 1482, Edward's brother, the duke of Gloucester, accompanied by Albany and several English nobles, invested Berwick with a powerful army. James marched to Lauder to meet him, attended by his sons. The indignant nobles, at the head of whom was Sir James Douglas earl of Angus, determined to rid themselves of the disgrace to which their weak king subjected them. They seized Cochrane as he was going to council, and executed, in the king's own tent, five others of the royal company, of equally mean origin, and instantly hanged them over the bridge at Lauder. The astonished king, with his uncle the earl of Athol, either retired, or was conducted, to Edinburgh Castle, and the army disbanded. The town of Berwick capitulated, but the castle still held out; and nothing now appearing to oppose the English, they marched as far as Edinburgh, and took possession of it. In this disastrous state of affairs, a party of nobles, who had assembled a small army, effected an accommodation, on the condition of the submission of Albany, and his restoration to his brother's favour. The king was liberated, and resumed the reins of government, and Berwick remained in the possession of the English. It was not to be expected, that after such a demonstration of weakness in the sovereign, he should be able to rule in peace amid court factions and aristocratic turbulence. Albany soon revived his ambitious projects, and renewed his criminal treaty with Edward. The death of that prince prevented its execution, and Albany, on learning that his designs were discovered, was obliged to seek asylum in England. He there collected a body of pillagers on the borders, with which, accompanied by the exiled Douglas, he made an incursion into Annandale; but he was defeated in an action at Lochmaben, and again became a fugitive. In 1488, a confederation of the disaffected nobles broke out into an open rebellion, the objects of which were to dethrone and imprison James, and place his son on the throne. The king, alarmed at the gathering storm, retired to the north, which was for the most part well affected to him; and having collected a numerous army, returned southwards. In the meanwhile, the confederate barons had prevailed upon the governor of Stirling castle, to deliver to them the person of the king's eldest son, whom they placed at the head of their army. The armies met at Blackness, when the king's timidity and unwillingness to shed the blood of his subjects, induced him,

though superior in force, to consent to a pacification. He proceeded to Edinburgh castle, where he resided some but mistrusting the designs of the other party, he again turned towards the north. Arriving at Stirling, the governor refused to admit him, and he was now deserted by several of the northern peers. Resolving to commit his fortune to the decision of a battle; he met the opposite party near Bannockburn, on 24, 1488, where a sharp conflict ensued, which was soon decided by the king's hasty flight. In crossing the rivulet which gave name to the place, his horse started and threw him, and he was carried unknown to a neighbouring mill, where some of his pursuers recognized and cruelly murdered him, being then in the thirty-sixth year of his age, and twenty-eighth of his reign. By his queen, who died the following year, he left three

ARCHIBALD DOUGLAS, sixth earl of Angus. He was one of the chief actors in the combination formed among the nobility, for the removal of Robert Cochrane and other ministers who had insinuated themselves into the favour of James III. and whom they hanged over the bridge at Lauder. At the battle of Torwood, where that king lost his life, the earl of Angus commanded in the right wing of the royal army. A few years afterwards, he was made chancellor. At the battle of Flodden, he endeavoured to dissuade James IV. from that engagement, but without success. The earl died a few years after this event, and was buried in the church of St. Mary's, in Galloway.

WILLIAM ELPHINSTONE, a distinguished statesman and ecclesiastic of Scotland. He was a native of Glasgow and was born in 1431. He received his education at the university of his native city, where he made extraordinary proficiency in all the learning then prosecuted. After completing his studies in his native city, he went over to France, for the purpose of obtaining a perfect knowledge of the civil and canon law, in the university of Paris, where he afterwards became a professor and during a residence of six years, acquired considerable reputation in the discharge of his duty. Returning to Scotland he entered into holy orders, was soon appointed official of Glasgow, and afterwards of St. Andrews. He was admitted a member of the king's council; and on a misunderstanding taking place between James III. of Scotland, and Lewis XI. of France, his powerful mediation at the latter court, in conjunction with the bishop of Dunkeld and the earl of Buchan, effected an amicable reconciliation. On this occasion Elphinstone conducted himself with the greatest prudence, while he displayed uncommon eloquence; and the king was so grateful for his meritorious services, that he rewarded him with the bishopric of Ross. He was translated from this to the diocese of Aberdeen about the year 1484, and was also appointed to the high

of chancellor of the kingdom, which he managed with so much moderation and equity, that all parties esteemed and admired him. Upon the breaking out of the civil wars between James and the discontented nobility, bishop Elphinstone seems to have declined all interference with public affairs of a political nature, and confined himself to the discharge of his ministerial duties. But when James IV. ascended the throne, his abilities as a statesman were again called forth, and he was chosen ambassador to the emperor Maximilian, for the purpose of bringing about a marriage alliance between his royal master and the emperor's daughter; but she had been previously promised to another, which rendered his mission in this respect void. It was, however, productive of very beneficial consequences to his country, for he was the means of terminating an enmity which had long existed between the Dutch and Scots. This he conducted in such a masterly manner, that James never undertook any thing of importance, without consulting him, and obtaining his approbation. The bishop was no less the zealous patron of learning; and it was through his influence that James IV. applied for and obtained a bull from the pope, for the establishment of a university at Aberdeen. King's college, of which he is generally considered as the founder, was undertaken and completed by his exertions; and at his death, he bequeathed large sums of money for its support. He died in 1514, in the 3rd year of his age, at which advanced period his constitutional vigour was very little impaired, and all the faculties of his mind were in full force, but the serious losses at the memorable battle of Flodden, had broken his heart. He wrote a history of Scotland, which is among the MSS. of Sir Thomas Fairfax, in the Bodleian library at Oxford.

JAMES IV., king of Scotland, was not sixteen years old when he had the misfortune to stand in battle against his father, James III., whose murder raised him to the crown, in 1488. Remorse for his unfilial conduct was one of the first feelings which attended his elevation, and he condemned himself to wear an iron chain round his body, to which he added one link for every succeeding year. The party of the victorious barons of course possessed the superiority in the beginning of the new reign, and they obtained a declaration in parliament of their innocence with respect to the late king's death and other slanders, which were imputed to his own perverseness and deceit. An insurrection which took place in the north, for the purpose of revenging his death, was soon suppressed. A subsequent parliament, in 1490, was instrumental in healing the feuds and animosities of parties, and restoring internal tranquillity. The young king contributed to this desirable end by the impartial administration of justice, and equal courtesy to all the nobles. His opening qualities were well calculated to gain po-

pularity. He was addicted to martial and manly sports, gallant, frank, and magnificent. His invitations of the peers and gentry to frequent tournaments and other festivities, inspired a general spirit of loyalty, though the splendour of his court involved his finances in occasional disorder. The prudent policy of Henry VII., maintained peace between the two nations, which for some years was only interrupted by some unavowed hostilities at sea. It was one of James's passions to become powerful on that element, and the valour of the Scottish commanders was crowned with success in some petty conflicts. In 1496, James adopted the cause of Perkin Warbeck, the pretended duke of York, who came to his court with recommendations from the king of France and the king of the Romans. James appears to have given full credit to his pretension, and besides had in view the advantages to be made, if by his aid Perkin should ascend the English throne. He treated him with respect, married him to the daughter of the earl of Huntley, a lady of royal blood, and entered the English border with an army in his behalf. This was, however, chiefly a pillaging expedition on the part of the Scotch king, and he withdrew after loading his army with booty. He repeated his incursion in 1497, and laid siege to Norham castle; but the approach of the earl of Surrey caused him to retreat, and the English retaliated on the Scottish border. Peace was, however, so much the object of Henry, that he soon made overtures of accommodation, and through the mediation of Spain, a truce was agreed upon during the lives of both monarchs. James abandoned the cause of Perkin, but would not consent to deliver him up. Soon after, he listened to a proposal for a nearer union of the two crowns, by his marriage with Margaret, the daughter of Henry; and the first treaty of peace between the two nations from the year 1332, was concluded in 1502. By reason of Margaret's tender age, the marriage did not take place till the summer of 1503. It was an important event, which in the issue produced the desirable union of the two kingdoms under one crown.

In a subsequent parliament, several very useful laws for the improvement of the country, and the preservation of internal tranquillity were passed, and James, occupied in these patriotic cares, appears in a truly respectable light. He also paid attention to foreign affairs, and the concerns of his allies, and the success of his interposition in more than one instance, showed that Scotland was considered as of some weight in the scale of European politics. His close connection with the English court did not prevent him from cultivating the ancient amity between his country and France. Lewis XII., through the medium of Bernard Stuart d'Aubigny, carried on negotiations in Scotland, and obtained the promise of a succour for his wars in Italy; nor could the pope, Julius II., subvert the attachment of James

ance, though superstition was one marked feature in his character. The death of Henry VII., in 1509, made no immediate change in the relations between England and Scotland, the treaty of peace was renewed by Henry VIII. The bloody violence of this monarch, however, endangered the duration of this friendship; and his capturing, upon pretence of robbery, the two ships of the Scottish Barton, by means of the admiral lord Thomas Howard, was considered by James as an act of hostility peculiarly provoking, on account of his fondness for maritime consequence. To gratify this passion, he had time before constructed a ship of war called the Great Sable, of larger dimensions than any in the English or French fleets;—an idle piece of vanity, which uselessly exhausted the resources of the country and the royal arsenals. The confederacy against France, between the pope, the king of Arragon, and the king of England, was a still more powerful means of setting James and Henry at variance. By the arts of France, and the splendour which she lavished at the court of Scotland, a treaty was concluded, binding the kings of the two countries to assist each other “against all who may live and die.” One of the artifices employed to inflame the spirit of James, was well calculated to operate upon his romantic character; this was his appointment of a French queen, Anne of Brittany, to be her knight and champion, after the example of the times of chivalry. Various negotiations were, however, carried on between the English and Scottish courts, as it was an important point to Henry to secure the northern part of his kingdom from incursion, while he would be absent with the strength of the nation in France. Negotiations, however, were ineffectual. James, in 1513, sent a fleet of troops to France. Soon after, in retaliation for some depredations of the English borderers, he sent the earl of Home to make incursions into England, which proved unfortunate, in consequence of his falling into an ambush on his return. Soon after James, summoning the whole array of his kingdom, amounting to a hundred thousand men, entered England, and took possession of some castles on the borders. One of these was that of Ford, whose mistress, of the name of Heron, a woman of great art and beauty, detained the amorous king some days in a state of inglorious inaction. During this fatal period, his army, marching through bad weather and scarcity of provisions, and retarded by delay, was seized with a spirit of desertion, which increased to such a degree, that he had not above 30,000 remaining in the field. In the mean time, the earl of Surrey, who collected the force of the northern counties, advanced at the head of 26,000 troops. The two armies met at Flodden on the banks of the Till, in Northumberland; and after some skillful manoeuvres of the English general, which intercepted the retreat of the Scots, a general battle was brought on by the at-

tack of the English in the afternoon of September 9, 1513. Great valour was displayed on both sides, and night alone stopped the conflict. The king bravely fighting in the centre, fell mortally wounded. His natural son, the archbishop of St. Andrews, twelve earls, and many inferior nobles, fell around him. The king's body fell into the hands of the victors, and was carried to the monastery of Sheene, near Richmond, where it was interred; but the Scottish populace long enjoyed a fond opinion, that their beloved sovereign was not dead, but had buried his disgrace in some foreign pilgrimage. James IV. was slain in the forty-first year of his age, and twenty-sixth of his reign. He left one legitimate child; another, born after his death, died in its infancy.

L A W.

MARIANO SOXINI, or **SOCCINI**, denominated the Elder, an eminent canonist, was born at Siena in 1401. He studied first at his native place, and then in Padua, in which last university, after he had taken his degree, he was for some years professor of the canon law. He then returned to Siena, where he taught as a professor during the remainder of his life. He was very intimate with Eneas Sylvius, afterwards pope Pius II., who has a panegyric upon him in one of his letters, in the most magnificent terms, assigning to him almost universal proficiency in science and the arts, with the greatest excellence of moral character. Soxini was sent by the state to compliment Sylvius when he ascended the papal throne, on which occasion he was nominated consistorial advocate. He died in 1467, leaving behind him a considerable reputation for learning and integrity.

JOHN D'ANANIA, or **AGNANY**, a lawyer of great reputation. He was of obscure origin, and on that account took the name of Anania, a town of the ancient Latium, instead of that of his family. He became professor of civil and canon law at Bologna, and archdeacon, and was in high esteem on account of his learning and piety. He wrote "Commentaries on the fifth book of the Decretals:" "A Treatise on Feudal Rights:" one on "Magical Ceremonies," &c. He died in 1458.

JASON DEL MAINO, an eminent Italian lawyer, born at Pesaro, in 1405, was sent to Pavia to study the law, having received the elements of a good education in his native place. Free from the constraint of parental observation, he applied himself more to the gaming table than to those pursuits which were intended to fit him for future life. By this line of conduct he was soon reduced to a state of almost absolute indigence. The animadversions of his father, together with his own sufferings, effected such a change in his mode of living, that he be-

came the admiration of his superiors, on account of his learned acquisitions. In 1467, he was elected a professor at the university of Pavia, and continued there with high reputation till the year 1485, when he accepted a professorship at Padua. In 1488, he removed to the university of Pisa, to which the republic of Florence invited him, on a very liberal salary. After this he resumed the professor's chair at Padua, where his reputation was so high, that he is said to have had three thousand auditors. Besides the duties of his office as teacher, he transacted much public and important business with accuracy and fidelity. In 1492, he was sent by the duke of Milan to do homage to pope Alexander VI., on which occasion he pronounced an oration that was afterwards printed. He was, in 1494, sent to compliment the emperor Maximilian on his marriage, and on this occasion he was rewarded with the title of cavalier and count palatine; and next, from Ludovico, duke of Milan, he obtained the rank of patrician, and honorary post of senator. Lewis XII., of France, attended by five cardinals, paid a visit to his school; Jason, in introducing his majesty, humbly requested him to enter first, to which Lewis replied, "I am no king here," and obliged the professor to precede, he being entitled to the chief respect among his scholars. After the lecture, the king embraced Jason with the utmost cordiality, and in the course of a familiar conversation, he hinted to his majesty, that he might favour him, by mentioning his name to the pope as not disqualified to wear a cardinal's hat. He was, however, unable to obtain the object of his ambition, and continued to hold his office as professor till the year 1511; after this he fell into a state of dotage, in which he continued till he died, in 1519. This gentleman was esteemed one of the greatest masters of jurisprudence in his time, and is mentioned by Alciatus among the five jurists who alone deserve to be read.

BENEDICT ACCOLTI, an Italian lawyer, was born at Arezzo, in 1415, and was distinguished about 1450, when he is said to have succeeded Poggius as secretary to the republic of Florence. He wrote "Four books concerning the war which the Christians carried on against the Infidels, in order to recover Judea and the holy sepulchre; which work was printed at Venice in 1532, 4to., and serves as the ground-plot to Tasso's Jerusalem delivered;" and also, an account "of the excellent personages of his time," in the form of a dialogue, printed at Parma, in 1692, 8vo. He died in 1466.

FRANCIS ACCOLTI, the brother of Benedict, and usually called Francis d'Arezzo, or Aretin, from the place of his birth, was born in 1418. He studied at Siena, about 1443; and afterwards taught law there with such reputation, that they called him the Prince of Subtleties; and his wit became proverbial. He displayed his talents chiefly in disputes, in which

nobody could withstand him. He gave his opinion in law with so much confidence, as to assure those who consulted him that they should carry their cause, nor did experience contradict him; for it was a common saying at the bar, "such a cause has been condemned by Aretin, it must therefore be lost." He taught also in the universities at Pisa, and Ferrara. He was at Rome under the pontificate of Sixtus IV., but soon perceived that the great hopes which he had built upon his reputation, would come to nothing. This pope, however, declared he would have given him a cardinal's hat, had he not thought he should have done a public injury by depriving the youth of such an excellent professor. When old age would not permit him to go through the duties of his office, they dispensed with his reading of lectures, and his salary was continued. He continued, however, sometimes to mount the chair; and although his lectures had but little spirit in them, yet he still had many hearers on account of his reputation. One day when the students were gone to some public shows, there were but 40 persons in his auditory; which so mortified him that he threw away his book, and crying out, "Aretin shall never explain law to a few persons," retired in a passion, and would teach no more. He was severe in his temper, and never kept a servant longer than a month or two; for it was a maxim of his, "that new hired servants always serve best." He was honoured with the title of knight, and spent all his life in celibacy; and his way of living was so parsimonious, that he amassed great wealth. He had designed this wealth for the maintenance of a college; but he altered his resolution, and left it to his relations.

To show how much he valued reputation, a whimsical anecdote may be added. Finding some of his scholars less attentive to their character than he wished, he took a singular method of giving them a lesson upon the subject. He went with his lacquey, before the break of day, into the shambles of Ferrara, and breaking open one of the boxes which the butchers had left, carried off the meat. Two of his scholars, whose mischievous pranks were well known, were immediately accused of the action, and committed to prison. Aretin waited upon the magistrate, and solicited their release, confessing that he himself had been the thief. This appeared too improbable to obtain credit; and the more earnest Aretin appeared to take the offence upon himself, the more confidently was it believed that the prisoners were the offenders; for no one could persuade himself, that a professor of known gravity and wisdom could commit such an action. The suspected culprits, were, however, acquitted for want of evidence against them; and the professor openly declaring the whole matter, made compensation to the butchers, and entreated his pupils to learn from this transaction, the weight and authority of a good character.

His works are—1. *S. Chrysostomi Homilise in Evangelium S. Joannis*, interprete, 1470, fol. 5. *Phalaridis Epistolæ*, 1469, 8vo. 3. *Diogenis Cynici Philosophi Epistolæ*. 4. *Authoris incerti Libellis de Thermis Puteolorum, et vicinis in Italia*, 4to. 1475. 5. *Consilia seu Responsa*. 6. *Commentaria super Decretalium*, 1481. *Commentaria*, 1495, folio. He was also a poet, and some of his sonnets have been printed by Grescembini, in his history of Italian poetry.

SIR THOMAS LITTLETON, an English lawyer and judge was eldest son of Thomas Westcote, Esq. of Devonshire, by the heiress of Littleton, of Frankley, in Worcestershire, whose name he assumed. He was regularly educated for the law; and, in the reign of Henry VI., he was made judge of the Marshalsea Court, and king's serjeant,; and in 1455, went the northern circuit of judge of the assize. In 1466 he was appointed one of the judges of the Common Pleas, and a short time after, was created a knight of the Bath. He died in 1481, leaving three sons, from whom many considerable families are descended. He was author of a valuable work entitled "*Tenures and Titles by which Estates were anciently held in England.*" Sir Thomas during the troubles and confusions of the times, so comported himself, as to enjoy the favour of both the contending sovereigns, and, at the same time, acquired the esteem of all, for his great skill in the laws of England.

MATTHEW AFFLITO, an Italian lawyer, was born at Naples in 1430. He filled many offices of state in his native country, under five successive kings. His knowledge was extensive, and his character most excellent. He was twice married, and from his latter wife, Diana Carmegrana, are descended the Afflitos, barons of Rocca-Gloriosa. He died in 1510. He wrote commentaries in Latin, on the Sicilian and Neapolitan laws and customs, the Justinian code, and other works, which are still held in esteem by the jurists.

PETER D'ANDLO, a lawyer and professor at Basil, was rector of the University in 1471. Many of his manuscripts are preserved in the library; and one has been published, entitled "*De Imperio Romano:*" Strasburgh, 1603, 4to.

BLAISE D'AURIOL, a professor of the canon law at Toulouse, is known by some poetical pieces, and treatises. He was so terrified at the prediction of a deluge, by a pretended prophet of his time, that he built himself a large ark, in which like Noah, he hoped to survive the general calamity. He died in 1540.

JAMES MINUTOLI, born in the year 1434, and son to Francis Minutoli; senator, and Margaret Balbani, who was also of a very noble family, became very learned in the civil and canon law. Pope Pius II. made him abbreviator of the apostolic letters. In the year 1460, pope Paul II. made him one of

the commissaries of the Papal army in the war of the holy see against Robert Malatesta, lord of Rimini, he behaved himself so prudently and courageously in that office, that he brought all Umbria into subjection, and especially Spoleto and Citta di Castello, which gave occasion to the learned Antonius Campanus to speak of him in one of his letters to Gentil of Urbino, in this manner, "I hear our friend Minutoli is taken into your college; if it be so, you have got a stout colleague, and who learned long since to defend the common dignity; for that affair of Ancona was a flight and not a fight, and he showed he was a man of courage that day, fighting amongst the first captains." After the war of Rimini, he was made secretary of the apostolic penitentiary, and count of the sacred palace of St. John de Lateran by Paul II. The emperor Frederic III. honoured him with the title of count Palatine, which at that time was a considerable dignity.

In the pontificate of Sixtus IV., he was made governor of Spoleto; and having performed several services for the holy see, Sixtus recompensed him for it by giving him the bishopric of Nocera, in Umbria, and a little time after, he sent him with the cardinal legate, John de Balne, to Lewis XI., king of France, who had such an esteem for him, that he made him his agent with the popes, and procured him a translation from the bishopric of Nocera to that of Agde, in Languedoc; and in the same year, 1481, he was sent with the king's ambassadors, to persuade the senate of Venice to join in the pacification of Italy, which had been first resolved upon at Rome. The king rewarded him for it by giving him a rich abbey in Poitiers, and by allowing him to enjoy the archbishopric of Cambray. He died in France very much regretted. There are several of his Latin letters in the collection of those of the cardinal of Pavia, James Amarmati Picorlorini.

BARTOLOMEO SOXINI, or SOCCINI, a celebrated civilian, son of Mariano Soxini, or Soccini, was born at Siena in 1436. He studied the law under different masters at Siena and Bologna, and after he had been admitted to a doctor's degree, he became professor of the civil and canon law in his native city. He was, in 1473, invited to Pisa, where he taught both branches of law, and in this city he resided twenty years, with some occasional absences. He took an active part in the civil dissensions of Siena, and was, at one time, in the list of the banished citizens. He was employed in embassies from the Sienese to the Florentines, and it is said he engaged in a military attempt to change the constitution of Siena. At Pisa, the famous Jason del Maino was his rival, and they held frequent public disputations, at one of which Lorenzo de Medici was an auditor. Jason being hard pressed by the arguments of his antagonist, quoted in his own favour, a text which he had

invented for the occasion. Soxini, with equal readiness, invented another to oppose it, and being asked by Jason where he had found it, "Next to that which you have just now quoted," he replied. The fame which he had acquired, caused him to be invited to Padua in 1489, with the offer of a large salary, which he determined to accept, but his intentions being known, he was detained. For some time he was professor at Padua. He died in 1507, having been three years deprived of the use of his speech. His works as an author, were "Consultations," "Comments on the Code and Digest," the "Rule of Right," and other pieces of a similar kind. He was not estimable as a practical moralist. He was addicted to gambling, and would sometimes leave his scholars without a lesson, and pass whole nights at the gaming table, the consequence of which most destructive habit was, that he did not leave money enough behind him to pay the expenses of his funeral. He was extremely greedy of money, and charged very high for his opinion, which he would sometimes give to both parties in a suit. He was free of speech, sarcastic and jocular. His faults were borne with on account of his high professional character. Angelo Politiano, speaking of his intended correction of the Pandects, says, "I must have recourse to the assistance and advice of that singularly excellent doctor of Siena, Bartolomeo Soxini, whom I may boldly denominate the Papinian of our age."

NICHOLAS GERBEL, a learned jurist, was a native of Pfortzheim. He was brought up to the study of the law, and became a professor of it at Vienna, and afterwards at Strasburg. He applied to the study of antiquities, and obtained great reputation by his writings. De Thou characterizes him as one equally estimable for his erudition and humanity. He died at a very advanced age in 1560. He wrote—1. A description of Greece, under the title of "Isagoge in tabulam Græciæ Nicolai Sophiani," fol. 2. "Vita Johan. Cuspiniani. 3. De Anabaptistorum ortu et progressu." He likewise published an edition of the New Testament, 4to.

SEBASTIAN BRANDT, or TITIO, a lawyer, poet, and historian, was born at Strasburgh in 1448. After prosecuting his studies in that city, he removed to Basil, where he took his master's degree in Arts, and superintended the education of youth, as a public professor, both at Basil and Strasburg. Here he arrived at the highest honours of the law, being made count Palatine, and councillor and chancellor of Strasburg. He died in 1520, leaving numerous works on law, divinity, and poetry. The celebrated "Ship of Fools," is the work which has chiefly perpetuated his memory. It was written originally in the German language, and translated into Latin by Locher, 1497, 4to.

PHILIP DECIO, one of the most eminent jurists of the

age in which he lived, was son of T. and was born at Milan in 1453. While engaged in the study of polite literature at home, the plague in Milan compelled him at the age of seventeen to retire to Pavia, where his eldest brother Lancelot, was a professor of law. On his brother's recommendation, he commenced the same study in which he made such progress as to excite his jealousy. Lancelot being invited to Pisa, Philip followed him, and at that university excited the attention of all the celebrated professors, by his great readiness and acuteness in disputation. He obtained a doctor's degree in 1476, and was immediately appointed to read on the Institutions. He was next made lecturer extraordinary in the civil law, in which capacity he accompanied the university on its removal to Pistoia, in 1479. There are few examples in literary history, of more pertinacious disputations than were carried on between Decio and his rival Soxini and his scholars. Decio at length became so formidable, than none of the professors chose to be his competitor or opponent; and Sandeo, professor of canon law, left the university abruptly, rather than answer a challenge which he had accepted from him. These squabbles were at length the cause of his removal to Siena, but he was soon invited to Rome, where Innocent VIII., nominated him auditor of the rota. This post, however, he refused, because he did not choose to become an ecclesiastic; he therefore resumed his chair at Siena. He soon after accepted a proposal of returning to Pisa on a stipend of 450 florins; but so much were his talents for dispute dreaded, that it was necessary several times to change his chair from civil to canon law, and back again, on the account of refusals of other professors to be his antagonists. In 1501, when the war had reduced the university of Pisa to a low condition, Decio accepted an invitation to the chair of canon law at Padua; and such was the public eagerness to hear him, that the other schools were almost deserted, and many persons of respectability were proud to become his auditors. Milan having fallen under the power of Lewis XII., of France, that prince recalled him thither as a subject, on the promise of the same stipend which he enjoyed at Padua, which was 600 gold florins. The republic refused to part with him, and Rucellai, who was then at Venice, observed that he might tell at Florence, that he had seen the king of France and the state of Venice in warm contention for Philip Decio alone. Such was then the consequence of a man of letters! This at length terminated in his removal to Pavia in 1505, where, for seven years, he explained the canon law to a numerous audience. Lewis having at this time assembled a synod at Pisa, in opposition to pope Julius II., Decio was constrained to attend upon it, in his professional capacity; on which the fiery Julius excited him. Soon after, the French being driven from Italy, Decio was

obliged to retire to Asti, and thence to Alba, whence he in vain applied to the pope for pardon. He had the further mortification of hearing that the Swiss troops had pillaged his house at Pavia of his books and furniture, and had even gone to the monastery where he had a natural daughter for education, and had stripped her of every thing, and taken away the money he had left for her maintenance. Such was the rapacity of those mercenaries, so long the scourge of Europe! Decio took refuge in France, where in every town he was welcomed by a crowd of scholars all eager to hear him. The king created him member of the parliament of Grenoble. While he was in that city he received a letter from the pope, offering him pardon on condition of coming to Rome, but this he thought fit to decline. He then accepted the chair of civil law at Valence in Dauphine, with the hitherto unprecedented salary of 1000 marks. When he went thither, there were scarcely twenty-five scholars, but a hundred soon joined him from Avignon, and in his second year the number amounted to 400. At this time, at the request of the cardinals assembled at Lyons, he wrote a refutation of an attack made upon them by cardinal Cajetan, but the death of Julius prevented it from being published. His successor Leo X., who had been a disciple of Decio at Pisa, granted him a release from ecclesiastical censures, and invited him to Rome, but he did not then choose to leave France. On the accession of Francis I., however, he was desirous of accepting a very pressing invitation to return to Pisa; but the city of Valence applied to the king to prevent his departure. It was at length agreed, that when the Milanese should return to the power of the French, Decio should again open his school at Pavia. This took place in 1515, but the supervening wars rendered his situation at Pavia so uncomfortable, that he removed to Florence, and there agreed to resume his professorship at Pisa. He recommenced his lectures there with vast applause; and notwithstanding the attempts which were made to draw him to Milan, Avignon, and Padua, he finished his days at Pisa. His salary there at length rose to 1500 gold florins, a very ample sum in those days. He died in 1535, at the age of eighty-two. His *Consilia* were published at Venice, in 1581, vols. fol., and his *De Regulis Juris*, in folio, at the same time and place.

PETER ACCOLTI, the son of Benedict, was born at Treviso about the year 1455, and died at Rome December 12, 1532. He was professor of law, and taught with great applause. He was employed by the popes, and raised successively to several bishoprics, and became a cardinal in 1511. He wrote several historical tracts. He was the author of the famous papal bull against Luther. Benedict Accolti, his natural son, was executed, in 1564, for a conspiracy against Pope Pius IV.

ULRIC ZAZIUS, of Constance, is known for his abilities as professor of law. He died at Friburg in 1539, aged 74. He was the author of an *Epitome in usus Feudales*, &c.

JAMES ALVAROTTO, an eminent lawyer at Padua. His family was originally of Hungary, and related to the Speroni, both of which have produced very eminent men. James Alvarotti was very learned both in the civil and canon law, which he had studied under Barthelemi Saliceti and Francis Zabarella, who was afterwards cardinal. He wrote "*Commentaria in Libros Feudorum*," Frankfort, 1537, folio. He died in 1542, aged 68. There were several other famous men of this family.

BERNARD ANTONINE, a French lawyer, was advocate of the parliament of Bourdeaux. He was author of several works.

BARTHELEMY BAVATHIER, an Italian lawyer. He was born at Placentia, and became professor of Pavia and Ferrara. He wrote a *New Digest of the Feudal Law*, printed at Paris, in 1611.

ALEXANDER AB ALEXANDRO, a Neapolitan lawyer of great learning, was born at Naples in 1461. He followed the profession of the law first at Naples, and afterwards at Rome; but he devoted all the time he could spare to literature. The particulars of his life are to be gathered from his work entitled "*Genialium Dierum*;" where he says, that when he was very young, he went to the lectures of Philadelphus, who explained at Rome the Tusculan questions of Cicero; he was there also when Nicholas Perot and Domitius Calderinus read their lectures upon Martial. Tiraquea wrote a learned commentary upon his work, which was printed at Lyons in 1587, and reprinted at Leyden in 1673, with the notes of Dennis Godfrey, Christopher Colenis, and Nicholas Mercerus. The author died at Rome about 1523.

NICHOLAS EVERARD, a celebrated lawyer and magistrate of strict integrity, was born at Gripskerque, in the island of Walcheren, in 1462. In 1493 he took his doctor's degree, and acquired so much reputation, that Erasmus pronounced him a man born for the good and service of his country. He was first appointed judge at Brussels, and afterwards became president of the supreme council of Holland and Zeeland. He was a man totally uninfluenced by any self-interest, and administered strict justice, both to the rich and the poor. He died at Mechlin, Aug. 9, 1532, in his seventieth year. By his wife Elissa Bladella of Mechlin, he left three daughters, one of whom, Isabella, a nun, was celebrated for her knowledge of the Latin language, and five sons, all of considerable eminence in the literary world. His works are—1. *Topica Juris*, folio. 2. *Consilia, sive responsa juris*, folio.

JOHN NEVIZAN, an Italian civilian, a native of Asti, was disciple of Francis Curtius, professor in the university of Padua. He published among other works, a treatise entitled, "*Sylva Nuptialis*," in which he interwove large collections of slanders against the fair sex. He was never married, but he kept a mistress, and had a son by her, who became an advocate; and being deprived of his estate, and reduced to extreme poverty, he became insane. John Nevizan died in 1540.

JOHN BOUCHET, a French lawyer, was born at Poitiers in 1576, and died in 1550. His "*Annals of Aquitaine*," were printed at Paris in 1644, folio. He was also author of some poems.

SIR ANTHONY FITZHERBERT, a very learned lawyer in the reign of Henry VIII., descended of an ancient family, and born at Norbury in Derbyshire. He was made a judge of the court of Common Pleas in 1523; and distinguished himself by many valuable works, as well as by such an honourable discharge of the duties of his office, as made him esteemed an oracle of the law. His writings are, "*The Grand Abridgement; The Office and Authority of Justice of Peace; The Office of Sheriffs, Bailiffs of Liberties, Escheators, Coroners, &c.; Of the Diversity of Courts; The New Natura Brevium; Of the Surveying of Lands; and The Book of Husbandry.*" Sir Anthony died at an advanced age in 1538, leaving a numerous posterity, who became the founders of considerable families in Derbyshire, and the adjacent counties and who, in general, adhered to the Roman Catholic religion.

BARTHOLOMEW CHASSENEUZ, was born at Issy Eveque, in Burgundy, in 1480. He was king's advocate, at Aun, till 1522, when Francis I. made him counsellor to the parliament of Paris, then president to that of Provence. Chasseneuz was in the latter office when that court issued their bloody decree against the Vaudois of Merindol and Cabrieres. These poor people, condemned as pestilential heretics, appear, from the account of them sent to the court by William de Bellay, to have been industrious cultivators of the soil, frugal and temperate, exact in the payment of their dues to the king and the lords; who did not kneel before images, make the sign of the cross, use holy water, say mass, or pray for the dead, but practised ceremonies of their own, and said prayers in the vulgar tongue; who acknowledged neither pope nor bishop, but had ministers of their own choosing for performing the office of religion. This dreadful heresy it was resolved to extirpate by fire and sword. Chasseneuz prevented the execution of the decree during his life, and died in 1542, leaving several works, among the rest, a "*Commentary on the Custom of Burgundy*," of which there were five editions in his life time, and above fifteen since.

The last edition is by the president Boul , 1717, 4to. new modelled in that which he has since publiſh 2 vols. folio.

CHRISTOPHER ST. GERMAN, a lawyer, was born at Shilton in Warwickshire, and educated at Oxford, from whence he removed to the Inner Temple, where he died September 28, 1540. What he got by honourable practice, and some paternal estates, he expended in purchasing books, and gathering a very fine library, which was all the property he left to his heirs. He wrote "The Doctor and Student," printed first in Latin, 1523; and many times afterwards in English.

CORNELIO CASTALDI, a native of Feltri, born of a noble family, about 1480. He was brought up to the bar, but enlivened his severer studies by the cultivation of poetry and elegant literature. He was employed by his native city in negotiating their concerns at Venice, and obtaining from the republic all he requested. On his marriage he settled at Padua, where he was universally esteemed, and at which city he founded a college. He died in 1536. His poems, being long lost in oblivion, were published at Venice in 4to. 1757, by the abbé Conti, with a life of the author prefixed by signor Fazzetti. They are both Italian and Latin. The former contain ingenious elevated sentiments, but are defective in sweetness and elegance of style. The latter are a happy imitation of the ancients.

JOHN PARKINS, a writer in the department of law, was born of a respectable family, educated at Oxford, and afterwards became student of the Inner Temple, where he made astonishing proficiency in the common law. Being called to the bar, he became eminent as a chamber counsel. He died about 1544.

MARIANO SOXINI, or **SOCCINI**, denominated the Younger, grandson of the first Mariano, was born at Siena, in 1482. He studied the law under his uncle Bartolomeo, and after taking his degree, taught alternately the civil and canon law at his native city, till he removed to Paris in 1517. Returning to Siena in 1524, he was employed as ambassador to the republic of Florence, and also to pope Leo X. He was engaged in the following year by the republic of Venice, to occupy a professorship at Padua. He remained at that university till the year 1542, when the offer of a higher salary drew him to Bologna. Here he continued till his death, though he received the most flattering invitations, with the promise of large salaries from Cosmo, duke of Florence, the king of Portugal, and other princes and states. He died in 1556, and his German scholars in Bologna, showed their respect for his virtues and talents, by carrying his body on their own shoulders to the tomb. He was author of many works, which were once in considerable estimation, though they are now forgotten.

ANTHONY D'ARENA, a lawyer and poet, was born at Miers, in the diocese of Toulon, of an eminent family, of the name of La Sable. He died in 1444, being judge at St. Remi at Arles. His poem on the war of Provence, carried on by Charles V., was reprinted in 1547; his other pieces were printed in 1670, in 12mo.

PETER ÆGIDIUS, a lawyer, was born at Antwerp in 1466. He was educated under Erasmus, at whose recommendation he obtained the friendship of Sir Thomas More, who speaks of him in the prologue to the *Utopia*, as "a man there in his country of honest reputation, and also preferred to high honours, worthy truly of the highest. For it is hard to determine whether the young man be in learning or in honesty more excellent. For he is both of wonderful virtuous conditions, and singularly well learned, and towards all sorts of people extending gentle." Sir Thomas adds, that "the charms of his conversation abated the frequent desire he had to see his native country," from which Sir Thomas had been absent more than six months. In 1510 he was appointed first notary of Antwerp, where he died in 1533. His works are—1. *Threnodia Funus Maximiliani Cæsaris*, 1519, 4to. 2. *Hypotheses*, 1520, 4to. 3. *Enchiridion Principis ac Magistratus Christiani*, 1541.

SYLVESTER ALDOBRANDINI, professor of law at Pisa, was born at Florence, and was banished from that city on his opposition to the house of Medici. He was appointed secretary of the treasury and apostolic chamber by pope Paul III. He died in 1558, leaving several works on jurisprudence. His son Hyppolitus Aldobrandi, obtained the popedom by the name of Clement VIII.; and another son, Thomas, became secretary of the briefs, but died in the prime of life. He translated Diogenes Laertius, and wrote a commentary on Aristotle's *Treatise on Hearing*.

LELIO TORELLI, a learned jurist, was born at Fano, in 1509. Having studied Greek and Latin at Ferrara, he graduated at Perugia, where he studied law. The last respectable office of magistracy which he occupied, was that of grand chancellor and first secretary to the dukes of Tuscany, Cosmo, and his son Francesco. He was also advanced to the rank of Florentine nobility, and the title of senator, and was consul to the academy of Florence, where he died in 1576, universally esteemed for his mental and moral qualities. He amused himself with polite literature, in which he was a proficient, and in writing Latin and Italian poetry; but the subject of his serious study was jurisprudence. He was the author of several works on the law; but he was principally engaged in preparing a new and correct edition of *Pandects*, availing himself of the Vatican, or Florentine MS. This magnificent edition appeared

from the Torrentian press in 1559, in three large volumes folio. His son Francesco, was his associate in the labour of this work; but the son died before the father.

ÆMILIUS FERRETA, in Latin *Ferretus*, a learned civilian, was born at Castello Franco, in Tuscany, Nov. 14, 1489. He studied at Pisa and Siena, and afterwards went to Rome, where he became secretary to cardinal Salviati. He was admitted an advocate at the age of nineteen, on which occasion he changed his baptismal name of Dominico, for that of Emilio, or Æmilius. A professorship of law was then conferred upon him at Rome, and the applause he obtained in his office, caused Leo X. to appoint him his secretary. He exercised this function for some years, and then retired to his own country. After attaching himself to the marquis of Montferrat, who commanded part of the French army, he accompanied him to Rome and Naples. On his return he was made prisoner by the Spaniards, and obliged to pay a ransom. He then went to France, and taught at Valence with great reputation. Francis I., made him a counsellor of the parliament of Paris, and employed him in embassies to the Venetians and Florentines. He was engaged in various negotiations, and finally became professor of law at Avignon. His yearly stipend was at first 550, crowns, then 800, and then 1000; a greater sum than had ever been given to any professor in that university. He gained the esteem both of the inhabitants and of the students, who showed it in a very remarkable manner after his death; for when his successor, Craveta, began his lectures by strictures upon Ferreti, the scholars hissed and drove him from the place. Ferreti died at Avignon, on July 14, 1552. He was a man of general learning, and well versed in classical literature. An epitaph written for him by Antonius Goveanus, speaks of him in very high terms of encomium. He published an edition of Cicero's Orations; and his *Opera Juridica*, were printed in 1554, 4to.

ANDREW TIRAQUEAU, or **TIRAQUELIUS**, a learned French lawyer, a native of Poitou, who became a counsellor in the parliament of Bourdeaux, and afterwards in that of Paris. He laboured diligently to purify the bar, and being employed by Francis I. and Henry II., in many important affairs, proved himself to be a man of strict and singular integrity. His works amount to seven volumes, in folio. Frankfort, 1597. Tiraqueau died at an advanced age, in 1574. He married a wife, and produced a book and a child every year, till they amounted to twenty of each. This, with the circumstance of his being a water-drinker, occasioned the following merry epitaph:—

Here lies a man, who drinking only water,
Wrote twenty books, with each had son or daughter;
Had he but used the juice of generous vats,
The world would scarce have held his books and brats.

BERNARD ARLUNO, a noble Milanese, who followed the profession of the law at Pavia and Padua. He wrote a "History of the Wars of Venice," printed by Burmann, and other works which he left in manuscript. The works of his brother Peter, a learned physician, were published in folio, at Milan, in 1539.

MARCUS MANTUA BERIAVIDIUS BENAVIDIO, a celebrated civilian, was born at Padua, in 1490, and taught the civil and canon law in his native city for 60 years, with high reputation. He there received the honour of knighthood from the emperors Charles V., and Ferdinand I., and from pope Pius IV. He died in 1582, and was the author of several works on his own profession. His works are—1. *Dialogus de Concilio*, 4to. 2. *Epitome illustrium jurisconsultorum*, 8vo. 3. *Illustrium jurisconsultorum imagines*, folio. 4. *Observationes legales*, 8vo. 5. *Polymathiæ Lib. duodecim*. 6. *Collectanea super ius Cæsareum*, folio. All these are very scarce.

MARTIN DE ASPICUETA, commonly called Doctor Navarrus, was descended of a noble family, and born in 1491, at Varasayn, in Navarre. He entered very young into the monastery of regular canons at Roncevaux, where he took the habit, which he continued to wear after he left the convent. He studied classical learning, natural and moral philosophy, and divinity, at Alcala, in New Castile, adopting chiefly the system of Petrus Lombardus. He studied the law at Ferrara, and taught it with applause at Toulouse and Cahors. After being first professor of canon law at Salamanca for 14 years, he quitted that place to be professor of law at Coimbra, with a larger salary. The duties of this office he discharged for the space of twenty years, and then resigned it, to retire into his own country, where he took care of the daughters of his deceased brother. Having made a journey to Rome, to plead the cause of Bartholomeo de Caranza, archbishop of Toledo, who had been accused of heresy before the tribunal of the inquisition in Spain, and whose cause was, by the pope's order, to be tried in that city, Aspicueta's writings, which were well known, procured him a most honourable reception. Pope Pius V. made him assistant to cardinal Francis Aciat, his vice-penitentiary; and Gregory XIII. never passed by his door without calling for him, and stopped sometimes a whole hour to talk with him in the street. His name became so famous, that even in his life-time the highest encomium on a learned man was to call him a Navarrus. He was consulted as an oracle. By temperance he prolonged his life to a great length. His economy enabled him to give substantial proof of his charity. Being very old, he used to ride through all the city, and relieve all the poor he met; to which his mule was so well accustomed, that it stopped of his own accord at the sight of every poor man till

its master had relieved him. He refused several honourable posts in church and state, that he might have leisure to correct and improve the works he had written, and compose others. He died in 1586, aged 94. He wrote many treatises on morality and canon law.

FRANCIS SA DE MIRANDA, of Coimbra, was professor of jurisprudence there. He quitted the profession, and preferred a life of ease and retirement, to the intrigues of the court. He died, 1558, aged 65. His works are, satires, comedies and pastorals.

BENEDICT ACCOLTI, was nephew, or, as some say, grandson to Peter Accolti, and was born at Florence, in 1491. He made great progress in the study of the law, and became so much a master of the Latin tongue, that he was called the Cicero of the age. He was also distinguished by a very retentive memory. The ecclesiastical honours which he enjoyed were very considerable. Leo X. gave him the bishopric of Cadiz; Adrian VI. that of Cremona, and the archbishopric of Ravenna; and Clement VII. created him a cardinal. At the request of this pontiff, he wrote a treatise in vindication of the right of the Pope to the kingdom of Naples. He left several other works, and particularly several pieces of poetry. He died at Florence, in 1549.

MARK ANTHONY BIANCHI, an eminent Italian lawyer, was born at Padua in 1498. He was distinguished for his learning and integrity. In 1525, he was appointed, for the third time, professor of imperial law in the university of Padua; in 1532, a second time professor of the decretals; and lastly in 1544, chief professor of criminal law; in which situation he continued till his death, October 8, 1548. He wrote, 1. *Tractatus de indiciis homicidii ex proposito commissi*, fol. 2. *Practica criminalis aurea*, 8vo. 3. *Tractatus de compromissis faciendi inter conjunctos, et de exceptionibus impredientibus litis ingressum*, 8vo.

EDWARD HALL, or **HALLE**, an English lawyer and historian, was born in London, probably in 1499. He was educated at Eton, whence he was sent to king's college, Cambridge. He afterwards studied at Gray's Inn, and was made a judge in the sheriff's court. He was also a member of the house of commons, and a zealous Romanist. He died in 1547. His chronicle, entitled "The Union of the Houses of York and Lancaster," was printed at London, in 1548, folio. It was continued by Grafton, in 1550, and re-printed at London, in 1809, 4to. Hall has been accused of being no favourer of the clergy, as some instances of misrepresentation in that respect have been pointed out by Fiddes, in his life of cardinal Wolsey.

PHILOSOPHY.

N ARGYROPYLUS, a native of Constantinople, a peripatetic philosopher; was one of the first Greeks who fled from that city, and sought an asylum in Italy. In the year 1456, Cosimo de Medici invited him to Florence, to instruct his son Piero and his nephew Lorenzo, in the Greek language and philosophy. Argyropylus accepted the charge; and Philoephus wrote at that time, a letter to the Florentines, congratulating them on the acquisition of so great a man. The same year Argyropylus took a journey into France, to solicit succour for his relations, who had been made slaves by the Turks. On his return he went again to Florence, where he taught for several years. Through the influence of the Medicean family, he was appointed professor of Greek at Florence. At the request of Cosimo, he undertook to translate into Latin the physics of Aristotle; and he executed the task with verbal

Theodore Gaza had finished a similar translation, but out of generosity to make a sacrifice of his own interest and honour, by throwing it into the fire. The plague obliging Argyropylus to leave Florence, he went to Rome, where cardinalessarion bestowed upon him the professorship of the Greek language. He read lectures upon Aristotle, and had the honour of being the first modern Greek, who taught philosophy in that city. A handsome salary was appointed him by the pope; but he was so fond of good living, that it was scarcely sufficient to defray the expenses of his table. The intemperate indulgence of his appetite proved fatal to him; and at the age of 70, he died of a fever, caused by eating melons too early.

Argyropylus appears to have been a man rather remarkable for his learning, than amiable in his manners. In conversation he disputed with keenness, and often disgusted his hearers by ill-humour, arising from literary jealousy. He never possessed great strength of mind; of which he gave a proof, in the calm fortitude with which he bore the loss of his son, who was assassinated at Rome. His translations are numerous; they are found in the more ancient Latin editions of Aristotle; and in the Greek and Latin editions printed at Florence. He also wrote a "Commentary on Aristotle's Ethics," in folio at Florence and Paris in 1541; and several other smaller pieces, which remain in manuscript.

CRISTOFORO RUTZES, a peripatetic philosopher, was born at Constantinople, and was at first in great esteem at the court of the emperor David, his sovereign, on account of his writing in favour of the Greeks, against the decisions of the council of Florence. But at last he forfeited, by his apostacy, all the reputation he had gained. He accompanied the emperor David to

Constantinople, whither that prince was carried, after the reduction of Trebizond, in 1461; when being seduced by the sultan's promises, he renounced the Christian religion, and embraced Mahometanism, changing his name to that of Mahomet Beg. Mahomet II. honoured him with several employments in the seraglio, and by his order he translated many books of the Christians into Arabic.

PETER POMPONAZZI, a celebrated peripatetic philosopher, was born at Mantua in the year 1462. He pursued his studies at the university of Padua, where he became a professor, and greatly distinguished himself. During the war in which the republic of Venice was engaged against the league of Cambray, the university being for a time dispersed, he retired to Bologna, where he occupied the philosophical chair till his death, which happened in 1525, when he was in the 63rd year of his age. His remains were afterwards conveyed to Mantua, where they were interred, by the direction of cardinal Hercules Gonzaga, in a magnificent tomb, on which a statue in bronze was erected to his memory. He was addicted to superstition and fanaticism, and was a zealous advocate for judicial astrology, as appears from his book, "*De Naturalium Effectuum admirandorum Causis, seu de Incantationibus.*" He had, however, an understanding capable of penetrating into the depths of the peripatetic system; and his writings, though barbarous and inelegant in style, discover great acuteness and subtlety of thought. He, like many persons of considerable talents in the present day, publicly taught, that the natural reasons asserted for the doctrine of the immortality of the soul, are not solid and satisfactory; that Aristotle did not believe it; and that the whole proof of a future existence depends upon revelation, on which ground he was firmly convinced of its truth. On this subject he published a treatise, "*De Immortalitate Animæ,*" and the doctrine became so popular, that pope Leo. X. thought it necessary to issue a bull to suppress it; and the monks were so clamorous in denouncing it as an impious production, that the book was condemned to be publicly burnt at Venice, and it was with some difficulty that the author himself escaped the flames.

SIMON PORTA, or **PORTIUS**, was a native of Naples, and the disciple of Pomponazzi. He became professor of philosophy at Pisa, and died at Naples, in 1554, aged 57. He is author of *De Menta Humanâ*; *De Voluptate et Dolo*; *De Coloribus Oculorum*, 4to.; *De Rerum Naturalium Principiis Libri Duo*; *Opus Physiologicum*, 4to., &c.

ALEXANDER ACHILLINI, born at Bologna, October 29, 1463, was professor of philosophy in that university. He was an accurate interpreter of Averroes upon Aristotle, but is most admired for his acuteness in private and public disputations. He made a rapid progress in his studies, and was very

early promoted to the professorship; in which he acquitted himself with so much applause, that his name became famous throughout all Italy; and in the year 1506, the university of Padua made choice of him, to succeed Francatiano in the first chair of philosophy. His fame brought vast numbers of students to his lectures at Padua; but the war, in which the republic of Venice was engaged against the league of Cambray, putting a stop to the lectures of that university, he returned to his native country, where he was received with the same marks of honour as before, and again appointed professor of philosophy in Bologna. He spent the remainder of his life in this city, where he died, August 12, 1512, and was interred with great pomp in St. Martin's church. Jovius, who knew Achilini, and heard his lectures, says, that he was a man of such extreme simplicity, and so unacquainted with address, that he was a laughing-stock to the saucy young scholars, although esteemed on account of his learning. He published several pieces on philosophical subjects, dedicated to Bentivogle.

AUGUSTIN NIPHUS, one of the most famous philosophers of his day, was born at Sessa, in the kingdom of Naples, in 1473. About 1500, he was appointed professor of philosophy at Padua. He maintained that there is but one soul which animates all nature. This opinion caused him many enemies. He had a quarrel with the monks, and was brought to the brink of ruin. Niphus having quelled this storm, by the assistance of the bishop of Padua, and by correcting his work, which contained the noxious doctrine, published a series of other books, which gained him so much reputation, that the most celebrated universities offered him a professorship. Pope Leo X. highly esteemed him, and gave him leave to blazon with his own arms those of the house of Medici; he also created him count Palatine, and conferred upon him many privileges. Niphus was not, in a moral sense, worthy of the title of philosopher, as he was remarkable for levity and intrigue, even down to old age. He indulged in the pleasures of the table; and such were the charms of his conversation, that the nobility and ladies of rank, anxiously sought his company. He died about 1548. His commentaries on Aristotle and Averroes, make 14 vols. folio. He also wrote a treatise "*De Intellectu et Demonibus*;" and other works.

POETRY.

MAXUNUS PACIFICUS, a native of Asioli, born in 1400, who lived near a century. His Latin poems have often been printed under the title of "*Hecateligium, sive C. Eligæ.*" The venereal disease is so accurately described in one of them, as to give reason to believe, that it was known in Europe pre-

vious to Columbus's discovery of America, in 1493; for Pacificus's work was published in 1489.

THE MARQUIS of VILLENA, a Spanish poet, was of the royal house of Arragon. He translated the *Æneid* into verse, and Dante into prose, and wrote a book on the "*Gaya Scientia*," in which he describes the ceremonies of the Troubadours.

MAPHÆUS VEGIO, a modern Latin poet, was born at Lodi, in 1406. He became professor of law and poetry at Pavia, but afterwards went to Rome, where he was made secretary of the Apostolic briefs, and died there in 1458. He wrote a poem on the Death of Astyanax, and a supplementary book to Virgil's *Æneid*, which he called "*The Thirteenth Book of the Æneid*." This latter work has been translated into English by Moses Mendez, and burlesqued by John Ellis. He also wrote several works in prose, the best of which is entitled, "*De Educatione Liberorum et eorum claris Moribus*," which is pronounced by Dupin to be the most complete work of the kind extant, treating on the duties of fathers and mothers, the studies proper for children, and the virtues proper to be instilled into them, and filled with truly Christian morality and uncommon wisdom.

JUAN DE MENA, a Castilian poet of great celebrity, was born at Cordova, about the year 1411. It was not till the age of twenty-three, that he discovered any propensity towards literature; but then he made up for the time which he considered as having been lost, and betook himself most passionately to his studies, which he pursued first at Cordova, then at Salamanca, and afterwards at Rome. By his poetical talents he soon attracted a considerable degree of notice, and was patronized by several considerable persons, and by Juan II. This king, though far from respectable as to character or talents, was a lover of learning, and an encourager of it, and appointed Juan de Mena his chronicler, communicated to him materials for the history of his reign, and took delight in beholding the progress of his works. The history was never finished by de Mena; and he is chiefly known as a poet. He died in 1456, at Tor-dalaguna, and was buried at the parochial church of that town.

BASIN, or **BASINIO**, of Parma, a celebrated Italian poet, was born at Parma, about 1421. He resided sometime at the court of Sigismund Pandolph Malatesta, lord of Rimini, where he died at the age of 36, in 1457. He composed a Latin poem on the death of Meleager, which may be found in manuscript in the libraries of Modena, Florence, and Parma. Basinio was the principal contributor to a collection of poems written in honour of the beautiful Isotta degli Atti, mistress, and afterwards wife to Sigismund. The poets represent this lady as extremely beautiful, as in poetry a Sappho, and in wisdom and

e, a Penelope. The collection was printed at Paris, in 1549, under the title of "*Trium Poetarum Elegantissimorum, Porcius Bassinii, et Trebanii, Opuscula nunc primum edita.*" He has many other poems which have not been published.

TITUS and **HERCULES STROZZI**, father and son, Italian poets, natives of Ferrara. They both wrote in Italian, and their poems were printed together in 8vo. at Venice, 1513. They consisted of elegies, odes, &c. in a pleasing manner.

Titus was born in 1422, and died in 1502, aged 80. Hercules was occupied like his father, in the magistracy of Ferrara, but excelled him in the province of literature. He is highly commended by Caligni, in his funeral oration, as an able writer in prose and verse, both in Latin and Italian; in Greek also he wrote a poem on the war of the Giants, and happily imitated the style of Homer. His moral qualities were much esteemed, and he was the distinguished patron of literature and merit. Duke Hercules I., who was much attached to theatrical spectacles, employed Strozzi in planning them. He was likewise the intimate friend of cardinal Bembo. He married a lady named Barbara Torella, to whom a son of high rank was attached, the disappointed lover desired him to be assassinated in 1508, with circumstances of peculiar aggravation.

PIETRO VINCENT DANTE, a native of Perugia, of the family of Rainaldi. He received the name of Dante on account of his imitation of the verses of that poet. He was also skilled in the mathematics and in architecture. He died at an advanced age in 1512. He invented several machines, and wrote a commentary on the sphere of Sacrobosco.

JOHN ANTHONY CAMPANUS, an Italian poet and philosopher, was born in 1427 at Cavelli, a village of Campania. The obscurity of his family was such, that he is known by a name rather than one borrowed from his native province; it is said that a country woman while at work in the fields, delivered of him under a laurel tree. He was brought up among sheep; but attracting the notice of a priest, who discerned in him tokens of genius, he was taken home by him, taught the elements of letters, and then sent to pursue his studies at Naples, where the celebrated Lorenzo Valla was one of his masters. Intending to visit Tuscany, he was plundered by robbers on the road, and with difficulty escaped to Perugia. He rose to be professor of eloquence, and filled that chair with so much reputation, that in 1452, pope Pius II. made him bishop of Crotona, and afterwards of Teramo. Pope Paul II. summoned him to the congress of Ratisbon, which assembled for the purpose of forming a league of the Christian sovereigns against the Turks. Sixtus IV., who had been one of his pupils, made him governor of Todi, Foligno, and Citta di Castello; but the

pope having laid siege to the last named city, because the inhabitants hesitated to receive his troops, Campanus, touched with the sufferings of the people, wrote so freely to the pope, that his holiness took offence, and deprived Campanus of his government, and banished him from the ecclesiastical states. Campanus retired to his bishopric at Teramo, where he died of chagrin and disappointment, July 15, 1477. Campanus distinguished himself as a writer in various walks. When residing at Perugia, he wrote the "History of Andrew Braccio," a famous captain of that place, which work was greatly admired for its style, though it was too much of a panegyric. He also wrote some political and moral treatises, orations, a number of letters, and eight books of Latin poems in various measures, and on various subjects, some of them more free than became his station. His poetry has been much commended by several writers, for the ingenuity and facility it displays; but like other ready composers, he did not bestow pains necessary to render his pieces duly correct. His works were published first by Michael Ferno; and a new collection of them was edited at Leipsic by Mucken, in 1707, and 1734.

LEWIS PULCI, an eminent Italian poet, born at Florence, 1431. He wrote a celebrated poem, on a tournament held at Florence, in which Lawrence de Medicis was victor, entitled, "Giostra di Lorenzo de Medicis." He had two brothers equally devoted to the muses; one of whom wrote an elegy, entitled Bernardo, on the death of the great Cosmo de Medicis. Lewis died about 1487.

JANUS PANNONIUS, a modern Latin poet, born in 1434, was a native of Hungary. He travelled into Italy for instruction in polite literature, in which he excelled, and for the spread of which he felt so much ardour, that he used every effort to promote the study of it in his own country. He was raised to the see of Funfteirchen, in Lower Hungary, where he died, in 1472. He was distinguished for his proficiency in the Greek and Latin languages, in the latter of which he composed a variety of poems.

PIERRE MICHAUT, secretary to the count de Charolois, son of the duke of Burgundy, in 1466, was the author of the poem entitled "Doctrinal de la Cour, or Danse des Aveugle;" Instructions for the Court, or Blind Man's Buff. From a beautiful copy of this satirical poem, finely illuminated, M. Laborde has given representations of all the musical instruments used in France during the 15th century, in the hands of the performers.

JOHN AURELIO AUGURELLO, an Italian poet, born at Rimini, in 1441. He was professor of the belles lettres at Trevisa, at which place he died, in 1524. He wrote several pieces, but his chief work was a Latin poem, entitled Chrysopœia, or the art of making gold. He dedicated this poem to

, upon which the pontiff presented him with a large purse, and said, "that as he could make gold, he knew all it."

TIST MANTUANUS, an Italian poet, born at Mantua 1448, was the illegitimate son of Spagnolo, a man of dis- . He entered among the Carmelites, of whose order he was general, but he quitted them in disgust, in 1515, and devoted himself to poetry and literature. He died in 1516, and was honoured with a marble statue, crowned with laurel. Al- in some of his pieces he displays much zeal for religion ministers, yet he has satirized the corruptions of the church with a freedom that has given offence to some of his nation. His "Poetical Works" were published entire at Paris, folio, 1502, and at Antwerp, four volumes, octavo, 1612. Parts of them have been printed separately.

VIO CALENTIUS, or **CALENZIO**, a modern Latin native of Apulia. He was tutor to prince Frederic, son of Ferdinand I., king of Naples, and endeavoured to inspire his pupil with sentiments of humanity and justice. He was opposed to capital punishments, and proposed various substitutes for them in different cases. He was a skilful and practical agriculturist. Being a spectator of the war carried on by the Duke of Burgundy against the Swiss, he was urged to write the history of it, which he declined; observing, that it was not safe to fill of princes, and that an honest man ought not to be guilty of falsehoods. He married very young, had a great affection for his wife, and had a numerous offspring. His circumstances were narrow, but he maintained a friendship with the most eminent scholars of his time, as Pontano, Albius Sannazaro, and was a member with them of the Neapolitan academy. He died probably about 1500. His works of Calenzio consist of elegies, epigrams, satires, &c. "Battle of the Frogs and Mice," translated, or rather borrowed, from Homer. There are also a number of letters in which he is mostly addressed to Hiaracus, by whom he means prince Frederick. There have been three editions of his works, one at Paris in 1503, and one at Basle in 1554. He was an elegant writer both in prose and verse.

LIAM ALEXIS, a Benedictine monk in the abbey of Montecassino afterwards prior of Bussi and Perche. He left various works of poetry. His principal works are—"Fourchants roy-represented at the games du Puy at Rouen," in 4to. 2. "Assestems de tout Homme et de toute Femme," Paris, in 1644, 4to. The author informs us, that he translated it from the works of Innocent III. It is a moral work, on the miseries of man from the cradle to the grave. 3. "Le grand Blason des Amours," in 4to, Paris 1493; and in several editions of the farce de Patelin, and of the Fifteen joys of Mar- tijn, Hague, 1726 and 1734, with notes by Jacob le Du-

chat. It is a dialogue on the evils brought on by love. In all his works he preserves a becoming decency.

GABRIEL ALTILIO, a Latin poet, was born at Basilicata, in the kingdom of Naples. He was preceptor to prince Ferdinand, son of Alphonsus II. Altilio was appointed bishop of Policastro, in 1489, and died about 1501. The few specimens of his poetry that remain are of distinguished merit. The most admired is his epithalamium on the marriage of Isabella of Arragon, daughter of Alphonsus II., with John Galeas Sforza duke of Milan. This is published in the *Carm. Illust. Poet. Ital.* and with a few of his other pieces, at the close of the works of Sannazarius, by Comino, 1731, 4to, where numerous testimonies are collected of the merits of Altilio.

MARGARET ELEANOR CLOTILDE DE SURVILLE, a French poetess, who celebrated the heroic deeds of her country, and died at a great age, at the close of this century. Her language is obsolete, but she possessed great vigour of mind. Her poems were published at Paris, in 1803, prepared for the press by one of her descendants, Joseph Stephen de Surville, an officer, who after distinguishing himself in Corsica and in America, fell a victim to the French revolution in 1799.

ANDREAS AMMON, an excellent Latin poet, born at Lucca in Italy, was sent by Pope Leo X., to England, in the character of prothonotary of the Apostolic See, and collector-general of this kingdom. Being a man of singular genius and learning, he became acquainted with the principal literati of those times; particularly with Erasmus, Colet, Grocin, and others, for the sake of whose company he resided some time at Oxford. The advice which Erasmus gives him, in regard to pushing his fortune, has a great deal of humour in it, and was certainly a satire on the artful methods generally practised by the selfish and ambitious part of mankind. "In the first place," says he, "throw off all sense of shame; thrust yourself into every one's business, and elbow out whomsoever you can; neither love nor hate any one; measure every thing by your own advantage; let this be the scope and drift of all your actions. Give nothing but what is to be returned with usury, and be complaisant to every body. Have always two strings to your bow. Feign that you are solicited by many from abroad, and get every thing ready for your departure. Show letters inviting you elsewhere, with great promises." Ammon was Latin secretary to Henry VIII., but at what time he was appointed does not appear. In 1512, he was made canon and prebendary of the collegiate chapel of St. Stephen, in the palace of Westminster. He was likewise prebendary of Wells; and in 1514, was presented to the rectory of Dychial in that diocese. About the same time, by the king's special recommendation, he was also made prebendary of Salisbury. He died in 1517, and was buried in St. Stephen's chapel, Westminster. He was esteem-

ed an elegant Latin writer, and an admirable poet. The epistles of Erasmus to Ammon, abound with encomiums on his genius and learning.

JEROME BENIVIENI, a poet of Florence, who died in 1542, aged 89. Following Lorenzo de Medici and Politian, he contributed essentially to the progress of Italian poetry. His principal subject is divine love. He was greatly esteemed for the purity of his manners and the extent of his talents. He was intimately acquainted with the celebrated John Pico de Mirandola, and was interred in the same grave with him. His *Canzone dell' Amore celeste e divino*, is in great esteem. His works were printed at Florence, 1519, 8vo.

JAMES SANNAZARIUS, in Latin, *Actius Cincenis Sannazarius*, a celebrated Latin and Italian poet, born at Naples, in 1458. He by his wit ingratiated himself into the favour of king Frederic; and, when that prince was dethroned, attended him into France, where he staid with him till his death, which happened in 1504. Sannazarius then returned into Italy, where he applied himself to polite literature, and particularly to Latin and Italian poetry. His gay and facetious humour made him be sought for by all companies; but he was so afflicted at the news that Philibert, prince of Orange, general of the emperor's army, had demolished his country house, that it threw him into an illness, of which he died in 1530. Being informed a few days before his death, that the prince of Orange was killed in battle, he called out, "I shall die contented, since Mars has punished this barbarous enemy of the Muses." He wrote a great number of Italian and Latin poems; among those in Latin his *De Partu Virginis* and *Eclogues* are chiefly esteemed; and the most celebrated of his Italian pieces is his *Arcadia*.

JOHN SKELTON, an English poet, was born in Cumberland, and educated at Oxford, where, in 1489, he was invested with a laurel, a kind of poetical degree, conferred on the favourite of the muses. He became rector of Diss, in Norfolk; but was suspended for writing satirical poems. He directed his attacks against Wolsey, and was obliged to fly to the sanctuary of Westminster, and the protection of abbot Islip. He died in 1509. His poems consist in satires, sonnets, &c. And also an attack on Lilly the grammarian. His genius, according to Warton, was suited to the low burlesque, and his poetry abounds not only with obscurity, but with coarse scurrility.

CONRAD CETTES, named also Protucius and Meissel, a modern Latin poet of some eminence, was born at Schweinfurt, in Franconia, in 1459. After having acquired a large stock of literary and scientific knowledge in his studies at Cologne and Heidelberg, he visited many of the German universities, and supported himself as a private lecturer. He was thus enabled to make a tour for improvement through all the principal cities

and universities of Italy. The reputation he thus gained, was the means of introducing him to the elector of Saxony; and the emperor Frederic III., to whom he was recommended by the elector, and who conferred upon him the poetical laurel at Nuremberg, in 1494. Having terminated his rambles, he settled at Vienna; where he was made professor of eloquence and poetry, and librarian to the emperor Maximilian. Here he died, in 1508. Cettes deserves to be ranked among the restorers of polite literature in Germany. Of all the various writings which he left, the poetical were the most distinguished. Whilst he possessed some vigour of imagination and brilliancy of expression, he was deficient in good taste and correct judgment.

HENRY ALKMAR, or ALKMAER, a native of the town of Alkmar, in Holland, was the author of the celebrated fable of "Reynard the Fox," a poem written in Low Dutch, in the fifteenth century, which under the allegory of a society of animals, satirizes the different vices of mankind. The good sense and ingenuity of this performance rendered it so popular, that it was translated into all the languages of Europe. Mr. Gotsched has given a fine edition of it in German, adorned with figures, and enriched with learned dissertations. All that is known of Alkmar is, that he lived about the year 1470, and was governor or preceptor to one of the dukes of Lorrain. The first edition of Reynard was printed at Lubeck in 1498, and it was frequently reprinted at Rostock, Francfort, and Hamburgh; and as the name of H. d' Alkmar, occurs in the preface of the Lubeck edition, which was long considered to be the first, he has as uniformly passed for the author of the poem. There is, however, in the library of the city of Lubeck, a copy of a work with the same title, and nearly the same contents, but more full, and in prose, which was printed at Delft, in 1485; and one has been discovered still older, printed at Goudes or Tergou, by Gerard Leew, in 1479. These two Reynards are exactly the same. Alkmar then seems to have done no more than to versify and enlarge the fictions of the old Reynard. He says himself, in the preface, that he translated the present work from the Welsh and the French. Whatever may be the case with the Welsh, as he mentions the French, his evidence accords with known facts, and with the opinion of Le Grand d'Aussay, in his "Notices et Extraits des manuscrits de la Bibliotheque de Paris," namely, that the poem of Reynard is of French origin, and that Pierre de St. Cloud was the author.

JOHN MAROT, a French poet, was born near Caen, in Normandy, in 1463. He was in low circumstances, but his talents and character caused him to be noticed by Anne of Bretagne, afterwards queen of France. She made him her poet, and sent him with Lewis XII., to Genoa and Venice, in order that he might draw up a relation of those travels. He was after-

service of Francis I., and died in 1523. His poems found in the later edition of the works of his son Cle-

IO TEBALDEO, an Italian poet, was born at 1463. Although brought up to the medical profession, he devoted himself to poetry, and it was his custom to write his verses with his lute. Of these, which were collected, a collection was published by his cousin Jacopo, and often reprinted. In Latin verse he succeeded in those of his native language; and it is said, that Leo X. gave him 500 gold ducats for a single epigram. In the death of Leo, whose favour he enjoyed, he was released from the necessity of begging 30 florins of Bembo. He died in the year 1537. Specimens of his compositions in Latin verses are given in Mr. Roscoe's life of Leo X.

JAM DUNBAR, a Scotch poet, was a native of Scotland, Lothian, about 1465. He was the author of several poems for that age; as the Thistle and Rose, in 1508; of Berwick, &c. He died about 1530. His poems were collected, with notes, by Sir David Dalrymple.

HILOTHEUS ACHILLINI, a brother of Alex. Achillini, was the author of a poem, entitled "Il Viridarium," in which are found the eulogy of several Italian literati, and lessons of morality. It was printed at Bologna, in 1538. He was born at Bologna in 1466, and died in 1538. He was of talents and erudition, and conversant with the Greek classics, with music, philosophy, theology, and of which last he has made ample collections.

NO AQUILANO, who derived his name from being of Aquila, in Abruzzo, was born in 1466. He attained great fame as an improvisatore, or extemporaneous poet, whose verses, which he recited with enthusiasm, and accompanied with the strains of his lute. He was patronized by many princes, who successively entertained him at their courts, and he was distinguished by him with great distinction; and his success gave rise to a multitude of imitators. He not only pleased in these exhibitions, but his written poems gained considerable applause. A collection of them was published at Rome, in 1503, consisting of eclogues, epistles, &c. Of these, the sonnets are considered to have the most merit, and they have by some been compared even to those of Petrarch; but his works seem at present to have sunk into oblivion. He died at Rome, in 1500.

JAM DE LA MARE, or **MARA**, a modern Latin poet, of noble parentage, in Normandy. He became professor at the university of Caen, and canon of the church of Caen. He died about 1520. He was the author of some poems, *Chimæra*, printed at Paris, in 1514, quarto; *Unguentus venere, ventre et pluma*, 1512, quarto.

W BERNARD, poet-laureat of Henry VII. and

VIII., of England, was an Augustine monk, and born at Toulouse. He is also supposed to have been the royal historiographer, and preceptor in grammar to prince Arthur.

ALTISSIMO, an Italian poet, a native of Florence. His name was Christopher; but on account of his merit, he received a poetic crown, and the surname of Altissimo. He was one of the most admired improvisatori of his time, and his verses are said to have been often collected and published. One of his poems is now extant, entitled, “*I Riali di Francia*,” 1534, 4to.

ANTONIO CORNAZZANO, an Italian poet, was born at Placentia. He passed some part of his life at Milan, and afterwards travelled into France. On his return he went to Ferrara, where he continued till his death, patronized by the duke Hercules I. He left a great many works, the most considerable of which is an Italian poem, in nine books, on the military art, with the Latin title of “*De Re Militari*,” Venice, 1493, folio; Pesaro, 1507, 8vo. &c. His lyric poems and sonnets were published in 1502, 8vo.

PETER APOLLONIUS COLLATIUS, a priest of Navarre, who wrote a poem on the siege of Jerusalem, which, with other poems, was published at Milan in 1692, 8vo.

JORGE D'MANRIQUE, a Spanish poet of the old school, who has retained, to the present period of time, a large share of popularity. He is chiefly celebrated for the forty-two stanzas upon the death of his father, which are so natural, and which, being upon a subject that interests every breast, are read with pleasure by all persons, from the throne to the friar's cell; they have been frequently reprinted with paraphrases and commentaries. The other pieces of this poet are to be found in the “*Cancionero*.” It was affirmed by John II. of Portugal, that it was as necessary for a man to know these stanzas by heart, as to know the pater-noster.

FERDINAND ALVAREZ DE ORIENTE, an esteemed Portuguese poet, was born at Goa, in the Indies, about the commencement of the reign of king Sebastian. He served in the royal navy, and was captain of one of the vessels belonging to the squadron which admiral Tellez commanded in India, during the viceroyalty of Moniz-Barreto. His principal work is, “*Lusitania Transformada*.” The language is pure, and the descriptions striking and natural. It was printed first at Lisbon, 1607, 8vo. A few years after, a more correct edition was published by father Fogos, of the oratory. Our poet also wrote an elegy, which has been highly esteemed, and the fifth and sixth parts of the romance of Calmerin of England.

AUSIAS MARCH, a poet of Valencia, in Spain, who celebrated his country-woman Theresa Bou, much in the same manner as Petrarch celebrated Laura. Each has been accused of borrowing from the other; but it is, perhaps, more probable that both copied from some earlier poet, as viessen Jordi, :

Spain, or that the similarity of the subject caused an *ital* resemblance. March was not, however, so constant in his love, for he sung also a second mistress, Nacletta de

PIER PLACENTIUS, a German poet, who appears to have been extravagantly fond of his own initials, for he wrote a poem of 360 verses, entitled *Pugna Porcorum*, in which every word begins with a P. It was printed at Antwerp in 1552 and again in the "*Nugæ Venales*." The author died in

PIETRO ANTONIO CASANOVA, called the prince of epigrammatists of his time, was descended from a family of Lombards, but was born at Rome. He imitated Catullus and Juvenal; but affecting the wit and severity of the latter, he departed from the nature and purity of the former. Being engaged in the service of the Colonna family, he exercised his satire on Pope Clement VII. with so little moderation, that he was imprisoned and sentenced to death, but obtained a pardon from the pontiff. His fate, however, was not less deplorable; for at the sacking of Rome, being reduced to extreme poverty, he wandered about the streets, begging his bread, and died either of want or the plague, in 1527. Besides his epigrams, he wrote short eclogues, or inscriptions on the principal monuments of ancient Rome. A selection of his pieces is to be found in the first volume of the "*Delicæ Poetarum Ita-*

JOHN CRINUS, an excellent Latin poet, was born in London. His real name was John Salmon; but he took that of Macrinus, which is being frequently so called in ridicule by Francis I., on account of his extraordinary leanness. He was preceptor to the duke of Savoy, count Tende; and to Honorius, the count's son, and wrote several pieces of poetry in lyric verse, which were so much admired, that he was called the Horace of his age. He died of old age, at London, in 1555.

JEAN DE WIS CHOCQUET, a famous French poet, and author of a very extraordinary and scarce work, to the third part of which he only put his name. The Catholic works and acts of the apostles, set down in writing by St. Luke, evangelist and geographer, chosen by the Holy Ghost, &c., printed at Paris in 1541.

JEAN DE LUYERGNE MARTIAL, a French poet who was professor in the parliament of Paris, and notary of Chatélet. He died in 1508. His works are—1. *Arrets l'Amour*, or Love's laws. 2. *Vigiles de la Mort du Roi, Charles VIII.* 3. *L'entretien Cordelier de l'Observance d'Amour.* 4. *Devotes songs à la Vierge Marie.*

BERT AVOGADRO, of Vercell in Italy, flourished during the reign of Cosmo de Medicis, grand duke of Florence, whose piety and magnificence he extolled in a poem in elegiac

verse, consisting of two books. It was printed in two books and in the 12th volume of Laurie's "*Deliciæ Eruditormu.*"

MATTEO MARIA BOIARDO, of Ferrara, counsellor of Scandiano, celebrated for his Italian Poems. His principal work is his "*Orlando Inamorato.*" His Latin Eclogues and Sonnets are also much admired.

OLIVER BASSELIN, a fuller, of Vine in Normandy, the author of some ballads.

MARK JEROME VIDA, an excellent Latin poet, born at Cremona in 1470. He was made bishop of Alva in 1552. He wrote hymns, eclogues, and poems, in Latin ; also in prose, dialogues, constitutions, letters, and other pieces. He died in 1566. The fame of this poet in England has been greatly promoted by the well known lines in Pope's *Essay on Criticism*, which place him in parallel with Raphael, and title Cremona to boast of him, as much as Mantua of Virgil ; but this was the hyperbolical eulogy of a juvenile writer, which his maturer judgment would scarcely have confirmed. The best edition of his poems is that of Oxford, 3 vols. 8vo.

PETER CAMILIANUS, a Latin poet, an Englishman by nation. Erasmus, and Andrew Ammonius, speak of him with contempt. He published among other poems, an eulogy on James VI., king of Scotland, who was slain at the battle of Flodden-field, in 1513.

PUBLIUS FAUSTUS ANDRELINUS, born at Forlì in Italy. He was long professor of poetry and philosophy in the university of Paris. Lewis XII. made him his poet laureate. His pen was not wholly employed in making verses ; he wrote also moral and proverbial letters in prose, which were printed several times. His poems, which are chiefly in Latin, are inserted in vol. I. of the "*Deliciæ Poetarum Italianorum.*" M. de la Monnoie tells us, that "Andrelinus, when he was but twenty-two years old, received the crown of laurel ; and that his love verses, divided into five books, entitled *Livianæ* from the name of his mistress, were esteemed so fine by the Roman academy, that they adjudged the prize of the Laurels to the author." He died in 1518.

JANUS ANYSIUS, or **GRIVANNO ANISO**, was born at Naples about the year 1472, and died about 1540. As a Latin poet he acquired great celebrity in his day. His works are, 1. *Poemata et Satyræ ad Proprium Columnam Cardinale* 1531 and 1532, 2 vols. 4to. 2. *Protogenos tragedia*, 1536, 4to. 3. *Commentariolus in tragædiam*, &c. 4. *Epistolæ de religionibus*, &c.

He had a brother named Cosmo, who was also a Latin poet and physician by profession, whose works were printed at Naples in 1537, 4to.

JOHN LE MAIRE, a French poet, a native of Bauvais in Hainault, where he was born in 1473, and died in 1524. He wrote an allegorical poem, entitled "*Les trois Contes de Cu*"

don et d' Atropos ;" also " *Les Illustrationes des Gaules, et Lingulantées des Troyes ;*" and " *A Panegyric on Margaret of Austria.*"

FRANCIS ARSILLI, a celebrated poet and physician, flourished under the pontificates of Leo X., and Clement VII. He was born at Sinigaglia, studied at Padua, and practised medicine at Rome. His friend, Paul Jovius, asserts that he never passed a day without producing some poetical composition. He died in the 66th year of his age at Sinigaglia, in 1540. He wrote a poem in Latin verse, " *De poetis Urbanis,*" addressed to Paul Jovius ; in which he celebrates the names, and characterizes the works of a number of Latin poets of Rome in the age of Leo X. It was first printed in the *Coryciana*, Rome, 1524, 4to. ; and reprinted by Tiraboschi, with the addition of many other names. It has also been reprinted by Mr. Roscoe, in his life of Leo, who asserts that Arsilli's complaint of the neglect of the poets in the time of that pontiff was unjust.

GEORGE ANSELM, a Latin poet, was a native of Parma, of a very ancient family, and was eminent as a physician, and man of general literature. He took the title of *Nepos* to distinguish him from another George Anselm, his grandfather, a mathematician and astronomer, who died about 1440. George Anselm died in 1528.

LUDOVICO ARIOSTO, the famous Italian poet, author of *Orlando Furioso*, was born at the castle of Reggio, in Lombardy, in 1474. His father, who was major-d'omo to duke Hercules, lived to the extent of his fortune, and so left but little at his death. Ariosto, from his childhood showed great marks of genius, especially in poetry ; and wrote a tragedy in verse on the story of Pyramus and Thisbe, which his brother and sisters played. His father being utterly unlearned, and regarding profit more than his son's inclination, compelled him to study the civil law, in which having plodded some years to no purpose, he quitted it for more pleasing studies ; yet often lamented, as Ovid and Plutarch did before him, and our Milton since, that his father banished him from the Muses. At the age of twenty-four, Ariosto lost his father, and found himself perplexed with family affairs. However, in about six years, he was, for his good parts, taken into the service of Hippolito, cardinal of Este. At this time he had written nothing but a few sonnets ; but he now resolved to make a poem, and chose Bayardo's *Orlando Inamorato* for a ground-work. However, he was prevented writing for a great many years, and was chosen as a fit person to go on an embassy to pope Julian II., where he gave such satisfaction, that he was sent again, underwent many dangers and difficulties, and at his return was highly favoured. Then, at his leisure, he again applied himself to his

poem ; but soon after, he incurred the cardinal's displeasure for refusing to accompany him into Hungary, by which he was so discouraged, that he deferred writing for fourteen years even till the cardinal's death. After that, he finished by degrees, in great perfection, that which he began with great expectation. Duke Astolfo offered him great promotions if he would serve him ; but, preferring liberty to grandeur, he refused this and other great offers from princes and cardinals, particularly from Leo X., from all whom, however, he received great presents. The duke of Ferrara delighted so much in his comedies, of which he wrote five, that he built a stage on purpose to have them acted in his court, and enabled our poet to build himself a house in Ferrara, with a pleasant garden, where he used to compose his poems, which were highly esteemed by all the princes in Italy, who sent him many presents ; but he said, " he would not sell his liberty for the best cardinal's in Rome." It was a small though convenient house ; but when asked why he had not built it in a magnificent manner, as he had given such noble descriptions of sumptuous palaces, beautiful porticoes, and pleasant fountains, in his *Orlando Furioso*, he replied, " that words were cheaper thrown together than stones." In his diet he was so temperate, that he was said to have lived in the world when men fed upon acorns. Whether he was ever married, is uncertain. He kept company with a lady Alexandria, to whom it was reported, he was married privately, and a lady Genevera, whom he often mentions in the first book of his *Orlando*, as poets intermix with their fictions some real amours of their own. He was urged to go ambassador to pope Clement, but would by no means accept this embassy. He translated the "Menecmi" of Plautus ; and all his comedies were so much esteemed, that they were frequently acted by persons of the first quality. When his *Lena* first represented, Ferdinand of Este, afterwards marquis of Massa, spoke the prologue. He began one of his comedies in his father's life-time, when the following incident shows the remarkable talent he had for poetry. His father one day rebuked him sharply, charging him with some great fault ; all the while he returned no answer. Soon after his brother began the same subject ; but he easily refuted him, and, with a strong argument, justified his own behaviour. "Why, then," said his brother, "did you not satisfy my father?" "In truth," said Ludovico, "I was thinking of a part of my comedy ; I thought my father's speech was so suited to the part of an old man's chiding his son, that I forgot I was concerned for myself, and considered only to make it a part of my play." Ariosto was tall, of a melancholy complexion, and so absorbed in study and meditation, that he often forgot himself. A picture was drawn by Titian in a masterly manner. He

inspired with the laurel by the hands of the emperor Charles V. He was naturally affable, always assuming less than his merits, yet never putting up with a known injury even from his superiors. He was so fearful on the water, that, whenever he went out of a ship, he would see others go before him; and, on land, he would alight from his horse on the least apprehension of danger. He was of an amorous disposition, and left two natural sons. He enjoyed the friendship of the most eminent men of learning in his time, most of whom he mentions with great respect in the last canto of his *Orlando Furioso*. His constitution was but weakly, so that he was obliged to have recourse to physicians during the greater part of his life. He bore his last sickness with great resolution and serenity; and died at Rome the 18th of July 1533, according to Sir John Harrington, being then 59 years of age. He was interred in the church of the Benedictine monks, who, contrary to their custom, attended his funeral. He had a bust erected to him, and an epitaph, written by himself, inscribed upon his tomb.

GIOVANNI RUCELLAI, son of Bernardo Rucellai, a distinguished Italian poet, was born in 1475. Improving the advantages which he naturally enjoyed under his father's roof, became a distinguished scholar, and in 1505, the republic of Florence nominated him ambassador to the Venetian state. He took a very active part in the tumult raised by the younger Medici, in the year 1512, to promote the return of the Medici to Florence. Under the elevation of pope Leo X., who was his relation, Giovanni, in hopes of preferment, repaired to Rome, and entered into the ecclesiastical order; and in 1515, attended Leo on his visit to Florence, on which occasion, the pontiff was entertained in the Rucellai gardens with the representation of the tragedy of "*Rosmonda*," written by Giovanni. Leo shewed the greatest attachment to his relation, and sent him, at a very critical period, as nuncio, to the court of Francis I., where he was at the death of Leo X. On that day, he returned to Florence, and was sent to congratulate the new pope, Adrian VI. on his accession. In this, as well as in the pontificate of Leo X.; and also in the succeeding one of Clement VII., to whom he was related, he had the most sanguine hope of promotion to a cardinalate. He died in 1526, without attaining to the object of his ambition. As an author, Giovanni is known by "*Le Api*," The Bees, which is an idyllic poem, in unrhymed verse, and bears a high rank among Italian compositions in that class. His tragedy, *Rosmonda*, already noticed, and his *Orestes*, are imitations; the former of the *Hecuba* of Euripides, the latter of the *Iphigenia Tauris*.

JOHN GEORGE TRISSINO, an Italian poet, born at Vicenza, in 1478. His tragedy "*Sophonisbe*," was acted at

Rome, by order of pope Leo, and received great applause. His chief work is a poem on "Italy delivered from the Goths." He died in 1550. His works were printed at Verona, in 2 vols., folio, 1729.

NICHOLAS COUNT DE ARCO, a Latin poet, was born at Arco in the Tyrol, in 1479, and died in 1546. His poems were printed at Mantua in 1546, 4to.; and again at Padua, so late as 1759, 2 vols.; 4to.

STEPHEN HAWES, an English poet, a native of Suffolk, and educated at Oxford. He travelled over England, Scotland, France, and Italy, and became a professor in French and Italian poetry. He became one of the household of Henry VII., and was in high esteem by that monarch.

Hawes' principal work is his "Pastime of Pleasure," first printed by Wynkyn de Worde, in 1517, with wood-cuts. Warton says, this work abounds in uncommon touches of romantic and allegoric fiction. The personifications are often happily sustained, and indicate the writer's familiarity with the Provençal school; he also says, that "Hawes has added new graces to Lydgate's manners." Hawes' other works, are "The Temple of Glass," in imitation of Chaucer's "Temple of Fame." "The Conversyon of Swerers," and one or two other rarities.

GUILLAUME DUBOIS DIT CRETIN, an old French poet, was a native of Lyons, and died in the year 1525. He was historiographer to the king, under the reign of Charles VIII., Louis XII., and Francis I., of France. His works were reprinted at Paris, in 1742; they are full of puns, conundrums, and equivocal expressions, as has justly been observed by Rabelais in his Pantagruel, where Cretin is designed by the name of old Rominagrobis.

CAMILLO QUERNO, an Italian poet, a native of Monopolis in the kingdom of Naples. He went to Rome with a poem called Alexias, which being read to some tyros, they made a feast, and crowned Querno with the title of arch-poet. Leo X. admitted him to his parties, and was highly delighted by his buffoonery. After the taking of Rome, Cretin went to Naples, where he died in 1528.

PETER GRAVINA, a Latin poet, was born at Palermo. He became canon of Naples, and died at Rome, of the plague, in 1528. His poems were published at Naples, in 1532; 4to. His epigrams have excited much admiration.

MAURUS TERENCEANUS, a Latin poet and grammarian, was a native of Carthage. He wrote a poem, "De literis, syllabis, pedibus, et metris," published at Milan, in 1497; and also in the "Corpus Poetarum Romanorum," Geneva, 1611; 2 vols.; 4to.

ROWLEY, an English monk, who flourished at Bristol, is said

to have been an author voluminous and elegant. Of the poems attributed to him, and published by the unfortunate Chatterton, various opinions have been entertained. They seem now to be almost forgotten. For further information, see the life of Chatterton in this work.

DAVID STEEL, a Scottish poet, who wrote a work, which is uncommonly scarce, entitled, "The Thrie Tales of the Thrie Priests of Peblis," containing many curious examples and sentences. He styles himself a dean, and is frequently mentioned as the writer of a poem, known by the title of the Ring of the Roy Robert; a copy of it is to be found in the Maitland MSS. at Cambridge. It has often been unfaithfully printed in Watson's choice Collection of Scots Poems.

EDMUND DAVID, a Welsh poet. He was born at Hanmer, in Flintshire, and presided at a congress of bards at Caermarthen, assembled by a commission from Edward IV. At this meeting, a body of canons of Welsh poetry was formed, which the bards of another province opposed.

HENRY the MINSTREL, or BLIND HARRY, a Scotch poet. He was a travelling bard, yet had some knowledge of the Latin and French languages; and also of divinity and astronomy, though blind from his birth. He composed a history of Wallace, in Scottish verse; the best edition of which is that of Perth, in 3 vols 12mo. 1790.

THOMAS STERNHOLD, an English poet, born in Hampshire, and educated at Wykeham's school near Winchester, about 1480. He afterwards studied at the university of Oxford, but did not graduate. He obtained the place of groom of the robes to king Henry VIII., and was left 100 marks by the will of that monarch. He enjoyed the same office under Edward VI., and was held in some esteem at court for his poetical abilities. With the honest intention of discouraging wanton songs, he turned into English metre 51 of the Psalms of David; the rest were executed by Hopkins; and this version of the "Psalms by Sternhold and Hopkins," was long so much esteemed that it was used in the English service, and printed along with the Book of Common Prayer, till Tate and Brady's more elegant version was preferred. But by the time of queen Anne, from the alteration of the language, &c. this version was become so obsolete, that Dean Swift treats these two poets with as little respect as Virgil treated Mavius and Bavius. Speaking of a bad poet of his own time, he says "Sternhold himself he out-Sternholded." But the dean should have made allowance for the period at which they wrote. Sternhold died at London, in 1549, with the excellent character of a zealous reformer, and a very strict moralist.

WILLIAM FOULON, a Dutch poet, was born in 1483 at the Hague, and died in 1558 at Horden, of which place he was

burgo-master, after having taught a school with great reputation. He wrote three Latin comedies, 1. *Commentarii Historici et Morales ad lib Maccabæorum*, 2 vols. fol. 2. *Historia Leodien-sis*, 3 vols. fol.

VERONICA GAMBARA, an Italian poetess, born in 1485, was the daughter of count John Francis Gambara. In 1509 she became the wife of Giberto X., lord of Correggio, whom she survived many years. She amused herself in her widowhood by the cultivation of her poetical talents. In 1528 she went to reside at Bologna, with a brother who was governor of that city, where she established an academy which became the resort of the literati, who then resided at the Roman court. On her return to Correggio, she was honoured by having for a guest the emperor Charles V. She died in 1550. Her works, which had been dispersed in various collections of the time, were published by Zamboni in 1759, Brescia, 8vo. with a life of the authoress. They display a high degree of originality and vivacity, both in sentiment and language.

AURELLI, or ARELLI, a Latin poet, who obtained the government of a district from Leo X., but whose tyrannical behaviour made the inhabitants throw him into a well, in 1520. His poems are much in the manner of Catullus.

PAUL CERRATO, a Latin poet, descended of a noble family, was born at Alba, in Montferrat, in 1485; and though by profession a lawyer, he acquired a very great literary reputation. Several editions were printed of his epithalamium, written in Latin verse, on the nuptials of William marquis of Montferrat and Anne de Mencon, in 1508; but his principal performance was a poem "De Verginitate," in three books, heroic measure. Scaliger the elder reckons Cerrato among the first poets in Italy, though he says that he had so much accustomed himself to the lofty style, that he could not descend to the familiar, but would describe a fly in terms as elevated as he would a hero. His works are inserted in the "*Delicæ Poetarum*," and the last separate edition of them, with an elegant biographical memoir prefixed, was given by Signor Joseph Vernazza a Verselli in 1778.

HESSUS EOBANUS, an admired Latin poet of Hesse, was born January 6, 1488, under a tree in the fields, which seems to indicate that he was of mean parentage. He became, however, so famous by his poetical talents, as to be called the German Homer. He taught the belles lettres at Hafort and Nuremberg, then at Marpurg, where the landgrave of Hesse loaded him with favours. Eobanus was addicted to excessive drinking, in which he prided himself. He died October 5, 1540, at Marpurg. He translated Theocritus into Latin verse, 1531, 8vo.; and also Homer's Iliad, 8vo. His Eclogues were printed in 1539, 8vo.; and his poem "De tuenda bona valetudine," in 1564, 8vo.

ULRIC DE HUTTON, a gentleman of Franconia, of uncommon parts and learning, born at Seckenburgh, the seat of his family, in 1488. He studied at Tulda in 1506, and took the degree of M.A. at Frankfort on the Oder; after which he went into the imperial army, and was at the siege of Padua in 1509, where he gave proofs of his courage. Having published several poetical pieces which were much admired, the emperor, Maximilian I., upon his return to Germany in 1516, bestowed on him the poetical crown. His cousin John de Hutton, count marshal to Ulric, duke of Wirtemberg, having suffered the fate of Uriah, being murdered by the duke for the sake of his beautiful wife, our soldier poet gave vent to his vengeance, not only by his pen, in satirizing the duke in various poems, letters, orations, and dialogues collected and printed at Mecklenburg in 1519, 4to, but also by his sword; for the duke being impeached before the diet of Augsburg, for this and other crimes, and a league being formed against him, Hutton engaged heartily in the war. About 1520, the doctrines of Luther having now made some noise, Hutton employed his pen in defence of that great reformer, and published Leo the Xth's bull against him, with such comments as placed the pope in a most ridiculous point of view, and exasperated him so much, that he wrote to Albert elector of Mentz, in whose military service Hutton had engaged, to send him bound hand and foot to Rome. Hutton then withdrew to Brabant, and was for some time at the court of the emperor Charles V. He afterwards went to Ebernburg, where he was protected by Francis de Sickengen, Luther's friend, and where he performed a very generous action. Having succeeded to the family estate, he gave it entirely up to his brothers, and even enjoined them not to remit him any money, or hold any correspondence with him, lest they should be involved in his persecution. After this he devoted himself wholly to the cause of the Reformation, which he laboured incessantly to advance, both by his writings and actions. He died in August 1523, in an island on the lake of Zurich. His Latin poems were published at Frankfort in 12mo, in 1538.

ANGELO FIRENZUOLA, so called from the Italian name of his native city, Florence, though his family name was Nanini. He was celebrated in his time as a poet. He originally practised as an advocate at Rome, and then became an ecclesiastic of the congregation of Vallombrosa. He enjoyed the friendship of pope Clement VII., who was an admirer of his works. He died at Rome in 1545.

GOMEZ DE CIVIDAD REAL ALVAREZ, a Spanish poet, was a native of Guadalaxara, and born in 1488, and died in 1538. He was page of honour to Charles V., and was the author of "Thalia Christiana," or the triumph of Jesus Christ, a poem; "Musa Paulina," or the Epistles of St. Paul, in

elegiac verse; and the Proverbs of Solomon, in similar measure. But his principal piece is a poem on the order of the Golden Fleece. All these are in Latin.

MARCELLUS PALINGENIUS, author of a poem in 12 books, entitled *Zodiacus Vitæ*. Little else is known of him than that he lived at the court of Hercules II. of Este, duke of Ferrara, and died some time between 1537 and 1543.

ROBERT HENRYSON, or **HENDERSON**, a Scotch poet of the reign of Henry VIII. According to Henry the historian, he was chief school-master of Dunfermline. His "Fabils" were printed at Edinburgh by Andrew Hart, in 1621. His "Testament of Faire Creseide," the subject of which was suggested by the perusal of Chaucer's "Troilus and Creseide," which occurs in the common editions of Chaucer's Works. He was a very respectable poet.

NICHOLAS BOURBON, a famous Latin poet, was a native of Vandeure near Langres, and the son of a wealthy smith. Margaret de Valois appointed him preceptor to her daughter Jane d' Albret of Navarre, the mother of king Henry IV. At length he retired to Conde, where he had a benefice, and died about 1550. He wrote 8 books of Epigrams; and a poem on the forge, entitled *Ferraria*. He had great knowledge of antiquity and of the Greek language. Erasmus praises his epigrams.

PETER ARETIN, a native of Arezzo. He was famous for his satirical writings; and was so bold as to carry his invectives even against sovereigns, and thus got the title of the Scourge of Princes. Francis I., the emperor Charles V., most of the princes of Italy, several cardinals, and many noblemen, courted his friendship by presents, either because they liked his compositions, or perhaps from an apprehension of falling under the lash of his satire. Aretin became thereupon so insolent, that he is said to have got a medal struck, on one side of which he is represented with these words, *Il Divino Aretino*; and on the reverse, sitting upon a throne, receiving the presents of princes with these words; *Principi Tributati Da Popoli, Tributano Il Servidor Loro*. Some imagine that he gave himself the title of Divine, signifying thereby that he performed the functions of a god upon earth, by the thunderbolts with which he struck the heads of the highest personages. He used to boast, that his lampoons did more service to the world than sermons; and it was said of him, that he subjected more princes by his pen, than the greatest heroes had ever done by their arms. Aretin, however, wrote many irreligious and obscene pieces; such are his dialogues, called *Ragionamenti*. There is likewise imputed to him another very obscene performance, *De omnibus Veneris schematibus*. It was about the year 1525, says Mr. Chevallier, that Julio Romano, the most

famous painter of Italy, instigated by the enemy of the salvation of mankind, invented drawings to engrave 20 plates; the subjects are so immodest that I dare not name them; Peter Aretin composed sonnets for each figure. George Vasari, who relates this in his lives of the painters, says, he does not know which would be the greatest impurity, to cast one's eyes upon the drawings of Julio, or to dip into the verses of Aretin. Some say that Aretin changed his libertine principles; but however this may be, it is certain that he composed several devotional pieces. He wrote a paraphrase on the penitential Psalms; another on Genesis; with the lives of the Virgin Mary; St. Catharine of Sienna, and St. Thomas Aquinas. He was also author of some comedies. He died in 1556, aged 65 years.

THEOPHILUS FOLENGIO, of Mantua, known also by the title of "Merlin Coccaye," an Italian poet. He was born at Mantua in 1491, and became a Benedictine, but being of an amorous turn, he quitted his habit, and after leading a rambling life for some years, resumed it again. He wrote several works, mostly of a licentious nature, but is memorable for giving to a poem a name, which has been adopted ever since for all trifling performances of the species, consisting of buffoonery, puns, anagrams, wit without wisdom, and humour without sense. His poem was called *The Maccaroni*, from an Italian cake, which is sweet to the taste, but has not the least alimentary virtue, on the contrary palls the appetite, and clogs the stomach. He died in 1544.

MELIN DE SAINT-GELAIS, the natural son of Octavian de Saint Gelais, deserved the name of the French Ovid. He received his education at Poitiers, and Padua; and embraced the ecclesiastical profession. He opposed Ronsard at the court of Henry II., but this jealousy ended in the closest friendship. He died at Paris, 1559, aged 67. His works are in Latin and in French, and consist of elegies, epistles, sonnets, epigrams, songs, &c.

BERNARDO TASSO, an eminent Italian poet, was born of an ancient and noble family at Bergamo in 1493. He became an early proficient in Greek and Latin literature, under the instructions of the celebrated grammarian Batista Pio, under the superintendence of his uncle, the Bishop of Recanati, who acted to him as a parent after he had lost his father. In 1520, the good bishop was murdered by robbers, and the family reduced to poverty. Bernardo left his native city, and in 1525 became Secretary to Count Guido Rangone, general of the papal army. In 1531 he published at Venice a volume of poems which attracted the notice of Ferrante Sanseverino prince of Salerno, who invited the author to his court. Tasso rendered himself so acceptable to this prince, that he obtained pensions and stipends to the amount of 900 ducats a year. He accom-

panied his patron in various expeditions, among which were those to Africa, Flanders and Germany.

He went with him to reside at Naples, and there married Porgia de Rossi, of a noble family, formerly lords of Pistoia. For some time he was permitted to withdraw to Sorrento, where he lived in a studious retreat, at length his tranquil life was disturbed by the following circumstance. The prince of San Severino in 1547, was one of the deputies from Naples to the Imperial court, for the purpose of petitioning against the establishment of the Inquisition in that city, an office which he had been advised by Bernardo to accept, contrary to the counsel of Vincenzo Martelli, who was also in his service. This embassy was fatal to San Severino, who, finding that he had incurred by it the emperor's displeasure, and fearing worse consequences, threw himself into the French party, and was declared a rebel, with confiscation of his property. Tasso, faithful to his patron, followed him to France, where he at first received a pension from his prince, and also tasted the bounty of the king, Henry II. But after a time he was neglected and deprived of all support; and having lost his wife, he wished to change his residence, and requested his dismissal from the prince. Guidubaldo II., Duke of Urbino, a splendid protector of letters, now gave him an invitation to his court, and made him a liberal compensation for his past sufferings; and he was also at this time made a member of the celebrated Venetian Academy. In 1563 he was engaged as first secretary at the court of Mantua, in the service of which he died, in 1569, being then governor of Ostiglia. The duke of Mantua caused his body to be brought to that city with great solemnity, and interred in one of the churches, raising a marble monument over his tomb with the simple inscription, indicative to his celebrity. "Ossa Bernardi Tassi." His poem, entitled "Amadis," was printed at Venice in 1560, and his letters in 1574.

FRANCIS BERNI, or BERNIA, an eminent Italian poet, of a noble but indigent family of Bibrena in Tuscany, was a native of Campovecchio, and passed the first nineteen years of his life in great poverty at Florence. He then went into the service of cardinal Bernardo of Bibrena, and, after his death, into that of his nephew Angelo, both of whom were his relations; and finally into that of the datary Giberti, bishop of Verona, with whom he lived seven years. His disposition, averse to all restraint, and inclined to pleasure and raillery, prevented him from receiving much advantage either from his patrons or his talents. He was, however, greatly esteemed by the literati of Rome, where he was one of the most illustrious members of the famous academy de Vignajuoli. Tired of courts, he at length retired to Florence, where he lived on a canonry in the cathedral, under the protection of cardinal Hippolito de Me-

dici, and duke Alexander. His intimacy with these two princes is said, however, to have proved fatal to him; for on their quarrelling, being desired by one of them to administer poison to the other, in consequence of his refusal he was himself taken off by poison. It is not free from doubt, any more than the era of his death, which is with most probability fixed to 1536, though some make it several years later.

Berni is peculiarly distinguished as a burlesque poet, in which class he stands so much at the head among the Italians, that they give a particular species of the burlesque the title of *Burlesque*. He altered the poem of Bojardo, entitled "*Orlando Innamorato*," of which there have been several editions. His other works are to be found in various collections of Italian poets. Berni was a caustic satirist, and was the particular enemy of Peter Aretin, whose life he wrote in a strain of bitter invective. He likewise excelled in Latin poetry, and imitated the style of Catullus with great success.

SIR JAMES INGLIS, a Scottish poet, who, according to Mackenzie, was descended from an ancient family in Fife-shire, where he was born in the reign of James IV. He was educated at St. Andrew's, went to Paris, and returned during the minority of James V., into whose favour he ingratiated himself by his poetry, having written sundry tragedies, comedies, and other poems, that were much applauded by good judges. He joined the French faction against the English; and, in some skirmishes preceding the fatal battle of Pinkie, so distinguished himself, that he was knighted on the field. After that battle, he retired into Fife, and amused himself with his favourite studies; and in 1548, published at St. Andrew's his complaint of Scotland. This is a well written work for the time; and shows great learning. He appears from it to have read much in Greek and Latin authors, to have been well skilled in mathematics and philosophy, and to have been a great lover of his country. Unpublished and in MS., says Mackenzie, are his poems, consisting of songs, ballads, plays, and farces. He died at Culnoss in 1554.

LEWIS ALAMANNI, a poet, was born at Florence, of a noble family, on the 28th of October, 1495. He was obliged to fly his country for a conspiracy against Julius de Medicis, who was soon after chosen pope under the name of Clement VII. During this voluntary banishment, he went into France; where Francis I., from a regard to his genius and merit, became his patron. This prince employed him in several important affairs, and honoured him with the collar of the order of St. Michael. About the year 1540, he was admitted a member of the *Inflammati*, an academy newly erected at Padua, chiefly by Daniel Barbaro and Ugolini Martelli. After the death of Francis, Henry duke of Orleans, who succeeded him in 1537, shewed

no less favour to Alamanni, and in the year 1551, sent him as his ambassador to Genoa. This was his last journey to Italy; and being returned to France, he died at Amboise, in 1556, in the 65th year of his age. He left many beautiful poems, and other valuable performances, in the Italian language; as well as some notes upon Homer's Iliad and Odyssey; those upon the Iliad were printed in the Cambridge edition of Homer in 1689, and Joshua Barnes also inserted them in his fine edition of Homer in 1711.

CLEMENT MAROT, the best French poet of his time, was born at Cahors in 1495; and was the son of John Marot, valet de Chambre to Francis I., and poet to queen Anne of Brittany. He enjoyed his father's place, and in 1521 followed Francis I. into Italy, and was wounded and taken prisoner at the battle of Pavia. On his return to Paris he was accused of heresy, and imprisoned, but was delivered by Francis I. He retired to Navarre, and afterwards to Ferrara, and in 1536 returned to Paris; but declaring for the Cabinists, he was obliged to fly to Geneva; and retiring to Piedmont, died at Turin in 1544, aged 50. He translated part of the Psalms into verse, which were continued by Beza, and are still sung in the Protestant churches abroad.

ANGELO BEOLCO, a poet born at Padua. He directed his attention to copy the manners of the vulgar, and he is peculiarly happy in his descriptions of rustic simplicity and grotesque drollery. He died 1542.

SIR RICHARD MAITLAND, a Scottish poet and eminent public writer, born in 1496. He was the son of William Maitland, of Thirlstane, was educated at St. Andrew's, and went to France to study the laws. Upon his return he became a favourite of James V., and was made an extraordinary lord of session in 1553. By a letter of James VI. it appears that "Sir Richard had served his grandsire, goodsire, goodam, his mother, and himself, faithfully, in many public offices. He became blind in his 65th year; but notwithstanding, he was made a senator of the college of justice, by the title of Lord Lethington, Nov. 12, 1561; and on the 20th of Dec. 1562, one of the council and lord privy seal; which last office he held till 1567, when he resigned it in favour of John his second son. Sir Richard continued a lord of session during all the troublesome times of the regents in the minority of James VI. till 1584, when he resigned; and died 20th of March 1586. By Mary his wife, daughter of Thomas Cranston of Corsly, he had 7 children, of whom 3 were sons; 1. William, the famous secretary; 2. Sir John afterwards lord Thirlstane and chancellor; and, 3. Thomas, who is the prolocutor with Buchanan in his treatise *De Jure Regni*. Sir Richard is never mentioned by writers but with respect, as a man of great talents and virtue. Knot

indeed blames him for taking a bribe, to let cardinal Beaton escape when imprisoned at Seaton. But Mr. Pinkerton vindicates him. One poem of Sir Richard's was published in the *Ever-green*, but no more of his works appeared till they were inserted in Pinkerton's Collection. He wrote also, "The Chronicle and History of the House and Surname of Seaton," unto November 1558, MS. Mackenzie gives an account of it. Mr. Forbes, in the preface to his *Decisions*, tells us there is still in MS. the decisions from 15th of December 1550 till 30th of July 1565, by our author, fol. in the advocate's library.

LORENZO GAMBARA, a Latin poet of Italy, who died in 1586, at the age of ninety. His principal poem is entitled *Columbus, or the discovery of America*.

SIR DAVID LINDSAY, a celebrated Scots poet, was descended of an ancient family, and born in the reign of James IV., at his father's seat called the Mount, near Cupar in Fifeshire. He was educated at St. Andrews, and, after making the tour of Europe, returned to Scotland, in 1514. Soon after his arrival, he was appointed gentleman of the bed-chamber to the king, and tutor to the prince, afterwards James V. He enjoyed several other employments at court; but, in 1533, was deprived of them all, except that of Lyon king-at-arms, which he held till his death. His disgrace was probably owing to his invectives against the clergy, which are frequent in all his writings. After the decease of James V., sir David became a favourite of the regent earl of Arran; but the abbot of Paisley did not suffer him to continue long in favour with the earl. He then retired to his paternal estate, and spent the remainder of his days in rural tranquillity. He died in 1553. His poetical talents, considering the age in which he wrote, were not contemptible; he treats the Romish clergy with great severity, and writes with humour. But he takes such liberties with words, stretching or shortening them for measure or rhyme, that the Scotch have still a proverb for an usual expression, "There is nae sic a word in a Davie Lindsay." Mackenzie tells us, he knew nothing of dramatic rules, but that his comedies afforded abundance of mirth. Some fragments of these are still in MS. He also wrote several tragedies, and first introduced dramatic poetry into Scotland. One of his comedies was played in 1515. He was contemporary with John Heywood, the first English dramatic poet. His poems are printed in one volume; and fragments of his plays, in MS., are in Mr. W. Carmichael's collection.

MOSEN JUAN ALMOGAVAR BOSCAN, a celebrated reformer of Spanish poetry, was a native of Barcelona. He was tutor to the famous duke of Alva, and intimate friend of Garcilaso de le Vega. The latter bears a pleasing testimony to his virtue and genius in some lines thus translated by Southey:—

————— Then hand in hand,
 A youth approached, with Phœbus, in his face
 The skilful eye might read benevolence
 And wisdom ; he was perfected in all
 The love and various arts of courtesy
 That humanize mankind ; the graceful port,
 And the fair front of open manliness,
 Discovered Boscan ; and that fire illumed
 His generous face, that animates his song,
 With never fading splendour there to shine.

Before his time, Spanish poetry was harsh and barbarous. Gilas was his coadjutor, and a collection of their works published together in 1544. One of Boscan's pieces is a paraphrase of the Hero and Leander of Musæus. He possessed more learning than taste, and more taste than genius. He was never sublime, but sometimes ingenious and neat in his turns. In prose he translated the Courtier of Castiglioni. He died about 1542, or 1543.

LEWIS MARTELLI, an Italian, whose poems, serious, grotesque, and dramatic pieces, were published at Florence. He was born at Florence, and died at Salerno, 1527, aged 40.

PETER GRINGORE, herald-at-arms to the duke of Lorraine, died 1544. His "Moralties" in verse, though not very interesting, are curious, as they serve to mark the progress of theatrical improvement.

LITERATURE.

MICHAEL APOSTOLIUS, a learned Greek. He wrote a collection of apophthegms of wise men, and another of proverbs, but only abridgments of them have been published; the former in 1619, and of the latter in 1638.

CLAUDE, a French monk of the Celestine order ; was the author of a very valuable work on the errors of human sensations, which was published by Aeronel Frine, in 1542.

CARITEO, whose family name has been lost in his poetical appellation, was a distinguished literary ornament of Naples. He is said to have been a native of Barcelona, and was related to Corvinus, bishop of Massa, who was also a member of the academy of Naples. Of his friendly intercourse with the scholars and chief nobility of Naples, and even with the individuals of the reigning family there, his works afford innumerable instances, whilst in those of Sanazzarius and Pontanus, he is frequently mentioned with particular affection : — commendati His works were published at Naples in 1494 — "Sonetti e Canzoni intitolati, Endimione a la Luna ;" 1 1519 appeared

“Opera nuova, e amorosa composta,” &c. 8vo. which book is exceedingly rare.

PHILIP CALLIMACHUS EXPERIENS, was one of those learned Italians who formed an academy in this period, and gave themselves new names; he changed that of *Geminianus* in *Callimachus*. Pope Paul II. suspected some great mystery in it, and looking upon that company of learned men as a body of conspirators, he committed them to the rack with great cruelty. It was upon this occasion that *Platina* was severely treated. *Callimachus* was reckoned the head of the conspiracy, and in vain did *Platina* argue the incapacity of that man for such an enterprise, and also the hatred that there was between him and *Callimachus*; he was treated as one of the conspirators. When they had sufficiently tormented these unfortunate men, and discovered the chimæra of the pretended plot, they were set at liberty. *Callimachus*, full of rage, abandoned Italy, and retired into Poland, where the court was extremely dissatisfied with the conduct of the pope. King *Casimir* gave him an honourable reception, and made him preceptor to his son *Albert*; he also employed him in several embassies. *Callimachus* insinuated himself, in such a manner, into the good opinion of his pupil, that he had great credit in his reign. This was very grievous to the Poles, and especially after the battle they lost in *Moldavia*. They imagined *Callimachus* was the cause of that bloody loss, and that he advised the king to expose the greatest part of the nobility to slaughter; and that he had advised it as the most effectual means to establish an arbitrary government in Poland. The indignation they conceived against him, on this account, alarmed him to such a degree, that not daring to appear abroad, he concealed himself at the house of an intimate friend in a village. He died in his retirement; they dared not divulge his death, but dried his body by the heat of a furnace, and kept it in a cup-board. King *Albert*, being informed of this, ordered it to be carried to *Cracow*, and to be buried in the church of the *Trinity*, where he erected a brazen tomb over him. Mr. Bayle, from whom this article is extracted, observes, that *Paul Jovius* gives this account of his death; but the Polish historians give a very different account. They assure us, that *Callimachus* died in peace and quietness at *Cracow*, on November 1, 1496, where he was honourably interred. *Callimachus* was the author of “a Relation of what the Venetians did to engage the Persians and Tartars in a war with the Turks:” “The Life of *Attila* :” “The History of *Ladislaus*, king of Hungary, who was killed at the battle of *Varna*.” This history of *Ladislaus* was written at the desire of *Matthias Hunniades*, king of Hungary, who magnificently rewarded the author of it.

ANDRONICUS, a learned man of *Thessalonica*, who took

refuge in Italy, after the fall of Constantinople, and taught Greek at Rome, Florence, and Paris. He died at Paris 1478.

MATTEO PALMIERI, an Italian man of letters, born at Florence about 1405, was descended from an ancient and illustrious family, and educated in the sciences and learned languages under the ablest masters. In 1437 he was present, in some public capacity, at the general council of Florence. He was several times entrusted by his fellow-citizens with offices of magistracy, and rose to the supreme dignity of gonfalonier of justice. He was likewise appointed several times to important embassies to the popes, the emperor Frederic III., Alphonso king of Naples, the republic of Sienna, and other states. He died in 1475, at the age of 70. As a literary man, his most considerable work was a Chronicle from the creation down to his own times, which was published at Milan in 1471, and at Venice in 1482.

WALTER HUNT, an English carmelite, who distinguished himself in a council held at Florence against the Greeks, at the time when an union was agitated between the two churches. He also wrote a book on the subject, and died in 1470.

GUARINO GUARINI, a native of Verona, descended of an illustrious family, famous for having been the first who taught Greek after the restoration of letters. He had acquired that language at Constantinople. He died in 1460.

ERMOLAO BARBARO, the elder, nephew of Francis, was an early and diligent student of the Greek language, and at 12 years old translated many of Æsop's fables into Latin. Pope Eugenius, his fellow-citizen, appointed him apostolic proto-notary, and, at thirty years of age, advanced him to the episcopal see of Trevigi, from which, ten years afterwards, he was translated to that of Verona. He died at Verona, in 1470, 60 years of age. He left translations of Greek authors.

BARTHOLOMEW FACIO, an eminent literary character, who was a native of Spezia, a sea-port of Genoa. Facio was one of the numerous assemblage of scholars that rendered illustrious the court of Alphonso, king of Naples. This monarch treated Facio with distinguished honour, and made him his secretary, an office which he occupied many years. During this time, the jealousy of rivalry involved him in a violent quarrel with Lawrence Valla, against whom he composed four invectives, and as he happened to die soon after Valla, the circumstance occasioned the following lines ;

“ Ne vel in Elysiis sine vindice Valla susurret,
Facijs haud multos post obiit ipse dies.”

His works are—1. *De Beno Veneto Clodiano*, 8vo. 2. *De rebus ab Alphonso Rege Neapolitano*. 3. *De Humanæ Vitæ Felicitate*. 4. *De Viris illustr. sui temporis*.

JEROME AVOGADRO, a patron of learning and learned men, who first edited the works of Vitruvius.

NESTOR DENIS AVOGADRO, a native of Novaro, who published a Lexicon, of which an edition was printed at Venice, in 1488, fol. To the subsequent editions were added some treatises by the same author, on the eight parts of speech, on prosody, &c.

LAWRENCE VALLA, a very eminent literary character, a native of Rome, was born in the year 1415, or according to some writers, in 1406. His father was a doctor of laws, and consistorial advocate. Lawrence became professor of eloquence in the university of Pavia. He was in high reputation for learning; but some misconduct obliged him to leave that city. He changed his place of abode several times, till he became attached to Alphonso, King of Naples, whom he accompanied in his various military expeditions and adventures, from 1435 to 1442, in which last year he became master of his capital. Valla, however, remained a short time at Naples; and after the return of pope Eugenius to Rome, in 1443, he fixed himself in that city. Violent in his remarks, and contentious in his character, he raised against him a host of enemies, and without confining his reflections to literature he ventured to attack the traditions of the church. The dread of ecclesiastical censure caused him to return to Naples, where he was received very graciously by King Alphonso, who in a diploma declared him a poet, and a man adorned with every science. He opened a school of eloquence in that capital, and had many scholars; but also incurred many enmities and accusations, and was brought into some danger by his freedom in maintaining his opinions. Valla was summoned to appear before the inquisition, and was probably indebted to the protection of Alphonso for escaping with a private flagellation in a cloister of monks. In that court he had two declared enemies among the men of letters, Bartholomew Facio, and Anthony Panormitano, the first of whom bitterly censured his life of king Ferdinand, father of Alphonso, and was replied to by him in a strain of equally severe invective. Thus his life passed between honours and contentions at the court of Naples, till he received an invitation to return to Rome, from that great patron of literature, pope Nicholas V. This he accepted; and about 1450 he opened in that metropolis a school of eloquence. This was the period of the furious war kindled between him and the celebrated Poggio Bracciolini. Amidst these disputes he did not, however, intermit his usual studies, and by order of Nicholas V. he undertook a version of the Greek of Thucydides into Latin, which, when finished, he presented to the pope, who rewarded him with 500 gold crowns, a canonry of St. John Lateran, and the place of apostolic scribe. Valla died at Rome, in August

1457. He was never married, but he confesses in one of his answers to Poggio, that he took a young woman to live with him, by whom he had three children, and whose fidelity extols, adding that he hoped to procure her a husband; but concubinage was at that time very common among the scholars attached to the court of Rome. In the capacity of a reviver of letters he has always held a high rank, which he merited by unwearied application, and an enlarged course of study comprehending history, criticism, dialectics, moral philosophy and theology. He has many eulogists among the learned, and has been particularly praised by Erasmus, as one of those who have the most contributed to the revival of sound learning. His principal works are, a Latin translation of Homer; notes on Livy; a translation of Thucydides; another of Herodotus; illustrations of the New Testament; and, above all the rest, his "*Elegantiae Linguae Latinae*," printed at Rome, in 1474 fol. and at Paris, in 1542, 4to.

BERNARD GUISTINIANI, a noble Venetian and master of letters, was born in 1408. He obtained great reputation for his eloquence, and was employed by the republic on several honourable missions. In 1451 he was appointed to receive the emperor Frederic III., on his passing through the Venetian territory. He afterwards was sent on embassies to Ferdinand king of Naples, to several of the popes, and to Lewis XI. of France, who honoured him with knighthood. In 1467 he was made captain-commandant of Padua, admitted into the council of ten, made counsellor, savio-grande, and finally procurator of St. Mark. He died in 1489. Guistiniani was the author of several works; of which are a number of Orations upon public occasions; the life of his uncle, the Blessed Lorenzo Guistiniani; three pieces on the life, the translation, and the appearance of St. Mark; a version of the book of Isocrates to Nicomachus, some Latin letters of his father Leonardo, and the ancient history of Venice, in fifteen books, from its foundation to the year 809, written in Latin. This has been several times printed, and has been translated into Italian by Lodovico Domenichi.

CECILIA DE GONZAGA, a young lady of high birth and family, gave proofs of a remarkable fondness for learning even when a child. Her father, John Francis Gonzaga, who was lord of Mantua, procured the first masters to instruct her, and at eight years of age she is said to have obtained a knowledge of Greek. As she advanced in years, she was not merely celebrated for her knowledge, but for the religious and amiable turn of her mind; for instead of enjoying those amusements to which her rank entitled her, she spent her fortune in relieving the distresses of mankind. She gave marriage portions to all the young women in her neighbourhood, repaired several convents, and beautified churches which were decayed, and at length, in spite of all the remonstrances of her father,

she deprived herself of all power of doing good, by taking the veil.

CHRISTOPHER PERSONA, a Roman by birth, and prior of the convent of Santa Balbina, of the order of the Guillelmites, upon mount Aventinus, was eminent for his skill in the Greek language. He translated Agathias and some other authors into Latin. He died of the plague in 1486.

WILLIAM BOTONER, or **WILLIAM WORCESTER**, an English writer in history, antiquities, heraldry, physic, and astronomy, was a native of Bristol and born about 1415. The name of his father was Worcester, and that of his mother Botoner, hence he often names himself William Wyrcester, alias Botoner. He was educated at Hart-hall, Oxford, 1434. He was engaged in the wars 44 years; and so faithfully served Sir John Fastolff, that he made him one of his executors. He died about 1490. He translated from the French, "Cicero on Old Age," 1475, and wrote besides, antiquities of England; abbreviations of the learned; Medicinal Collections; Treatises on Astronomy and Astrology; the Acts of Sir John Fastolff; and of John Duke of Bedford; also the Polyandrium Oxoniensium, or Memoirs of Oxford Students.

GEORGE CHASTELAIN, or Castellanus, a learned Flemish gentleman, educated at the court of the duke of Burgundy. He died in 1475, leaving in French verse, an account of all the remarkable events which happened in his time, 1531, 4to. He was also the author of *Le Chevalier delibere ou la Mort du Duc de Bourgogne*, 1489, 4to; *Histoire du Chevalier Jacques de Lalain*, 4to; and *Les Epitaphes d'Hector et d'Achille*, 1525, 8vo.

AUGUSTINE DATI, a learned Italian writer, the son of a lawyer at Sienna, was born at that place in 1420, and educated under Francis Philephus, who declared him his most promising scholar. Dati suffered much ridicule from his school-fellows, on account of a hesitation in his speech, which he cured by the means adopted by Demosthenes, that of speaking with small pebbles in his mouth. Odo Anthony, duke of Urbino, invited him to Urbino to teach the belles lettres. He accordingly set out for that city in April, 1442, where he was received with every mark of honour and friendship by the duke, but this prosperity was not of long duration. He had not enjoyed this situation two years when the duke, on account of his excesses and tyranny, was assassinated in a public tumult, with two of his favourites. Dati saved himself by taking refuge in a church, while the mob pillaged his house. Dati returned to Sienna, in 1444, where he opened a school, and acquired so much reputation, that the cardinal of Sienna, Francis Piccolomini, permitted him to lecture on the Holy Scriptures, although he was a married man. He was also much employed in pronouncing harangues on public occasions in

Latin, many of which are among his works. He was advanced to the first offices of the magistracy, and entrusted with the negotiation of various affairs of importance. In 1457 he was appointed secretary to the republic, which office he held for two years. Towards the close of his life he devoted himself to the study of the Scriptures and ecclesiastical history. He died of the plague at Sienna, April 6, 1478. His son Nicholas collected his works for publication, "*Augustini Dathi, Senensis, opera*," of which there are two editions, that printed at Sienna, 1503, fol. and an inferior one printed at Venice, 1516. They consist of a treatise on the immortality of the soul; letters; three books on the history of Sienna; a history of Piombino; on grammar; &c. &c.

GONZALES PETER DE MENDOZA, a Spanish cardinal, born in 1428. He was eminent as a statesman, and got the hat from Sixtus IV. He translated Homer and Virgil into Spanish, and died in 1495.

GACE DE LA BIGNE, was born of a noble family of the diocese of Bayeux, about 1428. He was chaplain to king John, and accompanied that prince to England after the battle of Poitiers. Being at Rochefort in 1459, he began a poem on the chace, entitled "*Le Roman des Oiseaux*," which he finished on his return to France. This he did at the command of the king for the instruction of his son Philip duke of Burgundy. It was printed with Gaston de Foix's work on the Chace in 1520. Bigne was alive in 1475.

WILLIAM FICHET, or **FISCHET**, an eminent prior and doctor of the Sorbonne in 1454, and rector of the university of Paris in 1467, who lectured on rhetoric, philosophy, and theology, with high reputation. He opposed the plan formed by Louis XI. of arming the scholars, and was entrusted with several commissions of importance. Fichet went to Rome with cardinal Bessarion, who dedicated his orations to him in 1470, and he was well received by pope Sixtus IV., and appointed his chamberlain. A work of his exists, on "*Rhetoric*," and also some "*Epistles*," elegantly written, printed at the Sorbonne, 1471, 4to, and which has been sold at the high price of 50*l*. Fichet and his friend John de la Pierre, were the means of bringing Martin Crantz, Ulric Gering, and Michael Friburgei, from Germany to the Sorbonne, for the purpose of introducing printing into France; and Fichet's works, above mentioned, were among the first specimens of the art produced in that country.

JOHN ARETIN, surnamed Zortelius, was librarian and chamberlain to pope Nicholas V. He was the author of a grammatical work "*De Postate Literarum*," on the power of letters. It is much to his credit, that he never, like many of his contemporaries, dishonoured learning by fierce and injurious

disputes. He had many friends among the learned ; Laurentius Valla dedicated to him his book "*De Latina Elegantia*."

PAUL ALBERTINI, a celebrated Venetian writer, was born in 1430, and at ten years of age, entered among the Servites. On taking orders he became famous for preaching, and his skill in politics was such, that the senate employed him on an embassy to Turkey. He died in 1475, and the republic honoured his memory, by causing a medal to be struck in honour of him. He was the author of some theological works in Latin.

HENRY INSTITOR, a German Dominican, and inquisitor general of Mayence, Treves, and Cologne. He, with the assistance of his colleague, James Springer, composed a work, entitled *Malleus Maleficarum*, printed at Lyons in 1484, and several times afterwards. He also wrote a book on monarchy, and another against errors on the sacrament.

STEPHEN AQUÆUS, lord of Beauvais, in Berry, his native country, made himself famous by his military actions, and his writings. He wrote a commentary on Pliny, which was printed in 1530.

GEORGE VALLA, a professor of polite literature, was a native of Placentia. He taught at Milan and Pavia, in the latter of which universities he was a professor in 1471 and 1476. Thence he removed to Venice, where he held the chair of eloquence in 1486. From his translations of medical works, it has been thought he was a physician, but we have no proof that he practised in that profession. In Venice, the zeal which he displayed for the party of the Trivulzi, excited the resentment of Lodovico Sforza, duke of Milan, to such a degree, that he procured the imprisonment of Valla. The cause, however, being examined, he was set at liberty, and restored to his professorship. Not long after, as he was preparing one morning to go to his school, where he was engaged in explaining the Tusculan questions of Cicero, and holding daily learned disputations on the immortality of the soul, he died suddenly, about the close of the century. His works are, 1. *De tuenda Sanitate per Vic-tum*. 2. Commentaries on Cicero, Horace, Juvenal, &c. 3. A Comment on Pliny's Natural History. 4. *De expetendis et fugiendis rebus*, 2 vols. fol.

DOMITIUS CALDERINUS, a learned critic, born at Calderia. He read lectures upon polite literature at Rome with great reputation ; and was the first who ventured to write upon the most difficult of the ancient poets. He died very young, in 1477.

GEORGE MERULA, an Italian of extraordinary parts and learning, born at Alexandria about 1420. He taught youth at Venice and Milan for 40 years, and laboured much in restoring and correcting ancient authors. He wrote and ad-

dressed to Lewis Sforza, "*Antiquitates Vicecomitum*," &c. or "The actions of the dukes of Milan," in ten books; with some other pieces. He died in 1494, unlamented, as he had abused almost all his contemporary scholars.

BARTHOLOMEW SCALA, an eminent Italian writer, who flourished when literature was reviving in Europe. He was born about 1424, and was the only son of a miller; but going early to Florence, Cosmo de Medicis gave him his education. He studied the law, became LL.D. and frequented the bar. On Cosmo's death, in 1464, Peter de Medicis employed him in some very important negotiations. In 1471 he was made a citizen of Florence; in 1472 he was ennobled, and made chancellor. In 1484, he was sent on an embassy to pope Innocent VIII., to whom he made an oration that so well pleased the pope, that he made him a Roman knight and senator. He died at Florence in 1497. He wrote—1. "*De Historia Florentina*." 2. *Vita di Vitaliani Borromeo*, printed at Rome, in 1677, 4to. 3. Apologues, orations, and poems.

RAYMOND DE SEBONDE, or **SABUNDE**, professor of philosophy, medicine, and theology, in the university of Toulouse. He wrote some novels, the most noted of which was first entitled, "*Liber Creaturarum*," and afterwards "*Theologia Naturalis*." This book was brought into notice by Montagne, who was pleased with some sentiments in it conformable to his own, and translated it into French. What he says in its praise is, that he thinks no writer has equalled him in establishing the articles of Christianity, by natural reason. Grotius refers to him in his book "*De Veritate*," and says, alluding to his own subject, that this matter has been discussed with philosophical subtilty by Raymond Sebunde.

MATTHEW BOSSO, an eminent Italian scholar, born at Verona in 1427. In 1451 he entered the congregation of the regular canons of St. John of Lateran, and after going through several offices obtained the abbey of Fiesole. He died at Padua in 1502. Mr. Roscoe characterizes him as a profound scholar, a close reasoner, and a convincing orator; and as possessing a candid mind, and inflexible integrity, and an interesting simplicity of life and manners. His works are, 1. *De Instituendo Sapientiâ Animo*, 1495. 2. *Deveris et salutaribus animi gaudiis*, 1491. 3. *Epistolarum*, lib. iii. 4. *Orationes*.

DONATA ACCIAIOLI, was born in the year 1428. He was famous for his learning, and the honourable employments he possessed in Florence, his native country. He wrote a Latin translation of some of Plutarch's lives; Commentaries on Aristotle's ethics and politics; and the life of Charlemagne. He was sent to France by the Florentines, to sue for succour from Lewis XL, against pope Sixtus IV., but died on his journey, at

Milan, 1478. His body was carried to Florence, and buried in the church of the Carthusians. The small fortune he left his children is a proof of his probity and disinterestedness. His daughter, like those of Aristides, were married at the public expense, as an acknowledgment of his services. His funeral eulogium was spoken by Christopher Ladini; and an elegant epitaph, by Politian, was inscribed on his tomb.

JULIANA BERNERS, daughter of Richard Berners of Berners Roding, and sister of Lord Berners, was born at Roding in Essex. She is celebrated by various authors as very learned, and doubtless had the best education that could be obtained in that age, as she was appointed prioress of Sopewell nunnery, near St. Alban's, about 1460, or rather earlier. She was very beautiful, and was fond of masculine exercises, such as hunting, hawking, &c. She wrote treatises on these subjects, as well as upon Heraldry, which were so popular, that they were published in the very infancy of printing. Her treatise on hunting is written in rhyme, and affords a strong evidence of the barbarity of that age; as it abounds with indelicacies equally unworthy of her sex and profession. The book on heraldry begins with the following curious piece of ancient heraldry: 'Of the offspring of the gentilman Jafeth, (she certainly meant Shem,) came Habraham, Moyses, Aron, and the Progettyes; and also the kyngs of the right lyne of Mary, of whom that gentilman Thesus was borne, very God and man; after his manhode kynge of the land of Jude and of Jues, gentilman by his modre Mary, prince of cote armure, &c.'" The time of her death is not known.

GREGORY TIPHERNAS, a literary character, a native of Tifernum in Italy. He understood Greek, and translated into Latin that part of Strabo, which Guarinus Veropensis had left untranslated.

NICOLO PEROTTI, one of the early Italian literati, was born in 1430. He was educated under Volpe at Bologna, and after finishing his studies, became himself a professor in that city, first of polite literature, and then of philosophy. He made himself known by various translations of Greek authors into the Latin language. As early as 1452, or 1453, he sent to pope Nicholas V. his version of the three first books of Polybius, to which he afterwards added two more, all that were then known of that author. He subsequently translated Epictetus's *Enchiridion*, the Commentary of Simplicius upon Aristotle's *Physics*, and Tatian's Oration to the Greeks. He was made poet laureat to the emperor Frederic III., and was employed in high official situations by several of the popes. He was particularly attached to cardinal Bessarion, whose conclavist he was after the death of Paul II. On this occasion it has been said, that some cardinals coming to wait on Bessarion, with the

purpose of saluting him pope, were refused admission. Perotti, on the plea that he was engaged in his studies; that after the election of cardinal Riario, Bessarion coolly to him, "By your untimely care, you have lost me the tiara and yourself a hat." He was, however, appointed to honorable offices under the court of Rome, being made governor of Umbria in 1465; of Spoleto in 1471; and of Perugia in 1475. He died in 1480. His writings are numerous, but his most celebrated work was entitled "Cornucopia," being a diffuse and learned Commentary on Martial's book on Spectacles, and the first book of his epigrams. It was not published till after his death; it contains a measure of erudition respecting the Italian language.

AURELIUS BRANDOLINUS, surnamed Lippus, from his being blear-eyed, was born at Florence, and was esteemed a great writer, orator, poet, and musician. Matthias Corvinus king of Hungary, invited him to teach oratory in his dominions, which he did many years at Buda and Strigonia with great success. On his return to Florence he took orders, and preached to the most crowded audiences. He died at Rome, of plague, in 1498. He wrote several works which were esteemed particularly, a Commentary on St. Paul's Epistles; a *Tre De Lege*; two books of Christian Paradoxes; three books *Ratione Scribendo*; a dialogue *De humanæ vitæ conditione et tollenda corporum ægitudine*; dedicated to king Matthias, and the Scripture histories in heroic verse.

ISOTTA NOGAROLA, a Veronese lady, well versed in philosophy, theology, and the learned languages. In a dialogue on the question whether Adam was a greater sinner than Eve in eating the forbidden fruit, she ably defended the cause of the mother of mankind, against Louis Foscaro, who maintained a different opinion. She died 1468, aged 38. No less than 566 of her letters were preserved in de Thou's library.

MARTIO GALEOTI, or **GALEOTUS MARTIUS**, a native of Narni, in the papal territory. He became aceptor of youth at Bologna, but afterwards removing to Hungary, he was noticed by Matthias Corvinus the king, who admitted him into his family, made him private secretary, committed to him the education of his son John Corvinus. He was also keeper of the library at Buda. In this situation Lewis XI., of France, hearing of his fame invited him to his kingdom; Galeoti proceeded to meet Lewis at Lyons, but the king happening to come out of the city, they met without the gates, and Galeoti, descending hastily to pay due respect to the king, fell, and being extremely corpulent, was so much injured that he very soon expired, in 1481. Galeoti published a collection of the bon-mots of Matthias Corvinus. He wrote some other works, a miscellany of physical, medical,

astronomical questions. For some of his sentiments the monks accused him of heresy, but he was protected by pope Sixtus IV., who had been his pupil.

JOHN ANNIAS, or NANNIAS, a native of Viterbo, was born in 1432, and acquired an extensive knowledge of Greek, Latin, and the oriental languages. He was a dominican friar, and a famed pulpit orator. He was invited to Rome, and was highly respected by the popes Sixtus IV., and Alexander VI. In 1499, Alexander made him master of the sacred palace. Annias, however, did not find it very easy to preserve the favour of such profligate characters as Alexander, and his son Cæsar Borgia, but the duchess de Valentinois, the virtuous wife of Cæsar, rendered Annias every service in her power. Her husband at last determined to free himself from Annias, and, it is thought, procured him to be poisoned. He died by some means, Nov. 13, 1502, in his seventieth year. He wrote 17 books of antiquities, pretended to be the remains of several eminent ancient authors, particularly Manetho, Archilochus, and Xenophon, which were printed in 1498, folio. The fraud was well managed, and imposed for a time upon several learned men.

FRANCIS PATRIZI, bishop of Gayette, an Italian author: He wrote several works, besides ten dialogues in Italian, on the manner of writing and studying history, which are much esteemed. He died in 1494.

CHRISTOPHER LANDINO, an Italian scholar, was born at Florence in 1434. He studied first at Volterra, under Angioli da Todi, by whom he was so much beloved, that he not only maintained him a long time at his own expense, but at his death bound his heirs to support him three years longer. He was intended by his father for the law, and was by him obliged to pursue it till he obtained the liberal patronage of Cosmo and Peter de Medici, by which he was enabled to return to his favourite pursuits, and indulge himself in the study of Platonic philosophy. He became one of the chief ornaments of the Platonic academy at Florence, and lived in strict friendship with Poliziano, Ficino, and others of its members. In 1457, he gave public lectures on polite literature at Florence, which contributed to the progress of learning in that period. At an advanced age he obtained an office in the state, and was presented with a palace for his residence. He died in 1504, at Porto Vecchio. His Latin poems have been printed, and also his notes on Virgil, Horace, and Dante. He translated Pliny's Natural History into Italian prose.

AUGUSTIN PATRICIUS, was a native of Sienna, and descended from an illustrious family. In 1460 he was appointed secretary to pope Pius II., who conceived an affection for him, and caused him to assume the surname of Piccolomini.

Patrizi was master of the ceremonies in 1468, when the emperor Frederic III. went to Rome a second time. In 1482 he made bishop of Pienza and Montalcino, which see he enjoyed till his death in 1496. He wrote several books.

SIGISMUND FULGINUS, is ranked among the learned of this period. He wrote a history of his own times. He was in the service of Julius II., and he is one of the chief interlocutors in Bembus's dialogue de Urbini Ducibus.

ISAAC ABRABANEL, ABARLANEL, or AVRAHANIEL, a celebrated Rabbi, born at Lisbon, in 1437, and pretended to be descended from king David. He was employed by Alphonso V., king of Portugal; but on the accession of John II., he shared the disgrace of the ministry, and fled to Spain, where he applied himself to literature. His fame commended him to Ferdinand and Isabella, but when they were banished from Castile, he yielded to the storm, and found an asylum at the court of Ferdinand of Naples, but upon the defeat of the next monarch, Alphonso, by the French, he retired to Corfu, and at last to Venice, where he died in 1508, in the 71st year. His writings are chiefly commentaries or explanations of Scripture. The various persecutions which he, and other Jews suffered, soured his temper, and produced an implacable hatred against the Christians, which he has manifested in his writings; though, in company with them, he behaved with great politeness, and was cheerful in conversation. He was an assiduous student, and a very ready writer.

FRANCIS MARIUS GRAPALDUS, of Parma, born about 1440. He distinguished himself so much in an embassy to the pope, that Julius II. crowned him with his own hat. He wrote a book in which he described all the parts of a horse with great judgment and taste.

URBANO VALERIANO BOLZANI, an eminent character in the revival of letters, was born at Belluno, about 1450. He was of the order of Minorites, and employed much of his time in travelling, which he always performed on foot. He traversed Egypt, Palestine, Syria, Arabia, Greece, and Thracia, and made judicious observations on every thing curious, both in nature and art. He twice climbed the summit of *Ætna*, and surveyed its crater. He continued down to old age to make an annual tour through some of the Italian provinces, till an accident injured one of his legs. His fixed residence was at Venice, where he instructed a great number of scholars in the Greek language. Among other eminent persons, he had for disciples the learned Gian-antonio Flamio, and John de Medici, afterwards pope Leo X. He deserves grateful commemoration as the first who rendered the study of Greek easier by compiling a Latin grammar of that language. Of this work the first edition was printed in 1497. A second, much enlarged,

in 1512, and others afterwards. Bolzani died in 1524, 4th year.

INCIS COLONNA, a Venetian dominican, who wrote once fraught with mythological learning, of very little importance, but on account of its scarcity and whimsical composition has been translated into French by John Martin, Paris, 1611. The author died May 17, 1520, in his 80th year.

DOLPHUS AGRICOLA, a learned writer, was born in 1442, and educated at Louvain; after which he went to Ferrara, and taught Latin with great reputation. He studied Greek, and attended the philosophical lectures of Theodore Gaza. In 1477 he returned to the Netherlands, and in 1482 settled in the Palatinate, giving occasional lectures at Heidelberg and Worms. He died at the former in 1484. It is said, that on the subject of religion he caught a glimpse of that light, which rose on the world in the next century; and that, in conversation, he deplored the darkness, and the superstitions of the times in which he lived. His natural temper, nor his course of study was, however, such as to qualify him for the character of a reformer. In ease and leisure, and devoted to study, he declined to enter of public office or stated occupation; he even refused to enter under the cares and fatigues of the married state; and his duties to the sex is said to have been confined to the easy task of writing elegant verses, and practising music, vocal and instrumental, for their amusement. It was not to be expected, that a man of so indolent a disposition would take the trouble to enlighten and reform the world. Yet his life was by no means either idle or durable to himself or useless to society. In an age when letters were much wanted, he contributed largely to the diffusion of learning, and the revival of taste. He was the first who introduced the Greek language into Germany. His works were printed at Louvain 1516, and at Cologne in 1539, 4to.

MINIC JACOBAZZI, in Latin Jacobatius, a learned cardinal, born at Rome, about the year 1443. He was employed by pope Sixtus IV., and five of his successors, in affairs of importance. Pope Julius II. made him vicar general, and president of the university in that city. He was promoted to the sees of Massano and Grosseto. The last promotion which he received was that to the rank of cardinal, when he was elevated by pope Leo X., in the year 1517. He died about 1527. The most important of his works was "a treatise concerning the Councils," in Latin, which was originally published at Rome in 1538, in a folio volume. This edition has become extremely scarce.

BERNARDINE MAFFÆUS, a learned cardinal, who wrote a commentary on Cicero's Epistles, and a Treatise on Coins and Inscriptions. He died in 1529.

JOHN RAULIN, a French writer, was born at Toul in the year 1443. He pursued his studies at the university of Paris, where he obtained the degree of D.D. in 1480, and afterwards filled the professor's chair in theology with great distinction. He was elected grand-master of the college of Navarre, and founded a good library in that seminary. Becoming dissatisfied with the world, he embraced the monastic life at the abbey of Cluny, in Burgundy, in 1497. He died in 1514, at the age of 71. He attracted much attention as a preacher, and several of his sermons have been published, which exhibit striking specimens of the bad taste which prevailed in France at this period. The works of this author were collected and published at Antwerp, in 6 vols. 4to., 1612. They are accompanied with a curious and valuable collection of "Letters," that illustrate the history, manners, and sentiments of the age in which he lived.

ANTONY of LEBRIXA, or Antonius Nebrissensis, a Spanish writer, born at Lebrixa, in Andalusia, in the year 1444. He greatly contributed to the revival of letters in Spain. He first studied at Salamanca, and at the university of Bologna, in Italy, where he acquired extensive knowledge. Besides the languages and polite literature, he was well versed in mathematics, law, medicine, and theology, so that he might justly be reckoned one of the most learned men of his age. He was grammatical preceptor at Salamanca about twenty-eight years; and then removed to the university of Alcala, where he taught until his death. Here he employed himself in publishing a polyglot edition of the bible. He was historiographer to the king, and, in 1509, published two decades of an history of Ferdinand and Isabella, to be found in the first volume of the collection of Spanish historians, entitled "*Hispania Illustrata*." He also wrote a dictionary of the Latin, Greek, and Hebrew languages, printed at Granada, in 1545. He composed several other works, and died in the year 1522.

MICHAEL TARCHANIOTA MARULLUS, a learned Greek, who retired into Italy after the Turks had taken Constantinople, where he was born. It is said that he studied Latin at Venice, and philosophy at Padua; but for a subsistence was obliged to engage in the military profession. He united the two professions of letters and arms, and was no less a poet than a soldier. His Latin poems consist of epigrams and hymns, which were published at Florence in 1497, 4to. He married the learned Alexandra Scala of Florence, which involved him in a bitter quarrel with Politian, who was his rival. Marullus created himself many enemies by censuring too freely the ancient Latin authors. The learned men of that time usually rose to fame by translation, but this he despised, either as too mean or too hazardous a task. He lost

his life in 1499 or 1500, as he was attempting to pass a river. Perceiving that his horse had plunged with his fore-feet in such a manner that he could not disengage them again, he fell into a passion, and gave him the spur; but both his horse and himself fell. He was extremely addicted to impiety; and it is imputed to this disposition, that he was such an admirer of Lucretius, whose works he said should be got by heart. Hody has collected a number of honourable testimonies, in favour of Marullus, from the writings of able and learned critics, who lived near his time, while he has been equally undervalued by more modern writers.

ALEXANDRA SCALA, daughter of Bartholomew, was also very learned, and became famous for her skill in the Latin and Greek languages. She was married to the celebrated Marullus. She wrote several tracts, and died in 1506.

DEMETRIUS CHACONDIGLAS, a learned Greek; born at Constantinople, who left that city after its being taken by the Turks, and afterwards taught Greek in several cities of Italy. He composed a Greek grammar, and died at Milan in 1513.

JOHN HOLTE, author of the first Latin grammar of note in England, was born in the county of Sussex. He was an eminent school-master, in which capacity he acquired great reputation, and prepared many students for college, who were afterwards men of celebrity. Holte published the first Latin grammar in England, with this title, "Lac Puerorum M. Holti. Mylke for Chyldren," 4to. printed by Wynkyn de Worde, 1497.

JOHN ANDREW LASCARIS, surnamed Ryndecenus, a learned writer, of an ancient Greek family, who went into Italy, after the taking of Constantinople by the Turks in 1453. He was well received by Laurence de Medicis, a distinguished protector of learned men; and was twice sent to Constantinople to collect the best Greek MSS., by which means numberless, scarce, and valuable treasures of literature were carried into Italy. At his return Lewis XII., king of France, prevailed on him to settle in the university of Paris, and sent him twice ambassador to Venice. Ten years after cardinal John Medicis being elected pope, under the name of Leo X., Lascaris, his old friend, went to Rome, and had the direction of a Greek college. He died at Rome in 1535, in the 90th year of his age. He published the Greek Anthologia, folio, 1494; four of the tragedies of Euripides; the Argonautics of Apollonius Rhodius; and Scholia on Homer and Sophocles. He also translated Polybius into Latin; and wrote epigrams in Greek and Latin, printed at Paris, in 1527, 4to.

CONSTANTINE LASCARIS, one of the Greeks who were principally concerned in the revival of learning in the

west. He retired into Italy in 1454, and taught polite literature at Milan, whither he was called by Francis Sforza afterwards went to Rome, where he was well received by Cardinal Bessarion. He afterwards taught rhetoric and Greek at Naples; and ended his days at Messina, leaving the senate of that city many excellent MSS., which he had brought from Constantinople. He was interred at the public expense; the senate of Messina erected a marble monument to his memory. His Greek grammar was printed at Milan, in 1495, and again by Aldus, in 1495.

JOHN BAPTIST PORTA, a Neapolitan, eminent in learning and science. As he admitted a society of scientific friends into his house, he was accused of magical incantations and exposed to the censures of Rome. He died in 1515, aged 70. He invented the camera obscura, improved afterwards by Salvator Rosa, and formed the plan of an Encyclopædia. He wrote a Latin treatise on natural magic, 8vo.; another on physiognomy, mixed with astrology, &c. *de occultis literarum notis—physiognomica, folio, &c.*

BARTHOLOMEW FONTIUS, a Florentine, was introduced into the service of Matthew Corvinus, king of Hungary, at Buda, and died in 1513, aged 68. He was the author of a commentary on Cicero's *de officiis*, and orations, printed at Frankfort in 1621, 8vo.

ANTHONY CODRUS URCÆUS, a learned Italian, born in 1446. His works, consisting of letters, speeches, and poems, were published after his death. Being disgusted with the world by various misfortunes, he retired into a wood, where he died in 1500.

CATHERINE FIESCH ADORNI, born at Genoa in 1525. She was author of two books of great repute, one on Poetry, and the other, "A Dialogue between the Soul and Body," in which she is said to have treated, in a very judicious manner, difficult theological subjects, though not learned. She was of a good family, and the wife of a Genoese nobleman, but her strange temper she suffered many years with great pain. She was a religious enthusiast; and used to have fits, or ecstasies, in which she usually spoke in verse, though she never composed in it at other times; but a taste for poetry, and a too lively imagination, may easily account for what appeared miraculous.

CASSANDRA FIDELIS, a Venetian lady, died in 1600, aged 100. Descended from ancestors who had changed their residence from Milan to Venice, and had uniformly added to the respectability of their rank by their uncommon learning, she began at an early age to prosecute her studies with diligence, and acquired such a knowledge of the learned languages, that she may with justice be enumerated as

first scholars of the age. The letters which occasionally passed between Cassandra and Politian, demonstrate their mutual esteem, if indeed such an expression be sufficient to characterize the feelings of Politian, who expresses, in language unusually florid, his high admiration of her extraordinary acquirements, and his expectation of the benefit which the cause of letters would derive from her labours and example. In the year 1491, the Florentine scholar paid a visit to Venice, where the favourable opinion he had formed of her writings was confirmed by a personal interview. "Yesterday," says he, writing to his great patron Lorenzo de Medici, "I paid a visit to the celebrated Cassandra, to whom I presented your respects. She is, indeed, Lorenzo, a surprising woman, as well from her acquirements in her own language, as in the Latin; and, in my opinion, she may be called handsome. I left her, astonished at her talents. She is much devoted to your interest, and speaks of you with great esteem. She even avows her intention of visiting you at Florence, so that you may prepare yourself to give her a proper reception."

From a letter of this lady's many years afterwards to Leo X., we learn, that an epistolary correspondence had subsisted between her and Lorenzo de Medici; and it is with concern we find, that the remembrance of this intercourse was revived, in order to induce the pontiff to bestow upon her some pecuniary assistance, she being then a widow, with a numerous number of dependants. She lived, however, to a more advanced age, and her literary acquirements, and the reputation of her early associates, threw a lustre upon her declining years; and, as her memory remained unimpaired to the last, she was resorted to from all parts of Italy as a living monument of those happier days, to which the Italians never reverted without regret. The letters and orations of this lady were published at Venice, in 1636, with some account of her life. She wrote a number of Latin poems also, on various subjects.

She is thus spoken of by M. Thomas, in his "Essay on Women." "One of the learned women in Italy, who wrote equally well in the three languages of Homer, Virgil, and Lucan, in verse and in prose; who possessed all the philosophy of her own and the preceding ages, who, by her graces, embellished even theology; sustained theses with éclat, and many times gave public lessons at Padua; who joined to her profound knowledge, agreeable talents, particularly music, and adorned her talents by her virtue. She received homage from foreign pontiffs and kings; and that every thing relating to her might be singular, lived more than a century."

LORENZO DE MEDICIS, surnamed the Magnificent, grandson of Cosmo de Medici, and son of Piero de Medici, by

his wife Lucretia Turreabuoni, was born on Jan. 1, 1448. From an early age he gave proof of great natural talents, which were cultivated by a careful education. He was not less addicted to active sports, and laborious exercises, than to the studies of the closet; and was equally dexterous in the management of business, and in the pursuit of arts and science. At the death of his grand-father Cosmo, he was about the age of 16; and as his father's delicate constitution rendered him unfit for taking a lead in public affairs, no time was lost in preparing Lorenzo for political life.

In 1469 Lorenzo married Clarice, the daughter of a member of a noble Roman family of Orsini; a match which his father negotiated for him without consulting his inclinations, but which was productive of harmony and mutual affection. In the same year Piero de Medicis died, leaving his two sons Lorenzo and Giuliano, the latter five years younger than the former, the heirs of his powers and property.

Immediately after the death of his father, Lorenzo was waited upon by a deputation of the principal inhabitants of Florence, who requested him to take upon himself that post of head of the republic, which Cosmo and Piero had occupied. Notwithstanding his youth, he did not hesitate to assume that important trust. One of the first public occurrences after he conducted the helm of government was a revolt of the inhabitants of Volterra, on account of a dispute with the Florentine republic. A difference of opinion prevailed in the council of state concerning the plan to be pursued in suppressing it; and in opposition to the advice of Soderini, who recommended conciliatory measures, Lorenzo adopted the means of force, which terminated in the sack of that unfortunate city—an event that appeared to give him much concern. His regard to literature, which never ceased to be the favourite recreation of his leisure, was laudably displayed in 1472, by the lead he took in the re-establishment of the academy of Pisa. Not less attached than his great ancestor Cosmo to the Platonic philosophy, he was a zealous favourite of the academy established for its promotion, and instituted an annual festival in honour of the memory of Plato, which was conducted with a singular literary splendour. He also composed an Italian poem on the doctrines of that philosopher, which did great honour to his taste and genius. While he was thus advancing in a career of prosperity and reputation, a tragical incident was very near depriving his country of his future services. This was the conspiracy of the Pazzi, a numerous and distinguished family in Florence, the natural rivals of the Medici, though connected with them by affinity. Pope Sixtus IV. was at the bottom of this conspiracy, with his nephew Riario; and the archbishop of Pisa, Giovanni Soderini, was the

principal agent in the black design. Giacompo de Pazzi, the head of that family, gave his name and assistance, and several persons of desperate character undertook to aid in the execution. Nothing could exceed the atrocity of the plan, which was to assassinate the two brothers in a church at the instant of the elevation of the host. In the month of April, 1478, the young cardinal Riario, apostolic legate, a guest in the palace of Lorenzo, proceeded to the church of the Repacta, where the two intended victims were present. At the signal agreed upon, one Bandini plunged his dagger into the breast of Giuliano, who fell, and was immediately dispatched. A priest, who with his companions had undertaken to do the same office for Lorenzo, missed his stroke, and gave him only a slight wound. He drew his sword, and repelled his assailants, who fled. Bandini came with his dagger streaming with the blood of Giuliano, but was instantly slain by a servant of the Medici. Meantime the friends of Lorenzo assembled round him, and conducted him home in safety. An attack upon the palace of government, where the magistrates were sitting, by other conspirators, failed of success; and the people attached to the Medici, collecting in crowds, put to death or apprehended the assassins, whose designs were thus entirely frustrated, with the exception of the death of Giuliano. Instant justice was inflicted on the criminals. The archbishop of Pisa was hung out of the palace window in sacerdotal robes, and Giacompo de Pazzi, with one of his nephews, suffered the same fate. The name and arms of the Pazzi family were suppressed; its members were banished, and Lorenzo rose still higher in the esteem and affection of his fellow-citizens. Lorenzo, on this occasion, did himself honour by his efforts to restrain the fury of the populace, and induce them to commit to the magistrates the further pursuit of the guilty.

The pope, inflamed to rage by the defeat and exposure of his treachery, and the ignominious punishment of the ecclesiastics concerned, breathed nothing but vengeance. He excommunicated Lorenzo and the magistrates of Florence, laid an interdict upon the whole territory, and forming a league with the king of Naples, prepared to invade the Florentine dominions. Lorenzo was not deficient in activity to guard against the coming dangers. He appealed to all the surrounding potentates for the justice of his cause; and he was affectionately supported by his fellow-citizens. Hostilities began, and were carried on with various success in two campaigns. In the close of 1479, Lorenzo formed the bold resolution of paying a visit to the king of Naples, and without any previous security, trusting his life and liberty to a declared enemy. He embarked at Pisa, and on landing at Naples, was received with great honour by the king, who was struck with such a remarkable instance of heroic confidence. A treaty

of mutual friendship and alliance, and proceeded upon between them; and at the end of three months, Lorenzo re-embarked for Pisa. Immediately after he had sailed, Ferdinand, who received fresh overtures from the pope, despatched messengers to urge him to return; but Lorenzo, well satisfied with having once escaped the danger, did not choose to incur a new hazard. Sixtus persevered in the war, till a descent upon the coast of Italy by Mahomet II., excited such an alarm, that he consented to a peace upon the humble submission of the Florentine deputies to his pontifical reprimands.

Riario, Lorenzo's inveterate enemy, engaged one Frescobaldi, a Florentine exile, to assassinate him in a church, in the month of May, 1481; but the plot was discovered, and the agent and his accomplices were seized and executed. Lorenzo's political conduct as head of the Florentine republic, was chiefly directed to the preservation of the balance of power among the Italian states. Thus he undertook the defence of the duke of Ferrara against the pope and the Venetians. He conducted the republic of Florence to a degree of tranquillity and prosperity which it had scarcely ever before known; and by procuring the institution of a deliberative body of the nature of a senate, he corrected the too democratical plan of its constitution.

In the encouragement of literature and the arts, Lorenzo distinguished himself beyond any of his predecessors, as might have been expected from the superior elegance and cultivation of his own genius. His proficiency in Italian poetry would have conferred distinction even upon one who had no other merit to boast of. "The productions of Lorenzo de Medici," says Roscoe, "are distinguished by a vigour of imagination, accuracy of judgment, and an elegance of style, which afford the first great example of improvement, and entitle him, almost exclusively, to the honourable appellation 'of the restorer of Italian literature.'" His regard to literature in general, was testified by the extraordinary attention he paid to the augmentation of the Laurentian library, for which purpose he employed the services of learned men in different parts of Italy, and especially of his most intimate literary friend and companion, Angelo Politiano, who took several journeys in order to discover and purchase the valuable remains of antiquity. "I wish," Lorenzo once said to him, "that the diligence of Pico and you would afford me such opportunities of purchasing books, that I should be obliged even to pledge my fortune to possess them." On the discovery of the invaluable art of printing, no one more solicitous than Lorenzo to avail himself of it in procuring editions of the best works of antiquity, corrected by the ablest scholars, whose labours were rewarded by his munificence. When the capture of Constantinople by the Turks, caused the dispersion of many learned Greeks, he took advantage of

circumstance to promote the study of the Greek language in Italy, and established an academy for the purpose at Florence.

His services to the fine arts were certainly not less conspicuous than those which he rendered to letters. His grand-father, Cosmo, had collected the most valuable remains of ancient taste and art, and these treasures were greatly augmented by Lorenzo. He appropriated his gardens in Florence to the establishment of an academy for the study of the antique, which he furnished with a profusion of statues, busts, and other relics of art. This he freely opened to promising pupils of all conditions, and it was the school of Michael Angelo. The art of architecture he encouraged by the numerous buildings public and private which he erected, or induced others to erect, in Florence and its vicinity, after designs furnished by the ablest artists. By these exertions, he directly prepared the way for those wonders which have rendered the age, denominated from his son Leo X., one of the most splendid in the records of mankind for the creations of genius.

Lorenzo seems to have been more attached to a country, than a town life, and circumstances favoured this disposition. The exigencies of the republic, in consequence of its wars, had obliged him in his own name to borrow large sums, which the negligence or infidelity of his commercial agents and correspondents rendered it difficult for him to repay; and a decree for the discharge of his debts out of the public treasury was necessary to relieve him from his embarrassments. After this time he resolved to draw his affairs into a narrow compass, and to quit his mercantile concerns for the improvement of his estates under his own eye. He had several villas in the vicinity of Florence, of which that of Poggia-Cajano was his favourite residence, and he made it the centre of a great agricultural establishment. He chiefly entertained his friends at his delightful seat at Fiesole, where his table was graced with a society of learned and ingenious men not often paralleled.

Lorenzo had a numerous family. He was a very affectionate and attentive father, solicitous for the instruction of his children, whom he placed under the particular care of Politiano, and was fond of partaking in their sports and amusements. In the settling of his children he was as successful as an ambitious parent would generally desire. His eldest son Piero, designed for his successor in the Florentine state, was sent at the age of fourteen to visit pope Innocent VIII., the successor of Sixtus IV., and to cultivate the family interest at Rome, for which purpose he was married to the daughter of one of the powerful house of Orsini; and soon afterwards, Lorenzo's daughter Maddelena was married to the pope's son, Francesco Cibo. The object of his close connection with his pontiff, and the profound respect he always testified for the holy see, was the at-

tainment of the favourite point of his ambition, the elevation of his second son Giovanni to the cardinalate, with the future prospect of his being advanced to the papal chair. By means of incessant application, he prevailed upon the pope to confer upon Giovanni, at the age of thirteen, the high dignity of one of the princes of the Romish church; a flagrant violation of decorum dishonourable to both! and which implies, that Lorenzo's regard to the established religion was of a merely political nature. It was a deserved consequence of this prostitution of ecclesiastical honours, that this cardinal, when arrived at the popedom should, by his levity and profusion, have given the immediate occasion to that defection from the church of Rome which he so much reduced her power and authority. Of Lorenzo's other children, Guiliano became allied in marriage to the royal house of France, and obtained the title of duke of Nemours; and his daughters who lived to maturity married into noble families. In 1488, Lorenzo's domestic comfort was much impaired by the loss of his wife. He was at that time absent at the warm baths which he was often obliged to use on account of a gouty complaint that severely afflicted him, and made an early breach in his constitution. His disorders increased so fast upon him, that they brought him to an end in April 1492, having not long completed his forty-fourth year; and few persons of his condition have filled so contracted a space of life with so much glory and prosperity. His reputation stood extremely high, not only among his fellow-citizens, but throughout Italy, of the political balance of which he was considered as the most powerful support. The fortunes of his house suffered a decline soon after his death; but he had so well strengthened the foundation of its greatness, that it recovered to a superior degree of splendour.

GABRIELLA DE BOURBON, DAME DE LA TRIMOUILLE, a distinguished French writer; daughter of Louis Comte de Montpensier, and wife of Louis de la Trimouille; she had by him an only son, who falling in a duel, his disconsolate mother did not long survive him. She died in 1510.

HERMAN VON DEM BUSCHE, Latin Buschius, one of those men of letters, who contributed to the revival of literature, and the improvement of taste in Germany, was descended from a noble family in Westphalia, and born at the castle of Sassenbarg, in the bishopric of Minden, in 1460. He embraced the doctrines of Luther, and married in the year 1527. A quarrel in which he was involved with the anabaptists induced him to undertake a journey to Dulen, in the bishopric of Munster, where he had some property; and being invited to Munster to a conference with the heads of that sect, the fatigue he underwent, in discoursing with them on certain contested points and the uneasiness excited in his mind by the ridicule they

threw out against him, had such an effect on his constitution, enfeebled by years, that he died soon after, in 1534. His principal works are, "Commentar. in Donatum; Annotat. in Silium Italicum; Commentar. in Prim. Librum Martialis; Scholia in Æneid. Annotat. ad Juvenalem; Epigrammatum Libri Tres; Commentar in Satyr. Persii, Paris, 1644." He published also a great many Latin poems. We are told by Erasmus, that his writings, which are nervous, lively, and animated, display great acuteness of judgment, and that his style approaches nearer to that of Quintilian than to the style of Cicero. His brother Burchard von dem Busche, dean of the cathedral of Minden, made a present of his beautiful library to the chapter of the cathedral of Munster. Professor Meiners, speaking of Herman von dem Busche, says; "Like many others whose minds have been illuminated by the pure light of truth, he boldly expressed his ideas and opinions, and declared, that men must have religion, not merely in their mouths, but also in their hearts, and that they must prove it by their actions. As a writer and teacher he was of great benefit; and his services, in the latter capacity, were the more valuable on account of the number of eminent schools and cities in which he displayed his learning, and explained the ancient languages and writers. At that period all men of letters attracted great notice wherever they appeared, and the attention excited among young men by Herman von dem Busche must have been greater, as, besides being descended from a noble family, he not only was well acquainted with the Latin language, but had a readiness in Latin poetry, which no German possessed before him, and to which only a very few attained after him. The great ease with which Herman von dem Busche delivered his sentiments at all times and on every subject, and the still more uncommon facility with which he composed elegant Latin verses, on the spur of the occasion, filled both old and young at Rostoch, Leipsic, and most of the other places which he visited, with the utmost astonishment at his talents as an orator and a poet, and at the same time excited in them a happy taste for the languages and authors which he explained. The first and chief object of his exertions was to banish the old school books, particularly the grammar of Alexander Gallus, and the gloss which had been added to this wretched work at Cologne; and indeed he was so fortunate as to introduce in its stead either that of Donatus, or some other compendium. In regard to language, Herman von dem Busche's poems are to be preferred to his prose works. In his poems we find the ease, harmony, richness, and sometimes also the licentiousness, of Ovid, whom he chiefly imitated, or to whom he had the greatest similitude by nature. He followed the example of Rodolphus von Lange, and Rodolphus von Agricola

in devoting his muse to religion, and, therefore, a great part of his poems are addressed either to Jesus Christ, the Virgin Mary, or some of the saints. His prose is neither so pure nor so correct as that of Agricola, and from it alone one would not believe that by incessant reading of the works of Cicero, as he himself declares, he attained to his astonishing readiness in Latin poetry. If I except the 'Vallum Humanitatis,' all Herman von dem Busche's works are literary rarities, though the greater part of them went through two or three editions during his life-time."

CLAUDE DE SEYSSEL, an historical and political writer, was born, according to some, in Savoy; to others, in Bugei. He professed the law with great applause at Turin, and obtained the places of master of requests and counsellor under Lewis XII., of France. He attended in the name of that prince at the council of Lateran, and was promoted to the bishopric of Marseilles in 1510, and to the archbishopric of Turin, in 1517. He died in 1520. Seyssel published a number of works, theological, juridical, and historical, and French translations of Eusebius's ecclesiastical history, Thucydides, Appian, Diodorus, Xenophon, Justin, and Seneca. He is said to have been the first who alledged the Salic law as influencing the succession to the crown of France. His "*Grand Monarchie de France*," published in 1519, and translated by Sleidan into Latin, maintains the bold proposition that the French constitution is a mixed monarchy, and that the King is dependent on the parliament. In his "*Histoire de Lewis XII., Pere du Peuple*," 1508, often reprinted, he is a perpetual panegyrist of that prince, but gives some curious facts, especially respecting the reign of Lewis XI., whose vices are exposed by way of contrast. Seyssel's versions of Greek authors appear to have been made from Latin translations, and are often incorrect; but he is praised as the first who wrote in French with tolerable purity.

PAUL CORONEL, a learned Spanish ecclesiastic, and native of Segovia, who highly distinguished himself by his critical knowledge, by his proficiency in the oriental languages, and by his acquaintance with the sacred Scriptures and theology which he displayed in the office of professor at the university of Salamanca. But his name is chiefly deserving of being remembered by posterity, on account of his having been one of the learned men selected by cardinal Ximenes to be employed in publishing his magnificent edition of the polyglot Bible. To him likewise has been ascribed an addition to the work of Nicholas de Lyra, "*De Translationum Differentiis*." He died September 30th, 1524.

FRANCIS ALUNNO, an Italian scholar and mathematician, a native of Ferrara. He was distinguished for being able

to write a very small hand. When at Bologna he presented Charles V. with the belief and the first chapter of the gospel of St. John in the size of a farthing. The emperor employed a whole day in decyphering this extraordinary manuscript. He wrote—1. Observations on Petrarch, 8vo. 2. *Le Richesse della Lingua Volgare*, folio. 3. *Della Fabrica del Mondo*, ten books.

ANTHONY BONFINIUS, a native of Ascoli in Italy, who attached himself to belles lettres. Matthias Corvinus king of Hungary, having heard of his learning, sent for him, retained him, and settled upon him a pension. He wrote a history of Ascoli; a treatise on virginity and conjugal chastity; a history of Hungary; and other works.

CHARLES ARETIN, of Arozzo in Tuscany, a Greek and Latin scholar, who gave translations from Bernard. He was a respectable poet, and also wrote prose comedies.

FERDINAND of Cordova, a very learned man, who was so well skilled in the logic of Aristotle, and the learning of the ancients, that he passed among the vulgar for a magician. He wrote *De artificio omnis scibilis*—and commentaries on Ptolemy's *Almagest*, and on the Bible.

ISAAC NATHAN, otherwise Mordecai, was the first who compiled "A Hebrew Concordance." He began it in 1438, and finished it in 1448. He employed many hands besides his own. This was the foundation of that noble work published by Buxtorf, and lastly by Romaine, London, 4 vols. fol.

LUCIUS COELIUS, RHODIGINUS, a learned Venetian, born at Rovigo, in 1450. He was an excellent critic, and was the instructor of the celebrated Julius Cæsar Scaliger. He wrote many works, the chief of which is *Antiquæ Lectiones*, first printed at Basil. He died at Padua in 1525, aged 75.

AMBROSE CALEPIN, or CALEPINUS, a celebrated lexicographer, a native of Calepio near Bergamo in Italy, from which he took his name. He took the habit of the Augustine order, and was highly esteemed both for his learning and character. His "Lexicon," on which he had laboured for many years, appeared first in 1503. He died in 1510, deprived of his sight through old age. His Latin Lexicon, first published in 1503, was improved and enlarged very considerably by various editors, till it became 2 vols. folio, 1685. Wase published a compendium of it at Oxford in 1671, 4to.

JOHN BRITANNICO, a learned Italian, born at Palazuolo in the Brescian territory, of a family originally from Great Britain. He was a student at Padua about 1470, and thence went to keep a school at Brescia, where his family had obtained the right of citizenship. He wrote learned annotations on Juvenal, Horace, Persius, and Statius. He was also author of some letters, grammatical tracts, and an eulogy on Bartholomew

Cajetano. He drew up notes upon Pliny's Natural History, which he did not live to publish. He probably did not long survive the year 1558, in which he addressed a petition to the council of Brescia in favour of his family, several members of which appear to have been engaged in the cultivation of letters.

JAMES ANTIQUARIUS, a learned Italian, was born in Perugia, and studied under Campanus, whose works he published in 1495. He became chief minister to the dukes of Milan, and pope Alexander VI. conferred some rich benefices upon him. He died in 1512. There are only some Latin letters, and an oration of his in print.

BOLESLAS DE HASSENSTEIN, BARON DE LOKOWITZ, a Bohemian nobleman and man of letters. After travelling into various countries, and bearing arms with reputation, he embraced the ecclesiastical state, and was employed in public affairs. He died in 1510. His Latin poems were printed at Prague in 1563, and 1570.

JOHN STANBRIDGE, an eminent schoolmaster, a native of Heyford in Northamptonshire, was educated at Winchester school, and New college, Oxford. He was author of several elementary books which were introduced in most of the principal schools of that time. He was very poor, yet was possessed of a cheerful spirit. His life extended beyond 1522. This John Stanbridge had a kinsman, Warton says a brother, Thomas Stanbridge, a noted schoolmaster of Banbury in Oxfordshire, and the tutor of Sir Thomas Pope. He died in 1422.

JOHN REUCHILIN, or CAPNIO, a learned German, born at Pforzheim, in 1450, who contributed much to the restoration of letters in Europe. He went to Paris with the bishop of Utrecht, where he studied grammar under John De Lapide, rhetoric under Gaguinus, Greek under Tiphernus, and Hebrew under Wesselus. He became Dr. of Philosophy at Basil in 1499, and LL.D. at Orleans, where he taught Greek, and published a Grammar, Lexicon, and Vocabularies, in that language. He next went to Rome, where Hermolaus Barbarus persuaded him to change his name to Capnio, which in Greek means the same as Reuchlin in German, *i. e.* smoke. He was made ambassador to Frederic III., who granted him many favours, but after that emperor's death he was banished, and went to Worms, where the elector palatine employed him to defend his cause at Rome, where he made a celebrated oration before the Pope on the rights of the German princes and churches. He revived the study of Hebrew, and died in 1508, in the 68th year of his age. His private character was eminently distinguished by probity, modesty, benevolence, candour, and urbanity. For his assiduous and successful attempts towards the revival of learning, his name is deserving of being remembered with gratitude by posterity.

ANTONIO MANCINELLI, an Italian writer, a native of Veletu, was born in 1452, and died in 1506. He is said to have had his hands cut off, and his tongue plucked out by order of Pope Alexander VI., but it is fabulous. He wrote—
1. “*Silva vitæ suæ*,” and other Latin poems. 2. Epigrams. 3. Notes on Classic Authors.

PHILIP BEROALDO, the elder, descended from a noble family in Bologna, was born in that city, in 1453. When but nineteen years of age, he was made public professor of the belles lettres in his native city. Thence he went to read lectures successively at Parma, Milan, and Paris. Returning to Bologna, he resumed his scholastic labours, and attained such reputation, that he had 600 hearers at a time. To the study of polite literature, he added those of philosophy, medicine, and jurisprudence; and several honourable employments and commissions were conferred upon him by his country. In the midst of these various occupations, he retained a joyous and convivial disposition, and even indulged to excess in certain pleasures, till, in compliance with his mother's desire, he entered into the matrimonial state, in 1498, and afterwards passed a regular life. His good humour kept him tolerably free from literary squabbles, and he lived on good terms with most of the men of learning of his age. He died in 1505, having only reached his fifty-second year; a short period for the multiplicity of his literary labours. There is scarcely a Latin writer of eminence on whom he did not write notes or commentaries, which are more abundant in erudition, than remarkable for elegant taste and sound criticism. His commentary on the “*Golden Ass of Apuleius*,” printed in 1501, is a complete specimen of his manner; and he rendered that work so familiar to him, that its phraseology infected his whole style. He likewise published a great number of his own orations, letters, poems, and other works, a collection of which was printed at Basil, in 1513. Many of his observations on authors are contained in Gruter's *Thesaurus Criticus*, tome I.

FERMAN DE GUSMAN NUNEZ, was born at Valladolid, and became a knight and commendator of the order of Santiago. Notwithstanding this decision with regard to a military life, his inclination led him to letters instead of arms. With a view of pursuing literature, he went into Italy, and there studied Greek and Latin under Beroaldo, and Jovian the Greek refugee. As yet Greek learning had not found its way into Spain. D. Inigo Lopez de Mendoza is said to have profited greatly by the society of Ferman Nunez, who acted as preceptor to his son. When cardinal Ximenes founded the university of Alcala, he and Demetrius the Cretan, were appointed Greek professors; and in the famous Polyglot, which, it has been said, would immortalize the name of Ximenes better than all his actions as a statesman, the task of preparing a Latin version from the Sep-

tuagint was entrusted to them and to Lopez de Astuniga. Nunez had retired from all the common and worthy objects of ambition, but his pursuits as a literary man had fostered in him a love of liberty, and in the struggle which the commons of Castile made against the growing tyranny, which has since been so fatal to their country, he lent what aid he could to their efforts, and endeavoured to win the people of Alcala to their cause. A young man, to whom he had promised great pecuniary reward for his assistance, when the insurgents were suppressed, attacked him because this money could not be paid, and wounded him in the arm. The aggressor was too powerful, and the cause of the dispute of too serious a nature for Nunez to seek redress; he therefore left the university, and removed to Salamanca. Here he was appointed Greek professor, teaching Greek in the forenoon, and reading lectures upon rhetoric, and upon the natural history of Pliny. Thus passed the remainder of his life, till the year 1553, when he died, leaving his valuable library to the university of Salamanca. To him has been assigned the first place among the restorers of classical learning in Spain. He is highly celebrated by various authors. His works are—1. *Annotaciones in Senecæ Philosophi Opera*. 2. *Observationes in Pomponium Melam*. 3. *Observationes in loca obscura et depravata Hist. Nat. C. Plinii, folio*. 4. *Glossa sobre las obras de Juan de Mena*. 5. *Refranes, o Proverbios en Romance, folio*.

ARIAS, or AYRES BARBOSA, a native of Aveiro, in Portugal, distinguished himself as one of the restorers of classical literature in his native country and Spain. After a university education at Salamanca, he went to Italy, and studied at Florence, under Angelo Politiano. He returned to Spain in 1494, and taught at Salamanca for twenty years, along with Antony de Sebrisa. Barbosa chiefly attended to the improvement of the poetical taste, and he published a small volume of Latin poems, which were commended for the harmonious structure of the verse. He was afterwards invited to the court of Portugal, to undertake the office of preceptor to the two princes, Alphonso and Henry. He exercised this employment seven years, and then retired to domestic life, in which he died at an advanced age, in 1540. His works are—1. *Aratoris Presbyteri Poema de Apostolorum*, 1515, folio. 2. *De Prosodia, seu de re poetica, ac recte scribendi ratione*, 4to. 3. *Quodlibeticæ questiones*. 4. *Epigrammatum libellus*.

ERMOLAO BARBARO, the younger, grandson of Francis Barbaro, was born in 1454. In his childhood he was instructed by his uncle the bishop of Verona, and was afterwards sent to Rome, and put under the tuition of Pomponio Leto. At fourteen, he had given such proofs of his genius, that he received from the hand of the emperor Frederic, the poetic crown.

At sixteen he undertook the translation of Themistius, which he published seven years afterwards. In the school of Padua he graduated in jurisprudence and philosophy. Returning to Venice, he entered upon public life, and so diligently occupied himself in the service of the state, as almost entirely to neglect his favourite studies. He resumed them, however, after an interval of twelve years, with renewed ardour. The study of the Greek language was his particular delight; and to diffuse this branch of learning, he read lectures gratis in his own house upon Demosthenes, Theocritus, and Aristotle; his doors being open to all who chose to attend. His acquaintance was universally sought by men of letters. At 32 years of age, he was sent ambassador to the emperor Frederic, who, in addition to the honour he had conferred upon him 18 years before, now granted him that of knighthood. Deputed afterwards on an embassy from the state to Pope Innocent VIII., the pontiff created him patriarch of Aquileia. The laws of Venice forbid its ministers to receive any dignity, temporal or spiritual, from any foreign prince, without the consent of the republic. Ermolao overlooked or forgot this prohibition, and accepted the patriarchate without soliciting permission from the state. The Venetians resented this neglect, and pronounced upon him a sentence of perpetual exile. In order to prevent the execution of this sentence, he was desirous to relinquish the patriarchate, but the pope refused to accept the renunciation. From this time, Ermolao resided at Rome. He died of the plague in 1493. He left a considerable number of works. Besides the translation of Themistius, he translated Dioscorides, and the Dialectics of Aristotle; but his principal work is entitled "*Castigationes Pliniane*," an illustration of the Natural History of Pliny, folio, 1491 and 1493; and again at Basil in 1534. Barbaro was treated with great respect by the illustrious Lorenzo de Medici, who, upon his visit to Florence, on an embassy from the republic of Venice, not only entertained him with great magnificence, but offered him the use of his villa and library for the prosecution of his studies. Hermolaus is certainly entitled to rank in the first class of learned men, at a period when classical learning was the first, and almost the sole object of attention.

ANGELUS POLITIAN, a very eminent Italian man of letters, was born at Monte Pulciano in Tuscany, in 1454. He adopted the name of Angelus Bassus. He learned Greek under Andronicus, and philosophy under Ficinius and Argyropylos. The first work which gained him reputation, was a poem on the tournament of Julian de Medicis. The account he wrote some time after the conspiracy of the Pazzi's was very much esteemed. He wrote many other pieces which have merited approbation, but his Epistles have been most read. Politiano was placed in the chair of Greek and Latin eloquence at Florence;

and in this situation he formed many scholars who became eminent in literature. Various honours and emoluments were conferred upon him. He corresponded with several sovereigns, men of rank, as well as with the principal literary characters of age. Above all, he was honoured with the friendship and patronage of Lorenzo de Medici, who entrusted to him the education of his children, and the care of his library and muse, and assigned him a constant residence under his roof. The erudition of Politiano was of the highest class. But all his titles to admiration and esteem were depreciated in Politiano's moral defects, which have blotted his memory, and furnished matter for severe invective to his rivals and enemies. His rivals answered the homeliness of his face rather than the beauty of his genius, for Paul Jovius informs us, that "he was a man of awkward and perverse manners, of a countenance far from open and liberal, a nose remarkably large, and squinting eye. He was crafty, satirical, and full of inward malice; for his constant practice was to sneer and ridicule the productions of other men, and never to allow any criticism, however just, upon his own." He died September 1494, at the immature age of forty. His works have often been printed.

PETER MARTYR D'ANGHIERA, an Italian man of letters, was born in 1455, at Arena, on the lake Major. In 1477, he went to Rome, where he resided ten years, and was employed as secretary by two cardinals. In 1487, he went to Spain, where he served two campaigns in the army, and then quitted it for the church. In 1501, he was sent on an important embassy to the sultan of Egypt, and while in that country he made particular observations on the pyramids. On his return he rose into high favour at court, and Charles V. presented to him a rich abbey. He died at Granada, in 1526. His principal works are—1. *Opus epistolarum*, 1530, folio. 2. *De rebus Oceanicis et orbe novo Decades*, 1536, fol. 3. *De libris nuper inventis et incolarum moribus*, 1521, fol. 4. *De descriptione Babylonica*. In this he gives an account of his embassy to Egypt.

NICOLO LEONICO TOMEIO, an eminent man of letters, was born at Venice, of an Albanian family, in 1456. He studied Greek at Florence; and in 1497, became a teacher at Padua, where he gave instructions to cardinal Pole. His favourite study was the Platonic philosophy, and he lived in seclusion from the world, solely intent on his mental pursuits. His contemporaries speak of him with esteem and honour, as being equally estimable for his moral qualities, and profound erudition. He died in 1531. He translated several of the works of Aristotle, Proclus's Commentary on the *Timæus* of Plato, and other treatises of the ancient philosophers. He wrote ten dialogues on subjects philosophical and moral, a work "De vera Historia," and some Italian poems.

JEROM BUSLEIDEN, was born at Arlon in Luxemburg. Being introduced by a brother to the court of Charles V., he became master of the requests, and counsellor to the sovereign council of Mecklin. He was employed in embassies to Pope Julius II., and the kings Francis I., and Henry VIII. He was a man of distinguished literary attainments, and an intimate friend of the learned of the age, particularly Erasmus and Sir Thomas More. He founded in the university of Touraine the college of the Three Tongues, for the teaching of Latin, Greek, and Hebrew. Being sent by the emperor into Spain, in 1517, he fell ill on the journey, and died at Bourdeaux. The only writing of his remaining, is a letter prefixed to More's Utopia.

DONALD MONRO, an ingenious writer, author of "Description of the Hebrides or Western Isles, with Genealogies of Chief Clans of the Isles," a little work which is mentioned with applause by Buchanan. It was published at Edinburgh in 1772, and re-printed in 1805.

ANDREW DE LA VIGNE, a French writer, who bore arms under Charles VIII., and was secretary to his queen, Anne of Brittany. In conjunction with Jaligni, he composed a "History of Charles VIII." folio, printed at the Louvre, under the care and with the notes of Denis Godefroy. He also wrote "Vergier d'Honneur," Paris, 1495, containing an exact account of the expedition of Charles VIII. against Naples, at which he was present.

JOHN TIXIER, a person of literary character in France, was lord of Ravisy, in the Nivernois, and educated in the college of Navarre, at Paris, where he taught the belles lettres, and whence issued many of his publications for the use of his students. In 1500, he was appointed rector of the university at Paris, and he died, as some say, in the hospital, in 1522.

JOHN DESPAUTER, a grammarian, was a native of Pinove in Flanders, and died at Comines in 1520. He had lost the use of one eye, but Vossius said of him, that he saw clearer into the grammatical art with one eye, than all his contemporaries with two. His work entitled "Joan Despauterii Commentarii grammatici," printed at Paris by Robert Stephens, folio, 1537, is very scarce and valuable.

SILVESTER MOZZOLINO, a celebrated Italian dominican monk, better known by the name of Silvester de Prierio, a village in the territory of Asti, where he was born in the year 1460. He entered the order when he was fifteen years of age, and became one of its greatest ornaments. He filled the chair of theological professor in the principal universities of Italy; was frequently elected prior; and was once appointed vicar-general of the congregation of Lombardy. Afterwards he was called to Rome, where he was promoted to the high post of master of the sacred conclave, and made general of his order. He

died of the plague in 1520, when he was about sixty years of age. Notwithstanding his numerous avocations, he devoted considerable share of his time to study, and produced several works which met with a very favourable reception from the public.

JOHN FRANCIS BURANA, a native of Verona, who read lectures on logic and moral philosophy, with great reputation at Bologna. He was a follower of Aristotle, and translated some of the Arabian Commentaries on the Stagyrice, which were printed after his death, in 1533, folio.

DOMENICO GRIMANI, cardinal, son of Anthony Grimani, procurator of St. Mark, and afterwards doge of Venice, was born at Venice, in 1460. He was early employed by the republic, and in 1493, was raised to the purple by pope Alexander VI. He has merited commemoration by the piety he displayed towards his father, who, having been commander of a fleet, and defeated by the Turks, was imprisoned and treated with great rigour. The son offered to take his place, which being refused, he waited upon him in prison, and rendered him every possible service. Antony at length receiving sentence of banishment, retired to Rome, where his son paid him every attention capable of alleviating his affliction, till he was enabled to return to Venice. The cardinal was an eminent patron of letters and the fine arts. He collected a choice library consisting of eight thousand volumes in all languages which at his death he bequeathed to the canons regular of S. Salvadore in Venice. He also made a fine collection of statues and other remains of antiquity, which, augmented by his nephew John, patriarch of Aquileia, was presented by both to the republic of Venice. He was a patron of learned men, and translated from Greek into Latin some homilies of Chrysostom. He died in 1523.

AGOSTINI CHISI, or **CHIGI**, or **GHISI**, was born at Sienna, and became a merchant at Rome. He was a true friend to letters and arts. He built at Rome a splendid mansion in the Trastevere, which he decorated with works of painting and sculpture, by the greatest artists of the time. He employed his wealth in encouraging every branch of the fine arts, and likewise devoted himself to the restoration of ancient learning. Among the learned men whom he distinguished by his particular favour, was Cornelio Benigno of Viterbo, who under his patronage, produced at Zaccaria Calliergo's press a fine edition of the works of Pindar, 1515, 4to. the first Greek book printed at Rome. Chisi not only vied with the Roman pontiffs in his patronage of letters, and of the arts, but also in the luxury of his table. He died about the year 1500. Pope Paul III., drove the family of Chisi from Rome, and annexed their mansion to the Farnese palace, whence it has since

been called the Farnesina. In the next century, however, the family of Chisi rose to pontifical honours in the person of Alexander VII., Fabio Chisi, or Chigni, who established it in great credit. Zenobio Acciajoli, a learned Dominican, of the same family with Donatus Acciajoli, continued to enjoy the office of library-keeper to pope Leo X., from the year 1518, to his death in 1520, as some say, in 1537, according to others, at the age of 58. He learned Greek and Hebrew towards the close of his life, translated several of the fathers, and wrote several orations and poems, sermons on the Epiphany, and some other pieces. He likewise collected a volume of Politian's Greek epigrams, which were published in 1495.

GIOVANNI PICO, or JOHN PICUS, of Mirandola, one of the most extraordinary persons of his time, surnamed the Phoenix, was the third son of Gianfrancesco Pico, prince of Mirandola and Concordia. He was born in 1463, and almost from his childhood displayed an eager attachment to literature. At the age of 14 he was sent to Bologna to study canon law, but after spending two years there, he set out to visit the most celebrated schools in Italy and France. He went to Ferrara, where he was kindly received by his relation, duke Hercules I., and studied under Batista Guarino. He had a great readiness in acquiring languages, and is said to have thoroughly understood twenty-two by the time he was 18 years of age. This is probably an exaggeration. After he had employed seven years in his academical tour, he returned to Rome, at the age of twenty-three. There he posted up 900 propositions appertaining to dialectics, morals, physics, mathematics, &c., offering to dispute with any antagonist whomsoever, upon any one of them. This caused him to be looked upon with envy and jealousy, none daring to accept his challenge. Thirteen of his propositions were, however, accused before the Pope as contrary to sound doctrine. He published an elaborate defence of them, addressed to Lorenzo de Medicis, and after putting him to a considerable deal of trouble in justifying himself, he was acquitted of all blame. The effect of the anxiety produced by this business caused a total change in his course of life, and though young, rich, elegant in person, and in manners, and in some degree habituated to pleasure, he gave himself up to devotion, and confined his future studies to theological subjects. He fixed his abode in Florence, where he enjoyed the intimacy of several illustrious characters, among whom was Lorenzo de Medicis, who testified his affection for him by calling him to a parting embrace on his death-bed. His high reputation caused him to be thought of for the cardinalate, but it does not appear that any steps were taken to advance him to that dignity. At this period he had a most enthusiastic desire to be useful, and he

resolved to distribute all his property among the poor, travel barefooted through the world to preach the Gospel. An early death, at the age of 32, put an end to his projects. His writings of Pico display an acute genius, and a vast extent of learning, but they added very little to true science. His principal works are "Hexaplus, or an Explanation of the Six Days of the Creation," "Adversus Astrologiam Divinatricem;" *Italarum*, lib. VIII.

MARCEL VIRGIL ADRIANI, chancellor of the public at Florence, was born in 1464. He was an excellent scholar in the Greek and Latin languages, which is proved by his masterly translation of Dioscorides, from the former to the latter, with a commentary. He died in 1521.

GIOVANNI ANTONIO FLAMITO, a learned Italian, was a native of Imola, and born in 1464. He taught the belles lettres at Bologna, where he died in 1534. He wrote Latin poems, epistles, and the lives of St. Dominic, Albertus Magnus, &c.

CONRAD PEUTINGER, a German, eminent in literature, was born at Augsburg, in 1465. He received his education in the principal universities of Italy. In the year 1493 the senate of Augsburg appointed him to the secretaryship of the city, and he was its deputy at the diets held during the reign of the emperor Maximilian. After the death of the emperor in 1519, he was sent to Bruges to compliment Charles V. on his accession to the empire. He was through almost the whole of a long life an active and useful member of the state to which he belonged, and died in the year 1547, at the age of 82, having passed his latter years in a state of second childhood. He left a large and well chosen library, which remained many years in the family, but which finally came to the Jesuits at Augsburg. The works of Peutinger are—1. *Sermones Civiles*. 2. *De Inclinatione Romani imperii, et gentium emigrationibus*. 3. *De rebus Gothorum*, folio. 4. *Roma vetustatis fragmenta*, folio.

PETER CRINITUS, or more properly PETER RICIUS, a learned Italian, descended from the noble family of the Ricci; and born in 1465. He became an associate in the literary and convivial meetings at the palace of the Medici at Florence, and after the death of Lorenzo still continued to enjoy the society of Picus and Politian, till the death of these eminent scholars, in 1494. He died in 1505. Before his death he endured a long affliction, on which he wrote a beautiful and pathetic Latin ode, in which he resigned himself to his untimely fate, but asserted his claim to the esteem of posterity for his uprightness of life and conduct. He wrote the lives of the Latin poets, and a piece entitled "*De Honesta Disciplina*"

WILLIAM LILYE, the grammarian, was born in 1466,

nam, in Hampshire; and in 1486, was admitted a seminon-er of Magdalen college, in Oxford. Having taken the ee. of A. B. he left the university, and travelled to Jeru- a. Returning thence, he continued five years in des, where he studied the Greek; several learned men ig retired thither after the taking of Constantinople. a Rhodes he travelled to Rome, where he improved him- in the Greek and Latin languages, under Sulpitius and abinus. He then returned to London, where for some he taught a private grammar school, being the first per- who taught Greek in that city. In 1510, when Dr. Colet led St. Paul's school, Lilye was appointed the first mas- at which time he was married, and had many children. In employment he had laboured 12 years, when, being seized ie plague, which then raged in London, he died in Feb. , and was buried in St. Paul's. He had the character of cellent grammarian, and a successful teacher of the learn- nguages. He published several works.

HN AVENTINE, was born in 1466, at Abensperg, in ria. He studied first at Ingolstadt, and afterwards at . In 1503, he taught eloquence and poetry at Vienna; n 1507, he taught Greek at Cracow, in Poland. In 1509, ad lectures on Cicero, at Ingolstadt; and in 1512, was nted preceptor to the princes Lewis and Ernest, sons of t the Wise, duke Bavaria; and travelled with the latter. this he wrote the annals of Bavaria, being encouraged e dukes, who settled a pension upon him. This work gain- eat reputation, and was first published in 1554, by Jerome er, professor of poetry in the university of Ingolstadt; afterwards at Basil, in 1580, by Nicholas Cisner. In he was forcibly taken out of his sister's house at Abens- and hurried to jail; the true cause of which violence was known; but it would probably have been carried to a greater length, had not the duke of Bavaria interposed, aken this learned man under his protection. Mr. Bayle ks, that the incurable melancholy, which from this time ssed Aventine, was so far from determining him to lead a celibacy, as he had done till he was 64, that it induced o think of marrying. He advised, however, with two of his s, and consulted certain passages of the Bible relative to age. The result was, that it was best for him to marry; aving already lost too mnch time, considering his age, ok the first woman he met with, who happened to be his aid, ill-tempered, ugly, and extremely poor. He died in aged 68; leaving one daughter, who was then only two s old. His other publications are—Chronica Bavarie; ci IV., vita, &c.; Chronicon, sive Annales Schirenses; L. IV.

Liber de causis miseriarum, cum chronicis Turcicis; Antiquitates Danicæ, &c.

PETER DELPHINUS, general of the order of Camaldoli, and author of some letters. He died January 15, 1525.

FRANCIS DE CATANEIS, an Italian author, born at Florence in 1466. He was the disciple of professor Marsilius, whom he succeeded. He wrote a treatise on beauty, another on love, both on the doctrine of Plato. He died in 1522.

SANCTES PAGNEUS, an Italian dominican, eminent for his skill in Oriental languages and biblical learning, was born at Lucca in 1466, and became afterwards an ecclesiastic of the order of St. Dominic. He devoted twenty-five years to translation of the Bible from the original Hebrew Text, which he followed with admirable precision. He afterwards translated the New Testament; and compiled a Hebrew Lexicon and grammar. He died in 1536, aged 70.

KARO ISAAC, a rabbi, who was obliged to leave Spain in consequence of the edict of Ferdinand and Isabella, in 1492, which compelled the Jews to leave that country within four months, or turn Christians. He first went to Portugal, and from thence to Jerusalem, where he led the life of a recluse. He was the author of a commentary on the Pentateuch, printed first at Constantinople, in 1558, and again at Amsterdam in 1708.

LEVINUS AMMONIUS, a Carthusian monk in Flanders, was greatly esteemed by Erasmus, and other eminent men for his learning and piety. He died at Ghent, in 1556.

DESIDERIUS ERASMUS, a man of great celebrity in the republic of letters, was born at Rotterdam, October 2, 1467. He was the natural son of Gerard, a native of Tergou, by Margaret, the daughter of a physician, whom he intended to marry, but being deceived by a report of her death, he entered into the church, and on this account Erasmus has been called, by way of reproach, the son of a priest, though his father was not in orders at the time of his birth. When Erasmus was about nine years old he was sent to school at Deventer, where he made very considerable progress in learning, and was particularly distinguished by the excellence of his memory. His mother, who followed him to Deventer, to watch over his health, died of the plague, when he was about 11 years of age. He was now left an orphan, and his guardian forgetful of the sacred trust reposed in them, forced him into the church, with a view of embezzling his property. Erasmus resisted their importunity a considerable time, but at length when he was nineteen years old, he entered among the regular canons in the monastery of Stein, near Tergou. He was of a delicate constitution, and his health was not sufficient

robust for the life of the monk. His temper and sentiments were likewise averse from the habits of the profession; he accordingly, with the leave of his superior, accepted, in his 23d year, an invitation to reside with the archbishop of Cambray; but finding the patronage of that prelate not equal to his expectations, he went to Paris, and studied in the college of Montaigue. Here he supported himself by giving private lectures to those who were less advanced in their learning than himself. His necessities required great exertions, and thus he acquired habits of industry, which raised him to the highest pitch of literary excellence. Some of his pupils at Paris were the sons of Englishmen of considerable consequence, by whose liberality and earnest request he visited their country, and contracted many valuable friendships. This was in the year 1497; from England he went to Italy, continued a year or more at Bologna, from thence to Venice, where he published his *Adagia*; he afterwards went to Padua, and at last he visited the capital, Rome, where his reputation was very high, and where he might have settled to great advantage, had he not determined, at the entreaties of his friends, and by the express invitation of Henry VIII., to return to England. Henry, while prince, had contracted a friendship and high respect for Erasmus, and in a few months after he succeeded to the crown, we find Erasmus at the court of London, high in favour with the monarch, with Wolsey, with the archbishop of Canterbury, and with other persons of distinction.

At first he lived with Sir Thomas More, under whose roof he wrote his "*Moræ Encomium*," or "*Praise of Folly*," a witty and satirical composition. He afterwards went to Cambridge, and read lectures to the students in Greek and theology. For this he was remunerated with a living and many valuable presents, though not of so substantial a nature as to satisfy his expectations. He wished for an independency, and not being able to secure that in England, he went over to Flanders in 1514, and was shortly after created nominal counsellor to prince Charles of Austria, with a stipend. Soon after this he paid a visit to Basil, where he formed an intimacy with some valuable friends, which induced him to spend his latter days in that place. At Basil he published, in the year 1516, his *New Testament*, in Greek and Latin, which was received with the utmost eagerness by all those whose minds were turned to theological pursuits. It was dedicated to Leo X. In the course of the same year, his edition of St. Jerome, a favourite author, made its appearance, which he inscribed to his generous patron, archbishop Warham. Erasmus was ever inimical to that system of war which in his time, as in ours, was but too much in fashion among the ambitious rulers of mankind; he published in 1517, a work entitled "*Querela Pacis, indique gentium ejectæ pro-*

fligatæque," which is written with much strength of reason and true eloquence. By his contemporaries he was charged with maintaining the unlawfulness of war on all and every occasion; this, however, was a calumny invented by his enemies, of which he had many, for, in the work alluded to, he expressly says, he is speaking only of wars undertaken on trifling and unjustifiable occasions. "I think," says he, "very differently of wars which are strictly and purely defensive, such as with an honest and affectionate zeal for the country, repel the violence of invaders, and at the hazard of life, preserve the public tranquillity." He was aware of the horrors and atrocities of a state warfare, and thought almost any sacrifice might be made by princes to prevent it. He undertook to vindicate the cause of peace, whom he makes the speaker on this occasion. But the arguments which he puts into her mouth, and the persuasive eloquence with which she addresses the sovereign princes in those dark times, as they are sometimes called, would scarcely be borne by the monarch of Europe in this enlightened age. His descriptions are vivid, and his reflections but too just. "Exuruntur vici, vastantur aqui, diripiuntur templa, trucidantur immeriti cives, dum princeps interim otiosus ludit aleam, dum saltitat, dum delectat se morionibus, dum nesiat, dum audit, dum potat. O Brutorum genus jam olim extinctum! O fulgur Jovis aut obtusum." To whom this is particularly applied does not appear, but the "*Querela Pacis*" was occasioned by the following remarkable circumstance.

It was a favourite project at this period to assemble a congress of kings at Cambray, consisting of the emperor of Germany, the kings of France, England, and the Low Countries "of which," says the author, "I am a native." They were to enter into mutual and indissoluble engagements to preserve peace with each other, and throughout Europe. This momentous business was very much promoted by William of Cier, and by one, who seemed to have been born to advance the happiness of his country, and of human nature, John Sylvagius, chancellor of Burgundy. But certain persons, who got nothing by peace, and a great deal by war, threw obstacles in the way which prevented this truly kingly purpose from being carried into execution. "After this great disappointment, I sat down and wrote, by desire of Sylvagius, my *Querela Pacis*." This work was dedicated to Philip of Burgundy, bishop of Utrecht, who was likewise a zealous promoter of peace, and who, so far from being offended with the free sentiments of the book, thanked the author, and even pressed him to accept a living, a remuneration, which he civilly refused. Erasmus sought preferment, though, says his biographer, he merited the highest; he sought the happiness of his fellow creatures, and of himself abundantly rewarded by his own conscience, and the

approbation. The bishop, however, in token of his high esteem, sent him a most beautiful ring, set with a sapphire, which his own brother, his predecessor, in the bishopric, had constantly worn, and which he desired Erasmus to wear for his sake.

The commencement of the reformation, under Luther, was a circumstance of considerable importance in the life of Erasmus. He had shown himself inimical to the superstitions of the times; he had arraigned the principles and practices of the monks, and had done much to undermine the whole system of popery, and to expose the various frauds which had been attached to its observance by avaricious and licentious priests; yet he was not prepared to join the reformers as such, his zeal was not sufficient to enable him to endure persecution; he did not wish to break openly from the church, nor was he quite satisfied with the doctrines of the reformers, and still less was he disposed to coalesce with the rudeness, vulgarity, and contempt of polite literature which characterized some of that class of people. It has also been said that he was very desirous of being noticed by the great, that he had habituated himself to that degree of indulgence, which would render the prospect of poverty and imprisonment absolutely insupportable to his mind. His income likewise arose almost entirely from pensions which he received from crowned heads, prelates, and men of consequence belonging to the Catholic persuasion, which he would unquestionably have lost had he gone over to the opposite side. These are the reasons which have been assigned why Erasmus did not come boldly forward in defence of the reformation; but with these deductions there is enough in his character, to challenge the admiration and gratitude of the friends to liberty and the human race. He was ever the undaunted advocate of free inquiry, and perpetually waged war against the ignorance and bigotry that characterized the age in which he lived. On these accounts he was, in the first years of his reformation, highly regarded by Luther, and it was owing to some unadvised, and, probably, unwarranted attacks made upon Erasmus, about the year 1520, by the zealous reformers, that he was driven to enlist among the defenders of the church of Rome.

In the year 1522, he published his "Colloquies," which, though apparently intended for young persons, were generally read, and are supposed to have been very efficacious in promoting the principles of the reformation. As soon as their tendency was discovered, the clergy attempted to stop their sale, but it was then too late; more than twenty thousand copies of them were disposed of in Paris, besides a number of editions which were printed and sold in other places.

In 1524, Erasmus published his treatise, "De Libero Arbitrio," which was an avowed attack upon Luther's opinion concern-

ing predestination, but the author, in his zeal, spoke against reformers in general; Luther replied, and had unquestionably the best of the argument; in some passages he seemed to commiserate the case of his antagonist, and to regret the necessity which he was under of exposing him. "We saw," says he, "that the Lord had not conferred upon you the discernment, the courage, and the resolution to join us in opposing those monsters, and therefore we dared not to exact from you that which greatly surpasses your strength and capacity." He then refers to the motive of worldly interest by which Erasmus had suffered himself to be swayed from the path of rectitude. The controversy increased in violence, and much unjustifiable acrimony proceeded from the pens of the disputants.

Another antagonist with whom our author had to contend was Julius Cæsar Scaliger, who had put himself at the head of those who were so fastidious in the use of pure Latin as to reject every word not to be found in the works of Cicero, and who on that account had assumed the title of "Ciceronians." Erasmus, superior to this pedantry, employed new words for new ideas, and in justification of his conduct, published, in 1578, a dialogue entitled "*De Recta Latini Ciceronianus*," in which he attacked the sect both with argument and ridicule. Scaliger wrote against him with all the malignity that human wit and learning could devise, and he was backed in his scurrility by others of the Ciceronians less able in the warfare, but not less inveterate than their master. The nature of this controversy is fairly exhibited in the notes on the life of Erasmus by Bayle.

Erasmus, wearied, perhaps, by disputation, published, in a short time after his "*Ciceronianus*" had made its appearance a treatise of much ability and learning, entitled "*De Rectæ Latinæ Græcique sermonis Pronunciatione*." In the year 1529 Erasmus left Basil for Friburg, in order to show his attachment to the church which had for some years been losing ground in Basil, and so completely had the reformed religion gained an ascendancy there at this period, that all the images were taken from the town-house and other public places and burnt, which was supposed to have been the means of putting an end to the differences among the common people. Erasmus was now advancing in life, and seemed, more than ever, fearful of being thought friendly to the reformation, and to shew his zeal for the opposite system, he wrote and published an epistle against some "who falsely call themselves Evangelists," and as they from his former works, had produced his authority against persecution, he began to maintain that there were certain cases in which they might lawfully be punished capitally as blasphemers and seditious persons. Such were the unworthy steps to which he was led by an anxiety to keep on good terms with his patrons and protectors.

Erasmus now began to complain to his friends, and to represent himself as quite worn down with age, pain, and sickness; and, in 1535, he returned to Basil, and so highly was he esteemed by the church of Rome, that there was an intention to give him a place in the college of cardinals; but it was too late for him to accept of the high honour. His health rapidly declined, and on July 12, 1536, he died of a dysentery at the age of sixty-nine. He was buried with great funeral pomp in the cathedral church of Basil, where his tomb still remains. By his will he left legacies to several friends, and the residue of his property he devoted to charitable purposes. In person he was below the middle size, well shaped, of a fair complexion, with a cheerful countenance, a low voice, and agreeable elocution. He had assumed the name of Erasmus in conformity with the pedantic taste then prevailing among men of letters of taking names of Greek or Latin Etymology; he translated his name of "Gerard," signifying "Amiable," into the equivalent ones of "Desiderius" in Latin, and "Erasmus" in Greek, making use of both, but the latter was his common and perpetual appellation.

Erasmus was a voluminous writer; and his works were published in nine volumes folio. They consist of numerous translations from the Greek; of grammatical and philological pieces; of poems, declamations, and orations; of a collection of adages and apophthegms; of works in divinity on various topics, moral, didactic, and controversial; of a version of the New Testament, paraphrases of the gospels and the epistles, and commentaries on some other parts of Scripture; and of apologies, epistles to correspondents, &c. A new and handsome edition of his works was published in Holland by le Clerc in eleven volumes folio, 1703. Dr. Jortin, the biographer of Erasmus, speaking of his Latin style, says, it "is that of a man who had a strong memory, a natural eloquence, a lively fancy, and a ready invention; who composed with great facility and rapidity, and who did not care for the trouble of revising and correcting; who had spent all his days in reading, writing, and talking Latin; for he seems to have had no turn for modern languages, and perhaps he had almost forgotten his mother tongue. His style therefore, is always unaffected, easy, copious, fluent, and clear, but not always perfectly pure and strictly classical."

No one contributed so much as Erasmus to throw discredit upon the barbarism and ignorance of the schools, or to make literature agreeable, and connect it with good sense and solid criticism. He was a great public benefactor; and therefore he is justly regarded as one of the principal glories of his age and country. His memory is equally honoured at the place of his birth and of his death. Several of his relics are preserved at the latter place, and at the former, the house in which he was

born, is marked with an inscription, and his statue decorates the great square.

OMNIBONUS, one of the best grammarians in this century. He took the surname of Leonicens, because he was born at Lunigo, in Latin Leonicum, in the Vicentino. He studied under Victorius of Feltri, one of the first restorers of the ancient Latin style. He applied himself to the Greek tongue at Venice under Emanuel Chrysoloras. He wrote commentaries on Lucan, Sallust, Valerius Maximus, Tully's offices, on his treatise *De Oratore*, &c. He translated into Latin some of Æsop's fables, and Xenophon de Venatione, and a piece of St. Athanasius, contra Gentes and Hereticos, and yet these are but part of his works.

SCIPIO CARTEROMACO, whose proper name was Fortiguerra, a learned Italian, was born in 1467 at Pistoia, of which city his father was gonfalonier. Scipio studied first at a college in his native place, founded by his family, and afterwards at Rome, Florence, and Padua. His reputation for Greek literature was so great, that the republic of Venice, in 1500, appointed him, with a liberal salary, to teach that language to the Venetian youth. The tumults of war, however, caused him a few years after to accept an invitation to Rome by pope Julius II., who placed him with his nephew cardinal Galeotti de la Rovere. After the death of that cardinal, Carteromaco attached himself to cardinal Francis Alidosio, who was killed at Ravenna in 1511. He then returned to Rome, and was patronized by cardinal John de Medici, afterwards pope Leo X.; but just as the sun of prosperity began to shine upon him, he was cut off by death, at the age of forty-six, in 1513. He was one of the most learned and most modest men of his time. He wrote a Latin oration in praise of Greek learning, 1504; and a translation of the oration of Aristides, in praise of the city of Rome. He was also the editor of Ptolemy's Geography, and other works.

ANGELO COLOCCI, in Latin, Angelus Colotius, an elegant Italian scholar, descended of an ancient and noble family, was born at Jesi, in 1467. He obtained in his youth the honour of knighthood. The family of Colocci took up their residence at Rome, but during the pontificate of Innocent VIII., they were, for political reasons, obliged to quit that city. Angelo, in consequence, repaired to Naples, where he cultivated an acquaintance with the most celebrated poets and wits of the age. Six years afterwards he was permitted to return to Rome, where his house became the resort of men of learning and genius. His gardens were adorned with statues, inscriptions, and other remains of classic antiquity. The senate of Rome, struck with his liberality, bestowed on him the title of

patrician; and Pope Leo X., independently of 4000 crowns which he gave him for some verses in his praise, made him his secretary, and created him bishop of Ancera in 1521, Colocci having at that time survived two wives. This gift was afterwards confirmed to him by Clement VII., who also appointed him governor of Ascoli. On the sacking of Rome, in 1527, the house of Colocci was burnt, his garden pillaged, and he was compelled to pay a large sum for his life and liberty. He retired for a time, and then returned to Rome, and assembled round him once more his literary friends. He died at Rome in 1549.

WILLIAM BUDEUS, the most learned man in France in the age in which he lived, was born at Paris in 1467. He was placed young under masters, but spent his whole time in idleness, till his parents sent him to the university of Orleans to study law, where he passed three years without adding to his knowledge. His parents sending him back to Paris, found his ignorance not diminished, and his reluctance to study, and love to gaming, &c. much increased. They talked no more to him of learning, but, as he was heir to a large fortune, left him to follow his own inclinations. He was passionately fond of hunting, and took great pleasure in horses, dogs, and hawks. But the fire of youth beginning to cool, he was at length seized with an irresistible passion for study. He immediately disposed of his hunting equipage, and even abstracted himself from all business, to apply wholly to study; in which he made, without any assistance, a very rapid and amazing progress, particularly in the Latin and Greek languages. The work which gained him great reputation, was his treatise de Asse. His erudition and high birth, were not his only advantages; he had an uncommon share of piety, modesty, gentleness, and good breeding. The French king Francis I., often sent for him; and at his persuasion, and that of Du Bella, founded the royal college of France, for teaching the languages and sciences. The king sent him to Rome, as his ambassador to Leo X.; and in 1552, made him master of requests. The same year he was chosen provost of the merchants. He died at Paris in 1540. His works, in four vols. folio, were printed at Basil in 1557.

LAURA CERETA, a learned Italian lady, a native of Brescia, and born in 1469. She was instructed in the learned languages and in philosophy, in which she became a proficient. She married Peter Serini, who left her a widow after an union of eighteen months. Restored to her liberty, she devoted herself with renewed ardour to her studies, and maintained a literary correspondence with the most eminent scholars of the age. She died in the flower of her age. A collection of her Latin letters were printed at Padua, in 1680, by Tommasini.

NICHOLAS MACHIAVEL, a celebrated political writer, was born at Florence in 1469, of a distinguished family. He

wrote in his native language with great elegance and politeness though he understood very little Latin; but he was in the service of Marcellus Virgilius, a learned man, who pointed out to him many of the beautiful passages in the ancients, which Machiavel had the art of quoting properly in his works. He composed a comedy upon the ancient Greek model; in which he turned into ridicule many of the Florentine ladies, a which was so well received, that Pope Leo X. caused it to be acted at Rome. He was secretary and afterwards historiographer to the republic of Florence. The house of Medici procured him this last office, with a handsome salary, to pacify the resentment for having suffered the torture upon suspicion of being an accomplice in the conspiracy of the Soderini against that house, when Machiavel bore his sufferings heroically without making any confession. The great encomiums he bestowed upon Brutus and Cassius, both in his conversations and writings, made him strongly suspected of being concerned in another conspiracy against cardinal Julian de Medici, afterwards pope by the name of Clement VII. However, they carried on no proceedings against him. The latter part of his life it is said, was spent in poverty, in the character of a profane scoffer and atheist. He declared, it is said, that he would rather be sent into hell after death, than to paradise, because he should find nothing in heaven but beggars, poor monks, hermits and apostles; but in hell he should live with popes, cardinals, kings, and princes. His death, in 1530, was caused by taking medicine for the purpose of preventing disease. Of all his writings, that which has excited the greatest attention, and has drawn upon him the most enemies, is a political treatise, entitled "The Prince;" which has been translated into several languages, and written against by many authors. Among those who commended him, he has Bacon, Clarendon, and Harrington, who consider him as an enemy to tyranny and injustice, and as frankly warning us against what men do, that we may be the better able to guard against their insidious conduct. All idea, however, of his being ironical in this work is dissipated by the fact, mentioned by Mr. Roscoe, that "many of the most exceptionable doctrines in 'The Prince,' are also to be found in his 'Discourses,' where it cannot be pretended that he had any indirect purpose in view; and in the latter he has in some instances referred to the former for the further elucidation of his opinions. In popular opinion "The Prince" has affixed to his name a lasting stigma; and Machiavelism has long been a received appellation for perfidious and infamous politics. He also wrote Reflections on Titus Livius, which are curious. The History of Florence, from 1205 to 1494; Mandragola and Clitia, two plays; The Golden Ass, an imitation of Apuleius and Lucian; A Treatise on the Military Art; and the life of Castruccio Castracani.

THESEUS AMBROGIO, or **AMBROSIUS**, a learned Italian, a descendant of the noble family of the counts of Albanese, was born in 1469. It is said that he spoke the Italian language with facility when he was but fifteen months old, and at fifteen years he spoke and wrote Greek and Latin equal to the best scholars of his time. He entered young into the order of regular canons of St. John of Lateran, but did not come to Rome until 1512. Here he received the most flattering marks of distinction, and was appointed by the Pope to a professorship at Bologna, where he taught the Syriac and Chaldaic languages, besides which, he is said to have understood perfectly sixteen others. In the commotions which devastated Italy after the death of Leo X. he was despoiled in 1527 of the numerous and valuable eastern manuscripts, Chaldean, Hebrew, and Greek, which he had collected by the industry of many years. He published "an Introduction to the Chaldean, Syrian, Armenian, and ten other Tongues," 4to. in 1539, and died the year following.

JOHN FRANCIS PICUS, prince of Mirandola, nephew of John Picus, was born about the year 1469. He cultivated learning and the sciences after the example of his uncle; but he had a principality and dominion to superintend, which involved him in great troubles, and at last cost him his life. He was twice driven from his principality, and twice restored; and at last, in 1533 was, together with his eldest son Albert, assassinated in his own castle by his nephew Galeoti. He was a great lover of letters; and such of his works as were then composed were inserted in the Strasburg editions of his uncles in 1504, and continued in future impressions, besides some others which were never collected.

BERNARD ORICELLARIUS, a native of Florence, and a relation to the Medicis, was raised to the most noble employments in his own country. He understood the Latin tongue perfectly well, and wrote it in the greatest purity; but could not be persuaded to speak it in company. He is thought to have wrote with great partiality of Charles VIII's expedition into Italy.

PETER BEMBO, cardinal, an eminent restorer of literature, son of Bernardo Bembo, a noble Venetian, was born at Venice, in 1470. After giving him an excellent education, his father wished to introduce him into public life; but after a short trial he showed an utter disinclination to affairs of business. In 1498, his father being appointed vice Domino of Ferrara, he attended him to that city, where he contracted an intimate friendship with Leoncieno, Tebaldeo, Sadoletto, and Hercules Strozzi. Such was the pleasure he enjoyed from this society, that he frequently renewed his visits to Ferrara, residing either in the town, or the villa of Strozzi, and was much re-

garded by prince Alphonso, and his wife Lucretia Borgia. He now became distinguished as a writer; and his "Azolario," consisting of discourses on love, in the Italian language, and named from the castle of Azoli, where they were composed, became extremely popular throughout Italy. In his native city, Bembo was one of the principal ornaments of the academy, founded by Aldus Manutius. In 1506, he visited the court of Urbino, then distinguished by its munificence, and its patronage of learned men. Here he continued six years, pursuing his studies, and enjoying the favour of the prince. Leo X., on his election to the popedom, appointed Bembo for his secretary, with an ample salary. He executed the office with great fidelity. The loose manners of the Papal court, during that pontificate attached to most of those who composed a part of it; and Bembo, who was then no ecclesiastic, openly kept a mistress, named Morosina, by whom he had two sons and a daughter. In 1520, he took up his residence at Padua, for the recovery of his health. During this time Leo died, and Bembo then fixed himself in Padua, where, for many years, he passed a tranquil life, amidst his studies, and in the conversation of men of letters. His house was a kind of literary academy, being furnished with an excellent library, rich in MSS., as well as in printed books, a choice collection of medals and antiquities, a botanical garden, and every thing which could favour the pursuit of science. In 1539, pope Paul III. wishing to honour his pontificate by the elevation of men of learning to the cardinalate, named to this dignity Bembo. After this Bembo is said to have entirely changed his mode of life, and have given himself up to the duties of his sacred functions. He was now, indeed in his 70th year. He was much honoured by the pope, and respected by the first characters in the court. He died in 1547.

This cardinal is almost equally celebrated as a writer in his vernacular tongue, and in the Latin, in prose, and in verse. He was one of the principal of those who contributed to elevate Italian poetry from the rude state into which it was fallen, and to polish and purify it, by an imitation of the style of Petrarch. He seems chiefly to have built his reputation on his Latin works in prose, which are laboured with extraordinary care. Indeed, a violation of Latinity seems to have shocked him more than impiety; for there is good reason to believe that he sat very loosely as to his religious creed, like many others of the Italian literati of that age. He has been accused of speaking very irreverently of St. Paul's epistles, and dissuading a friend from reading them, lest he should spoil his style. Yet, so difficult is it to attain perfect purity in a dead language, his own epistles have been charged with gross faults, and even solecisms. As to his "History of Venice," written in

in, in twelve books, but comprising only a short period, it work more esteemed for elegance than exactness or depth. his works in both languages were published together in 4., folio. Venice, 1729.

GEORGE BOLEYN, brother to Anne Boleyn, queen of Henry VIII.; he studied at Oxford, and was admired for his wit and learning. He was made a peer by the title of Lord of Northampton, constable of Dover, warden of the Cinque Ports, and engaged in several embassies. He shared the queen's fate, and, upon a false accusation of incestuous commerce with her, was beheaded on Tower-hill, 1536. He wrote some plays, songs, odes, &c. which possessed merit.

HEINRICH PIRCKHEIMER, a German writer, was born at Eickstadt, where his father was a counsellor to the bishop. He received an excellent education; and at the age of eighteen he entered the army of the bishop. After being two years in this service, he went to Padua, and studied jurisprudence, the Belles Lettres, and the Greek language. He proceeded to Pisa, where he made himself master of the Italian. He studied also the mathematics, theology, and medicine; and, after spending seven years in Italy, where he gained universal esteem by his prudence and good conduct, he was recalled by his father to his native place. He was subsequently in the service of the duke of Bavaria, and Sigismund, archduke of Austria, both of whom nominated him their counsellor; and he resided sometimes at Munich, and sometimes at Inspruck. But becoming tired of a court life, and the frequent journeys he was obliged to undertake for the service of two masters, he retired to Nuremberg, to enjoy tranquillity, and contribute to the support of his father, who was still alive, but in a very advanced age. He married, in 1497, a lady of a noble family in Nuremberg; and being created a senator, in consequence of his talents and address, he was deputed to various princes to negotiate affairs of importance. Three years after, war being kindled between the emperor and the Swiss, Pirckheimer was entrusted with the command of the troops sent by the city of Nuremberg to assist the emperor; on which occasion he conducted himself with so much courage and prudence, that he gained the esteem of that prince, who appointed him to be one of his counsellors. When peace was concluded, the city of Nuremberg, as a testimony of its approbation, made him liberal presents, which excited the jealousy of envious persons much, that they did every thing in their power to obscure his reputation. At length, in disgust, he requested leave to retire, which he obtained with some difficulty, and devoted himself to letters, to which he had always retained a strong attachment, and which he cultivated as much as his occupations would permit. After the death of his wife, he returned to

public life, and was employed by the republic of Nuremberg, in important negotiations, and was often sent to the diets of the empire, to take care of its interest. The gout, with which he was attacked, made it necessary for him to renounce travelling, and even to resign once more his office of senator, which the senate permitted him to do only, on condition that he would continue to assist it by his counsels, and agree to receive a pension. He consented to the former, but absolutely refused the latter, and died in December, 1530, at the age of sixty. Pirckheimer was an intimate and much esteemed correspondent of Erasmus.

JANUS PARRHASIUS, a famous grammarian in Italy, who was born at Cosenza, in Naples, in 1470. He was intended for the law, the profession of his ancestors; but he preferred classical learning. His real name was John Paul Parisius, but according to the humour of the grammarians of that age, he called himself Janus Parrhasius. He taught at Milan with much reputation, being admired for a graceful delivery, in which he chiefly excelled other professors. He went to Rome, when Alexander VI. was Pope; but left it when in danger of being involved in the misfortunes of Cajetan and Savello, with whom he had some correspondence. Soon after, he was appointed professor of rhetoric at Milan; but presuming to censure the teachers there as arrant blockheads, they accused him of a criminal converse with his scholars, which obliged him to leave Milan. He went to Vicenza, where he obtained a large salary; and he held this professorship till the Venetian states were laid waste by the troops of the League, upon which he returned to his native country. By the recommendation of John Lascaris, he was called to Rome, by Leo X., who appointed him professor of polite literature. But, exhausted by his studies and labours, he became so afflicted with the gout, that he was obliged to return to Calabria, where he fell into a fever, and died. There are several books ascribed to him; particularly "Commentaries on Horace and Ovid."

TOMASO FEDRA INGHIRAMI, an Italian scholar, was born in 1470. On losing his father while an infant, he was taken under the protection of Lorenzo de Medicis, who sent him to Rome, where he studied with great diligence, and obtained the additional name of Fedra, by pronouncing extemporary Latin verses, while playing that part in Seneca's play of Hippolytus. Alexander VI. gave him the canonry of St. Peter's, and afterwards made him a bishop. In 1495 he went as nuncio to the Milanese, to treat with the emperor Maximilian, who created him count Palatine, and poet laureat. He also had the care of the Vatican library, and was secretary to the college of cardinals. He died in 1570. He wrote a defence of Cicero; a commentary on the *Ars Po-*

tica of Horace ; a history of Rome ; and remarks on Plautus ; with additions to that author's Aulularia.

MATTHEW AUROGALLUS, a professor of languages in the university of Wittemberg, was born in Bohemia. There are some books of his remaining. He died in the year 1543, and had been a great assistant to Luther, in the translation of the Bible. He wrote in Latin a "Compendium of Hebrew and Chaldaic Grammar," printed at Wittemberg in 1525, and at Basil in 1539 ; and a treatise on the geography of the Holy Land, entitled, "De Hæbreis Urbium, Regionum, Populorum, &c. Nominibus," printed, in 8vo. at Wittemberg, in 1526, and at Basil in 1529.

AGOSTINO NISO, a celebrated man of letters, was born either at Jopoli, in Calabria, or Sessa, in Terra di Lavoro. Having received a good education, he quitted his father's house, which had been made uncomfortable to him by a mother-in-law, and went to Naples, where he undertook the instruction of youth. He accompanied some of his scholars to Padua, where, in 1492, he was chosen professor extraordinary of philosophy. He was afterwards advanced to the professorship in ordinary, and to the first chair. During his abode at Padua he embraced the doctrine of the unity of the spiritual substance, and that there is only one soul and intellect that animates all nature. This he maintained in a treatise "De Intellectu et Dæmonibus," which brought on him a formidable attack from the abettors of established opinions, under which he would probably have sunk, had not Barazzi, bishop of Padua, kindly interposed, and persuaded him to retract certain offensive passages in his work. Leaving Padua, he resided some time at Sessa, where he married, and had several children, and from this, his favourite residence, he is frequently denominated Suessanus. His reputation was now spread throughout Italy ; and he was successively invited to several schools of learning. By the prince of Salerno he was engaged to teach philosophy some time in that city. About the year 1510, he held a chair in the university of Naples. In 1513 he was invited to Rome by Leo X., who honoured him with the title of count Palatine, and, at the same time, conferred upon him the privilege of using the name and arms of the Medici ; he was, at one time, a professor at Rome, in the college of Sapienza, and, at another, he occupied a chair at Bologna. In 1519 he removed to Pisa, where he was offered a salary of seven hundred gold florins. The prince of Salerno drew him again to that city, in 1525, in which, or at Sessa, he probably passed the remainder of his days. The time of his death is uncertain, some writers fix it in 1537, but others adduce a dedication of his to Paul III., in 1545, as a proof that

he was living at that period. It is, however, generally admitted that he died in 1538. Niso was a man of mean and forbidding aspect, but he was a very pleasant companion; he lived chiefly among the great, and seems, which happens to but few literary characters, to have been in easy circumstances, and he had a very valuable library. He wrote a great number of works relative to the peripatetic philosophy, astronomy, and medicine, rhetorics, ethics, politics, &c. Commentaries and translations of the works of Aristotle and Averroes, composed the greater part of them. It is said, that he refuted the impostures of astrologers, and was the first to deliver Europe from the terrors of a deluge, which had been predicted for the year 1524.

SIR THOMAS WYATT, an accomplished gentleman, of an ancient family in Kent, educated at St. John's college, Cambridge, and at Oxford. Henry VIII. knighted him, and sent him on various embassies. He turned the Psalms into verse; and wrote several elegant sonnets, printed with those of C. Surry. He died in 1535.

RUTGER RESSIUS, a professor of Greek at Louvain, commended by Erasmus. He was born near Liege, and died in 1545. He edited the Aphorisms of Hippocrates, the laws of Plato, &c.

ISABELLA LOSA, of Cordova, was so illustrious for her knowledge of Greek, Latin, and Hebrew, that she received the degree of D.D. She became a widow, and took the habit of St. Clair, and founded the hospital of Loretto, where she ended her days in the bosom of devotion, 1546, aged 73.

BARTHOLOMEW BIANCHINI, an Italian writer, a native of Bologna, where he was in high esteem for his mental and moral qualities. His master, Philip Beroaldo, notices him in his writings, as a young man highly accomplished, and distinguished for his taste in painting, and the knowledge of ancient medals. He published a life of Urceus Codrus, prefixed to that author's works in various editions, and among others that of Basil, 1540, 4to.; and a life of Philip Beroaldo, printed with his commentary on Suetonius, Venice, 1550, folio, and in other editions of the same.

BATISTA EGNAZIO, or **EGNATIUS**, a learned Italian, was born at Venice, of poor parents, about 1473, and was a pupil of Politian, along with Leo X. He opened a school, for the teaching of the Belles Lettres, before he was nineteen years of age. His merit was so great he composed a panegyric on Francis I., and was rewarded with a gold medal. In 1500, he was chosen professor of eloquence at Venice; and had frequently five hundred auditors to hear him daily. When in the decline of life he resigned his post, out of respect to him, all his emoluments were continued, and his property declared free

of all taxes. He died July 4, 1553. His works are—1. *De Romanis principibus vel Cæsaribus*, 1519. 2. *De exemplis virorum illustrium*, 4to. 1554.

MARK ANTONY ANTIMACO, a learned Italian, was born at Mantua, about the year 1473. His father, who was a man of learning, sent him at an early age to Greece, where he passed about five years in the study of the Greek language under John Mosco, a Spartan. Returning to Italy, he opened a school at Mantua for the study of Greek and polite literature, which became famous. He afterwards pursued the same employment at Ferrara, at which city he died in 1552. Antimaco translated various pieces from the Greek, which were printed at Basil, in 1540, together with an oration in praise of Grecian literature. He also wrote Latin poems, some of which were printed, and some left in MS.

PIERO VALERIANO BOLZANI, a man of letters, was born at Belluno, in 1477. Such was the poverty in which he was brought up, that he did not learn the first elements of literature till the age of fifteen. He was afterwards invited by an uncle, who was a cordelier, to Venice; but from his own account he was soon obliged to enter into the service of a noble for support. Resuming his studies, he had for masters in the learned languages some of the most eminent scholars of the time, and according to the practice of the age, he changed his baptismal name of Giampietro for Piero. He was thus occupied in his twenty-third year, when he engaged in the study of philosophy at Padua; and he passed three years in a retreat at Mount Olivet, in the Veronese. Returning to his native place, he was a sufferer from the possession of it by the Imperial army in 1509, and was obliged, through many dangers, to make his escape to Rome. He was for a time in the castle of St. Angelo, with its governor Gianfrancesco della Ravere, and afterward had the good fortune to become known to cardinal Giovanni de Medicis, by whom, when pope Leo X., he was admitted to his court and honourably provided for. When that pontificate was concluded, he passed some time at Naples; but he returned to Rome on the accession of Clement VII., who promoted him to the chair of eloquence, with the title of prothonotary and private chamberlain, and gave him a canonry, and some other benefice in Belluno. Valeriano had hitherto chiefly employed himself in Latin poetry, and had composed many elegies and amatory pieces, by which he had obtained reputation; but having now entered into holy orders, he laid aside pursuits of this kind. Leo X. had placed under his instruction his nephews, Ippolito and Alessandro de Medicis, and he went with them to Florence, where he was in 1527, at the time of their expulsion from that city. He shared

largely in their misfortune, and took up a temporary abode in different places till the return of the Medici to Florence, 1530. He accompanied his pupils thither; but the death of both of them, some years after, caused him to withdraw first to Belluno, and then to Padua, where he ended his days in 1581 at the age of 81.

The work by which this writer is principally known is a treatise "*De Infelicitate Literatorum*," a topic, which the misfortunes of his own life probably induced him to choose. It is a curious and interesting performance, containing numerous anecdotes of learned men, sufferers under poverty and of calamities, in which, however, his wish to make the most of his subject has led him to adopt many improbable and unauthenticated narrations.

LAZARUS BUONAMICI, was born at Bassano, in 1498, and received his education at Padua. He was tutor in the Cappeggi family, and afterwards professor of Belles Lettres, in the Sapienza college at Rome. At the sacking of that city, in 1527, he escaped with the loss of all his property, and three years after went to Padua, where he read lectures on rhetoric. His letters and poems were published, 1572. He died in 1552, aged 78.

BEN HASIN JACOB, a rabbi, famous for the collection of the Masora, in 1515, together with the text of the Bible, Chaldaic paraphrase, and Rabbinical commentaries.

PHILIP BEROALDO, the Younger, nephew of Philip Beroaldo, the Elder, was born at Bologna. He was professor of Belles Lettres, in the university of that city, and afterwards exercised the same office at the Sapienza, in Rome. In 1518 he was appointed librarian of the Vatican, by Leo X., but died two years after. He was about forty years of age at death. He had acquired great reputation by his Latin poems, many of which, together with those of his uncle, are published in the 1st vol. of the "*Deliciæ Poetarum Italorum*." A collection of his elegies and epigrams, in three books, was published at Rome, in 1530. He wrote besides, a Latin version of the oration of Isocrates, and notes on the five first books of the Annals of Tacitus, published by order of Leo X.

MATHURIN CORDIER, an eminent teacher. He spent his long life in teaching children at Paris, Nevers, Bordeaux, Geneva, Neufchatel, Lausanne, and lastly again at Geneva, where he died September 8th, 1564, aged eighty-five, having continued his labours until three days before his death. He was a man of virtue, and performed the duties of his office with the utmost diligence, mixing moral with literary instruction. Calvin was one of his scholars. His works are—1. *Epigrammes Chretiennes*. 2. *Sentences pour l'Instruction des Enfants* 12mo., 1551. 3. *Colloquia*, 12mo., one of the most popular

of school-books. 4. *Cantiques Spirituels*. 1. *Le Miroir de la Jeunesse*. 6. *D'Interpretation et construction en François des Antiques Latins*, qu'on attribue à Caton, 8vo.

CELIO CALCAGNINI, a distinguished scholar, orator, and canon of the church of Ferrara, was born at that town in 1479. It is said he was the illegitimate son of an apostolic notary. He studied under Peter Pomponazzo, but entering the army, served under the emperor Maximilian. He was afterwards engaged by pope Julius II., in several important negotiations. About the year 1520, he was appointed professor of *Belles Lettres* in the university of Ferrara, which office he filled with great credit, until his death in 1545. His works were published at Basil, and contain sixteen books of epistles, philosophical, political, and critical dissertations on various subjects; and he also wrote some Latin poetry, which was published with the poems of John Baptista Pigna and Louis Ariosto, at Venice, 1553, 8vo. He corresponded with Erasmus, whom, like many others, he censured for his undecided character respecting the Reformation.

LELIO GREGORIO GIRALDI, an ingenious critic, and one of the most learned men that modern Italy has produced, was born at Ferrara, in 1479. He was at Rome when it was plundered by the emperor Charles V.; and having thus lost all he had, and being tormented with the gout, he struggled through life with ill-fortune and ill-health. He wrote, nevertheless, seventeen works, which were collected and published at Basil, in 2 vols. folio, in 1580, and at Leyden, 1696. Casaubon, Thuanus, and other authors of the first rank, have bestowed the highest eulogiums on him.

JOHN SHEPREVE, a learned English orientalist, born at Ingmarsh, near Abingdon, in Berkshire. He was fellow, and became Greek recorder of Corpus Christi college, Oxford; and in 1538, he was appointed professor of Hebrew in it. He had a very profound knowledge of the Hebrew Scriptures. He published many poems; and died at Agmondesham, in Bucks, in 1542. He was thought to have surpassed Origin for memory, and Ovid for expedition in versifying, it having been but an ordinary matter with him to compose one hundred good verses every day, at vacant hours.

JULIUS CÆSAR SCALIGER, a very learned and eminent critic, was born, according to his son's account, April 23, 1484, at Ripa, a castle in the territory of Verona, and was the son of Benedict Scaliger, who, for seventeen years, commanded the troops of Matthias, king of Hungary, to whom he was related. His mother was Berenice Lodronia, daughter of count Paris. This account is disputed by some writers, and we have now no means of ascertaining what is the truth. It appears more certain that Julius became a page of the emperor

Maximilian, on whom he attended seventeen years in peace and war, then became a pensioner of the duke of Ferrara, studied at Bologna, commanded a troop of horse under the French viceroy at Turin, engaged in the study of physic; and in 1525 accompanied to Agen, in France, the bishop of that diocese, one of the Rovere family, and there fixed his abode in 1529; he obtained for a wife Andietta de Roques, a young woman of a noble and opulent family in Agen, and had fifteen children by her, seven of whom survived him. After his settlement at Agen, he began to apply himself seriously to those general studies which made him most known in the literary world. He learned the French tongue at his first coming, which he spoke perfectly well in three months; and then made himself master of the Gascon, Italian, Spanish, German, Hungarian, and Sclavonian. He made himself famous by various writings, which placed him high among the literary characters of his time, though, from the boastful arrogance displayed in them, they raised him many enemies. He continued to practise physic, by which he accumulated considerable wealth; and from the representations of his son, he seems to have opened his house to a great number of visitors of all ranks, and to have maintained a dignified station in society. The freedom of his writings caused him to fall under some suspicion as to his orthodoxy; but he died like a good catholic, in 1558, in his 75th year, and was interred in the Augustine church of Agen.

Julius C. Scaliger was certainly a man of extraordinary endowments, both natural and acquired. He had a strong memory, and a vigorous understanding, and thought freely, though not always justly. Of his moral qualities, his son dwells particularly upon his strict regard to truth, but this must be understood with an exception of the interests of his vanity. His treatise "*De Arte Poetica*," 1651, fol. gained him great reputation, and was undoubtedly the most learned work of the kind that had hitherto appeared; yet it displays rather the grammarian than the true poetical critic, and contains many instances of singular and dogmatical judgment. His own poems are by no means excellent; and his letters are often obscure and inflated.

ADRIAN, a learned Carthusian, who, like Petrarch, wrote an admired treatise, called "*De Remediis utriusque Fortunæ*."

HENRY BEBELE, a native of Justingen in Suabia, was the son of a labourer. He was professor of eloquence in the university of Tübingen. Germany is indebted to him for good Latinity. The emperor Maximilian I., honoured him with the poetical crown in 1501.

PETER AVOGADRO, who lived at Verona, about 1490. He was the author of "*Literary Memories of the Illustrious Men of his Country*," an essay on the origin of Mont-de-Piete,

Italy, and another "*De Origine gentis Rizzonæ*." The marquis Alaffei speaks in high praise of this author in his "*Verona Illustrata*."

FRANCIS SYLVIUS, professor of eloquence, was born at Amiens. His family name was Du Bois, which he Latinized, according to the custom of the age. He corrected the barbarous method of reading Latin, and recommended Cicero as a model for style. He published many learned commentaries, and a work on oratory, and died in 1530. He was brother to James the physician.

JOHN GROLLIER, a patron of learned men, was born at Lyons, in 1479. He was grand treasurer to Francis I., who sent him on an embassy to Rome. He made a large collection of valuable books; and settled pensions on many eminent scholars. He died in 1565.

JOHN PARERE, the oldest dramatic writer of England, but of whom nothing is recorded, except that he wrote a piece, entitled "*Candlemas Day; or the Killing of the Children of Israel*;" a mystery, 1552; republished in Mrs. Hawkins's Collection of Old Plays, in 1773.

ROBERT WHITTINGTON, a learned teacher, born at Lichfield, and educated at Oxford. He published several tracts in Latin, on philology. He died in 1530.

JOHN RIGHTWISE, or **RITWYSE**, a grammarian, was native of Saul, in Norfolk, and educated at Eton, from whence he removed to King's college, Cambridge. He became usher to William Lilye, of St. Paul's school, and succeeded him in the mastership in 1522. He died in 1532. Rightwise was the author of a Latin tragedy, entitled "*Dido*;" and published an improved edition of Lilye's grammar.

JOHN BATMANSON, prior of the Carthusian monastery, in the suburbs of London. He was sometime a student at Oxford, and was intimately acquainted with Edward Lee, archbishop of York, at whose request he wrote against Erasmus and Luther. He died in 1531, and was buried in the chapel belonging to the monastery. Bale says he was a proud forward person; and that Erasmus, in a letter to the bishop of Winchester, calls him an ignorant fellow. But Pits gives him the character of a man of genius, zeal, piety, and learning. He published several works.

MICHAEL AMBOISE, a miscellaneous French author, who assumed the title of Signior de Chevillon, was the illegitimate son of Chaumont d'Amboise, admiral of France, and lieutenant-general in Lombardy. He was born at Naples, and educated with his father's legitimate son. The father died suddenly, in 1511, without making any provision for Michael. He repaired to Paris, and was designed for the profession of the law, but he could not be prevailed on to study it, and his

friends abandoned him. He committed great imprudence in his marriage, disappointments and distresses followed, which shortened his days. He died in 1547.

PAUL BOMBASIUS, a native of Bologna, gained esteem by the profession of philology. He taught Latin and Greek at Naples, and was professor of Greek at Bologna. His abilities induced cardinal Pueci to make him his secretary, with a good salary. He lived very easy at Rome with the cardinal till that city was plundered under Clement VIII., when he was killed, while endeavouring to get into the castle of St. Angelo. He was an intimate friend and correspondent of Erasmus, who has preserved some of his letters, and gave him a good character.

GROVITA RAPICIO, an Italian man of letters, was born about the year 1483, at Chiari, in the territory of Brescia. Devoting himself to the instruction of youth in literature, he first opened a school at Bergamo, where he wrote a Latin treatise on the education of youth, which was afterwards printed at Venice. He next taught at Vicenza, and various other cities in Italy, and was for many years employed at Venice in instructing in polite literature, the youths destined for public life, and among others, the care and instruction of the sons of cardinal Bembo devolved upon him. Cardinal Pole, in one of his letters, speaks of Rapicio in high terms of commendation. He died at Venice in 1553. He was author of various harangues, poems, and epistles, but his chief work was entitled "*De numero Oratorio*," in five books, printed at Venice in 1544. "In this," says his biographer, "he minutely investigates the principles of writing the Latin language with sweetness and harmony, and he replies to Melancthon's assertion, that rules of this kind are rendered useless by our ignorance of the ancient pronunciation."

NICHOLAS CLENARD, a native of Diest, who, after teaching ethics at Louvain, travelled into France, Spain, Portugal, and Africa, and died at Grenada, in 1542. He left some curious letters in Latin, concerning his travels, printed in 1606, 8vo; a Greek grammar, of which Vossius published an edition at Amsterdam, 1650, 8vo; a Hebrew grammar, printed at Louvain, 1529; and other works.

LEWIS HETZER, a native of Germany, who translated the Bible into his native language; but the version being suppressed, it is now become scarce. It was printed at Worms, 1529, folio. He died about 1540.

JOHN COTTA, an elegant Italian scholar, was born of a mean family near Verona, about 1483. He became eminent in classical and mathematical knowledge, travelled through various parts of Italy, taught pupils for a time at Lodi, and attached himself to the Venetian commander Alviano. In his suite he

was taken by the French at the battle of Giara d'Adda, in 1509, and lost part of his writings. He was afterwards sent to the pope at Viterbo, where he died of a pestilential disease in 1510 or 1511, in his twenty-eighth year. Few writers have obtained a higher reputation by so small a number of productions. His poems were published at Venice in 1548.

FRANCIS RABELAIS, a French writer, famous for his facetiousness, was born at Climou, in Touraine, about 1483. He was first a Franciscan friar, but quitting his religious habit, studied physic at Montpellier, where he took his degree of M.D. Some time after he came to Rome as physician in ordinary to cardinal John du Bellay, archbishop of Paris. On a second journey to Rome, he obtained, in 1536, a brief to qualify him for holding ecclesiastical benefices; and, by the interest of cardinal Du Bellay, was received as a canon in the abbey of St. Maur, near Paris. His knowledge in physic renders him doubly useful; but as he was a man of wit and humour, many ridiculous things are reported of him. He published several works; but his chief performance is a strange incoherent romance, called the History of Gargantua and Pantagmel, being a satire upon priests, popes, fools, and knaves of all kinds. He died about 1553.

JOACHIM VADIANUS, was born in 1484, at St. Gall in Switzerland, where his father, Leonard Von Watt, was a senator. Having studied at Vienna, he was chosen professor of the Belles Lettres, and rector of the university. In 1514 he was honoured at Lintz, by the emperor Maximilian, with the poetical laurel. In his subsequent travels, he applied to the study of geography, and in 1518 having taken the degree of M. D. at Vienna, he returned to St. Gall, and devoted himself to the practice of physic, to which he joined theology upon the principles of the reformers, whose cause he promoted as a senator, and also by his discourses and writings. Having been honoured eight times with the office of consul, he died in 1551, and bequeathed his library to his fellow-citizens. On the various subjects of mathematics, geography, antiquities, medicine, and theology, he published works, as well as several Latin poems. Scaliger regarded Vadianus as one of the most learned men in Germany; and on account of his able conduct in public affairs, Thuanus presents him to notice, as an example, that philosophers and men of letters are not, as such, disqualified for business.

RHENANUS BEATUS, a learned man, whose father Anthony Bilde, assumed the name Rhenanus from Rheinach, the place of his birth, was born at Schletstad in Alsace, in 1485. He pursued his studies at Paris and Strasburg, and from thence proceeded to Basil, where, in 1514, he formed an intimate acquaintance with Erasmus, and applied to the Greek

language under J. Conon, of Nuremberg, and became a corrector of the press to the celebrated Frobenius. At the age of 35 he returned to Schletstad. He first published the two books of the "History of Velleius Paterculus," and first caused the works of Tertullian to be printed from two MSS. which he borrowed from two monasteries in Germany. His notes to Tertullian were censured by the Spanish inquisition, and placed in the Index of prohibited books, because they contained some free reflections on the sensuality of the clergy in his time. Rhenanus was a man of extensive learning, particularly in the Greek language, church history, and the antiquities of Germany. Scaliger says, that he contributed greatly to revive ancient literature, and Scioppius bears very honourable testimony to his talents as a critic. Towards the close of his life he was afflicted with a diabetes, and obtaining no relief from the baths of Baden in Switzerland, he died at Strasburg in 1547. He was no less distinguished by his integrity and modesty, and his mild and conciliating temper, than by his great learning. He professed great regard for Luther, and detested the tyranny which the clergy exercised at that period; but he never openly declared in favour either of Luther or any other reformer. Although he was no less displeased than Erasmus with the errors that had blended themselves with religion, he was an enemy of schism, and wished, by prudent reformation, to preserve the unity of the Christian church.

HENRY CORNELIUS AGRIPPA, a native of Cologne, 1486, descended from a noble family. He was in the armies of the emperor Maximilian, and distinguished himself so much by his abilities, that he was knighted after seven years' service in Italy. Eager to add to his laurels the honours of learning, he applied himself to the study of the more abstruse sciences, and took degrees in law and medicine. His writings, often severe, drew upon him the resentment of the monks, and though patronized by the great, he led a fugitive and solitary life. After reading lectures in several places in France and at Pavia, he retired to Metz by the solicitation of his friends; but his engaging in the puerile disputes about St. Anne, whether she had one or three husbands, rendered him so unpopular that he fled to Cologne, and afterwards to Switzerland. Francis I. granted him a pension, and he was made physician to the queen-mother; but his unwillingness to apply his knowledge of astrology to foretell success to the arms of France, incensed the court, and he was dismissed in disgrace. He retired to Antwerp, and, under the protection of Margaret of Austria, governess of the Low Countries, and as historiographer to the emperor, he began the history of the government of Charles V. The death of his patroness occasioned a change in his affairs. After being persecuted and imprisoned at Brussels, and at

Lyons, he at last retired to Grenoble where he died, 1535, in his 49th year. He lived and died in the Romish church, according to Bayle, though others suppose that he favoured the cause of Luther. Of this celebrated reformer he speaks with harshness, sometimes even with contempt, and only once with respect in the 19th chapter of his apology. He opposed the divorce of Henry VIII. from queen Catharine, and ridiculed his contemporaries, whose religious opinions yielded to the gold and to the lust of a tyrant. The most celebrated of his writings were, his *Treatise on the Excellence of Women*, which recommended him to the favour of Margaret; his *Commentary on St. Paul's Epistles*, written in England; his *Occult Philosophy*, and his *Key to it*; a *Dissertation on Original Sin*; his *Letters*, &c. His great learning probably procured him in these ages of darkness the fame of magician and astrologer, and hence his enemies have been fond of recording his frequent intercourse with departed spirits.

JOHN BAPTIST RAMUSIO, an Italian writer, was a native of Venice, and born in 1486. He became secretary to the council of ten, and was employed in several embassies. He died at Padua in 1557. He compiled a valuable work, entitled "*Raccolta delle Navigazioni ede Viaggi*," in 3 vols. folio.

VITUS AMERBACH, a native of Wedinguen in Bavaria; he studied law, philosophy, and divinity, at Wittemberg, where he professed himself a disciple of Luther, but on returning to his own country, he avowed himself a Roman catholic, and was chosen professor of philosophy at Ingoldstadt, where he died in 1557, at the age of 70. He translated into Latin the orations of Isocrates and Demosthenes; the treatise of St. Chrysostom on Providence, and that of Epiphanius on the catholic faith. He published also commentaries on Cicero's offices, on the poems of Pythagoras and Phocylides, on the *Tristia* of Ovid, and Horace, "*De arte poetica*." He had a considerable talent for poetry, and left various epigrams, epitaphs, &c.

HENRY LORIT, a learned critic, born in 1488, at Clairs, in Switzerland, and hence surnamed *Gilareanus*. He was intimate with Erasmus. His writings are numerous, but chiefly on the classics. He died in 1563.

ACHILLES BOCCHI, an Italian scholar, was a native of Bologna, and born in 1488 of a noble family. He became imperial orator at Rome, and was created a chevalier, with the title of count Palatine. At Bologna he was professor of Greek and Latin, rhetoric and poetry. He founded an academy named from himself, *Bocchiale* and *Eunatena*. He also established a printing office in his palace, and published several elegant editions of valuable works. The senate of Bologna appointed him historiographer, and employed him in writing the history of their city. He died there in 1562. His works

are—1. *Apologia in Plautum*, 4to. 2. *Carmina in laudem, Jo. Bapt. Pii*, 4to. 3. *Symbolicarum quæstionum de universo genere, quas serio ludebat, &c.* 4to. 4. *Latin Poems in Gruter's "Deliciæ poetarum Latinorum,"* and others in MS.

SEBASTIAN MUNSTER, a learned German writer, born at Ingleheim, in 1489. He became a Cordelier, but having embraced Luther's sentiments, he quitted that order in 1529, and retired to Heidelberg, and afterwards to Basil, where he became professor of Hebrew, and taught with reputation. He was a man of great candour, devoid of ambition; and so well skilled in geography, mathematics, and the Hebrew, that he was called the Esdras and the Strabo of Germany. His Latin translation of the Bible is esteemed. He was the first who wrote a Chaldee grammar and lexicon; he also published a *Treatise on Cosmography*, and several other works. He died of the plague at Basil in 1552, aged 63. He published a Latin version of the Bible, from the Hebrew, with notes; also a *"Universal Cosmography,"* folio; a *Treatise on Dialling*; a *Latin Translation of Josephus*; and several mathematical works.

ROMULUS AMASCO, an eminent scholar, son of Gregory Amasco, Latin professor at Venice. He was born at Udina in 1489; his father and uncle laid the foundation, but he finished his studies at Padua. In 1508 he commenced teaching the *Belles Lettres* in Padua, but the war, occasioned by the league at Cambray, obliged him to leave the place. He then taught at Bologna, married, had children, and gained such great respect that he was admitted to the citizenship. In 1543, he was invited to Rome by pope Paul III. and his nephew cardinal Alexander Farnese; and was employed in various political embassies to the emperor, the German princes, and the king of Poland; and in 1550, after he became a widower, pope Julius III. appointed him secretary of the briefs. He died in 1552. He translated into Latin, 1. *Xenophon's Cyrus*, folio. 2. *Pausanias*, 4to.; and he published a volume of *Latin speeches delivered by him on various occasions*.

ANTHONY DE GUEVARA, a learned Spaniard, a native of the province of Ataba. He was brought up at the Spanish court, and became preacher and historiographer to Charles V. He was a very indifferent writer, and took the liberty to falsify whatever he pleased, and to publish as facts the reveries of his own fancy. When called to account for his conduct in this respect, he asserted by way of excuse, that no history, excepting the Holy Scripture, was worthy of any credit. Along with the emperor's retinue he visited a great part of Europe, and was created bishop of Guadix, in the kingdom of Granada, and then bishop of Mondonedo, in Galicia. He died about 1544. He was the author of several

works in Spanish, the most celebrated of which is his "Dial of Princes, or life of Marcus Aurelius Antoninus," which has been translated into all the languages of Europe. Among Guevara's works must be ranked his "Epistles," which some persons have so much admired that they have called them Golden Epistles. Mr. Hayley, however, remarks, that if we may judge of his personal character from his "Letters," he appears to have been an amiable man. In one he gently reproves a female relation, for intemperate grief on the death of a lap-dog; and in another he draws the character of a true friend, with inimitable energy of sentiment and expression. One of Guevara's sayings, "that heaven is filled with those that have done good works, and hell with those that have resolved to do them," has been, under various forms of expression, ascribed to other writers.

JOHN MATTHEW GIBERTI, of Palermo, obtained favour at the court of Leo X., and Clement VII., and became governor of Tivoli, and bishop of Verona. He was, in 1527, one of the hostages delivered to the Imperialists, and according to the prejudices of those times, he was treated even with cruelty. When set at liberty he retired to his diocese; but returned to Rome, at the invitation of Paul II., and established in his own house a Greek press, and thus enabled learned men to publish some editions of the writings of the fathers. He died in 1543.

CHRYSOSTOM JAVELLO, a learned Italian Dominican of this period, who taught philosophy and theology at Bologna, and died about 1540. He wrote treatises on philosophy, politics, and Christian economy; also, notes on Pomponatius, and other works, printed in 3 vols., folio.

FRANCIS VATABLUS, a learned Frenchman, whose family name was Gastlebled. He was a native of Gamache in Picardy; and became regius professor of Hebrew in the university at Paris; where his lectures were attended by many learned Jews. Some of his scholars having taken notes of his observations on the Scriptures, communicated them to Robert Stephens, who printed them with Leo Juda's Version of the Bible, in 1541. The doctors of the Sorbonne condemned these notes; but those of Salamanca caused them to be reprinted. Vatablus died in 1547.

ADRIAN BARLAND, a learned Dutch critic, was professor of eloquence at Louvain. He published notes on Terence, Virgil, Pliny the younger, and Menander; an abridgment of Universal History; the Chronicle of the duke of Brabant; "De Literatis urbis Romæ Principibus," &c. He died at Louvain, in 1542.

BEN JOSEPH JACHAIA, a learned Portuguese rabbi, born at Lisbon. He was the author of many works, particu-

larly a paraphrase on Daniel's Prophecy, wherein he promises his brethren a speedy restoration to their ancient inheritance. He died in 1539.

CONRAD GOCCLENIUS, a learned German author, born in Westphalia, in 1486. He wrote notes on Cicero de Officiis, a translation of Lucian's Hermotimus, &c. He died in 1539.

CHRISTOPHER DE LONGUEIL, a learned writer, born at Malines, in 1490. He was much in favour with several princes. He was employed by pope Leo X., to write against Luther. He wrote also Commentaries on Pliny's Book of Plants; and Observations on the Civil Law. He died in 1522.

PETER GILLES, a learned and enterprising French author, born at Albi, in 1490. After studying the Latin and Greek languages, philosophy, natural history, &c., he travelled through France and Italy. In 1533, he dedicated a work to Francis I., wherein he advised that monarch to send learned men to travel into foreign countries for the improvement of science; in consequence of which the king sent Gilles into the Levant. But having received no remittances from France, during his journey, he was at last obliged to enlist, for subsistence, in the army of Soliman II. In another voyage he was taken by a pirate, and carried into Algiers. By the generosity of cardinal Armagnac, he obtained his liberty; after which he went to his benefactor at Rome; where he died in 1551.

BARTHOLOMEW RICCI, a learned Italian, was born at Lugo, in Romagna, in the year 1490. He studied under Amasco in Bologna, and for further improvement visited Padua and Venice. He passed some years in the house of Giovanni Cornaro, as preceptor to his son, who was afterwards a cardinal; and for some time kept a school at Ravenna. Through the recommendation of Calcaquini, he was invited, in 1539, to the court of duke Hercules II., of Ferrara, to undertake the education of the princes Alphonso and Luigi. He there acquired the affection of his pupils, and the esteem of the learned. He died at the age of 79, in the year 1569.

ORTUINUS GRATIUS, or **GRAES**, a learned German, was born in the bishopric of Munster. He was president of the college of Cologne, where he died May 2, 1542. His own works are obsolete; and he is only remembered by having been the occasion of writing the "*Epistolæ Obscurorum Virorum ad Dominum Magistrum Ortuinum Gratium*;" a work of exquisite humour. Erasmus is said to have been so pleased with it, as to be thrown into a violent fit of laughter, which burst an imposthume in his face. In 1750, a beautiful edition was published in 12mo, at London, dedicated to the author of the "*Tatler*."

JOHN GENES DE SEPULVEDA, a Spanish writer, born at Cordova, in 1491. He became chaplain and historiographer to the emperor Charles V.; and wrote "A Vindication of the Cruelties of the Spaniards against the Indians;" and other works. He died at Salamanca, in 1572.

DIEGO GRATIAN DE ALDERETE, a person of some eminence in Spanish literature, who became secretary to the emperor Charles V., and Philip VI., with both of whom he was in high esteem. He died about the year 1580, being 90 years of age. He was principally employed in translations from the Greek of Xenophon, Thucydides, Plutarch, Isocrates, Dio Chrysostom, &c. He also wrote a history of the taking of Africa, and left behind him many other military treatises in manuscript.

CLAUDE DE BECTOZ, daughter of a gentleman of Dauphiné, abbess of St. Honore de Tarascon, where she was honoured with the name of Scholastica. In her early years she was of such a promising genius, that a monk, named Denis Fauchier, determined to teach her Latin, and the Belles Lettres. In a little time she made so great a progress, that she equalled the most learned men of the age. Her Latin and French poems, letters, and treatises, for acuteness and solidity have been classed with the ancient philosophers. She maintained a correspondence with many learned men in France and Italy. Francis I. was so charmed with the letters of this abbess, that he carried them about him, and showed them to the ladies of his court, as models for their imitation. He went, with queen Margaret of Navarre, to Tarascon, on purpose to hold some conversation with this literary lady. She died in 1547.

SIR THOMAS WHITE, founder of St. John's college, Oxford, was a native of Reading, in Berkshire, where he was born, in 1492. At the age of 12 years he was apprenticed 10 years to a tradesman in London. His conduct was so circumspect, during the whole of his apprenticeship, that his master, at his death, bequeathed him a legacy of one hundred pounds. With this, and the small sum left him by his father, he entered into business, and was so successful, that he soon realized a fortune, and distinguished himself by acts of munificence. In 1542, he gave to the corporation of Coventry 1,000l.; to the corporation of Bristol 2,000l.; and to the town of Leicester 2,000l., to purchase estates, to provide for the aged poor; and to assist the young industrious tradesmen with loans. This excellent man became sheriff of London, in 1546, and lord mayor, in 1553, when he was knighted by queen Mary, for his exertions to preserve the peace of the city, during Wyatt's rebellion. Sir Thomas began the foundation of the college in 1555, and obtained a patent for it in 1557. Sir Thomas

died at Oxford, February 11, 1566, in the 22d year of age, and was buried in the chapel of his college.

Sir Thomas twice entered the bands of wedlock. The name of his first wife was Avisia or Avis. He died in 1557, without issue. His second wife was Joan, one of the daughters and co-heiresses of John Lake, of London, gent., the widow of Ralph Warren, knight, twice lord mayor of London. She survived Sir Thomas, and died in 1573.

CLAUDIO TOLOMMEI, a patron of literature and arts, was born at Siena, of an ancient and noble family, 1492. Having spent many of his earlier years at the court of Rome, in the service of cardinal Ippolito de Medicis, he attached himself to the duke of Parma and Placentia. Upon the duke's death he removed to Padua, and in 1549, was nominated to the bishopric of Corsola, an island in the Adriatic. In 1551 he became one of the sixteen conservators of the public liberty at Siena, and joined three other citizens in an embassy to France. Having spent about two years in that country, he returned to Rome, and died there, in 1555. Tolommei took pains in cultivating the Italian language, and contended that it ought to be denominated the Tuscan.

JOHN LEWIS VIVES, a learned Spaniard, was a native of Valentia, and born in 1492. He studied at Paris and Louvain, after which he came into England, and in 1517 was chosen one of the first fellows of Corpus Christi College, Oxford. He was also employed in the education of the prince Mary, for whose use he composed his work "*De Ratione studii puerilis*," and another piece entitled "*De institutione foeminae Christianae*." During the time he resided at Oxford, he was admitted doctor of laws; but when the divorce was agitated, Vives was imprisoned for writing against the measure. When he was liberated he went to Bruges, where he taught philosophy and literature till his death in 1541. His works were printed at Basil in 1555, in 2 vols. folio, but this collection does not include his commentary on St. Austin "*de Civitate Dei*."

GABRIEL ARIOSTO, brother to the poet, was an eminent Latin scholar and poet; he wrote in the style of Statius. He died in 1552. His son Horace was born at Ferrara, and died there in 1593, aged 38. He was author of a spirited defence against Pelegrino; and composed, besides comedies, a poem called *Apheus*.

SIMON GRYNÆUS, son of a peasant of Suabia, was born at Veringen, in 1493. He became Greek professor at Vienna, but his attachment to the Protestants exposed him to frequent persecution. He was imprisoned at Baden, and at his liberation had a conference with Luther and Melancthon at Wittemberg. He was afterwards Greek professor at Heidelberg, from whence he went to Basil, and in 1531 visited

and, with strong recommendations from Erasmus to Sir Thomas More, Montjoy, and others. In 1534 he was employed in forming the church and school of Tübingen, and two years after returned to Basil, and in 1540 assisted at the conferences of Worms. He died of the plague at Basil. He was an excellent scholar, whose erudition is displayed in his editions of the *Almagest* of Ptolemy, of Euclid, Plato, Proclus, &c.

GEORGE LILYE, eldest son of William, was born at Wotton, and educated at Magdalen College, Oxford. He afterwards went to Rome, where he was patronized by Cardinal Pole, and became eminent for his learning. On his return he was made canon of St. Paul's, and prebendary of Salisbury. He wrote several books on English history, and published the first exact map of Britain. He died in 1559.

JOHN BEKINSAU, an English writer, was a native of Marlchalke in Wiltshire, and educated at Wykeham's school at Winchester, and at New-college, Oxford, of which he was elected perpetual fellow in 1520, and in 1526 he took the degree of master of arts. He distinguished himself by his extraordinary knowledge of the Greek language. In 1538, he resigned his fellowship and married. He was in high favour with the kings Henry VIII., and Edward VI. When Mary ascended the throne and opposed the Reformation, which her father and brother had sanctioned, Bekinsau declared himself a zealous Roman catholic. After the accession of Elizabeth, he retired to Sherbourne, an obscure village in Hampshire, and passed the remaining days of his life in discontent and poverty. He died in Dec., 1559, aged 63 years. During the reign of Henry VIII., Bekinsau wrote a work in defence of the papal supremacy against the claims of the church of Rome, dedicated to the king. He did not venture to publish it till after that the pope's power was wholly exterminated in England. It was printed at London in 1546, 8vo. and afterwards in the first volume of "*Monarchia Romani Imperii*," &c. by Melchior Goldast Hamensfeldius, at Frankfort, in 1621, folio. Neither the Catholics nor the Reformers could consider Bekinsau as a man of principle.

ROLAMO MUZIO, an Italian writer, was born at Padua in 1496. He was educated at his native place till he was sixteen years of age, when, owing to the death of his father, he was obliged to seek a maintenance in the courts of different countries. For a number of years he led a wandering life, and in one of his letters, he complains that he has been obliged to earn his bread by serving some time in the armies; sometimes in the courts of popes, emperors, kings, and other princes; sometimes in Italy, sometimes in France, and sometimes in Germany. The nature of his services has never been ascertained; he is said to have been a doctor of laws, and an eminent

jurist, but none of his writings are upon legal topics. By pope Leo X. he was honoured with the title of Cavalier. He was in the service of the marquis del Vasto for several years, who sent him to reside with the duke of Savoy. After the death of the marquis, he passed into the service of Don Ferdinand Gonzago, whose affairs he managed at several Italian courts. The duke de Urbino next appointed him governor to his son, afterwards duke Francis II. About the year 1659 he was at Rome, where pope Pius V. retained him with a handsome pension, to be employed solely in writing, for he had by this time distinguished himself as a vigorous adversary of the Reformers. The death of that pope deprived him of his pension, and he was reduced to circumstances of great distress, which in truth was the chief complaint of the greater part of his life. After this he was admitted into the service of cardinal Ferdinand de Medicis. He died in 1576, at the age of eighty-six.

JOHN PALSGRAVE, a learned writer who flourished in the reigns of Henry VII., and Henry VIII. He received his grammatical learning at London, his native place. He studied logic and philosophy at Cambridge, where he became A. B. after which he went to Paris, where he spent several years in study, took the degree of A. M. and acquired such excellence in the French language, that in 1514, when a treaty of marriage was negotiated between Lewis XII., of France, and the princess Mary, sister of Henry VIII., of England, John Palsgrave was appointed to be her tutor in that language. But Lewis XII. dying soon after his marriage, Palsgrave attended his fair pupil back to England, where he taught French to the young nobility, obtained preferment in the church, and was appointed one of the king's chaplains in ordinary. In 1531 he settled at Oxford, and in 1532, was made A.M. and B.D. He was much esteemed for his learning; and though an Englishman, was the first who reduced the French tongue to grammatical rules, or fixed it to any kind of standard. This he executed with great ingenuity, in a large work which he published in that language at London, entitled "*L'Eclaircissement de la Lingua Francoise*," in three books, thick folio, in 1530, with a large English introduction; so that the French nation stand originally indebted to England for that universality which their language at present possesses. He translated into English a Latin comedy called "*Acolastus*," written by one William Fullonius, an author then living at Hagen in Holland. He died about 1554.

MICHAEL ANGELO BLONDUS, or BLONDI, was a native of Venice, and born on May 4, 1497. After studying under Augustin Niphus, a celebrated teacher of that time, he settled at Naples. He was a voluminous writer.

THOMAS LUPSET, an eminent literary character, son

of William Lupset, goldsmith and citizen of London. He was born in 1498, and was educated at St. Paul's school, at Pembroke-hall, Cambridge, and at Paris. He was a man of very general learning, and of great piety, modesty and candour. In 1529 he was presented to the living of St. Martin's Ludgate, and in 1530 was made prebend of Salisbury. He died in the flower of his age, December 27, 1532, having scarcely completed his thirty-sixth year. The following are his printed works,—1. A Treatise of Charity, 1546, 8vo. 2. An Exhortation to Young Men, 1540, 8vo. 3. A Treatise teaching how to die well, 1534. 4. *Epistolæ variæ*, dated from Corpus Christi college, and printed in "*Epist. aliquot eruditorum virorum*," Basil, 1520. He also translated into English a homily of St. Chrysostom's, another of St. Cyprian's, Picus of Mirandola's rules for a Godly Life, and the Councils of Isidorus, all printed at London in 1560, 8vo.

JOHN BAPTIST GELLI, an eminent Italian writer, born at Florence in 1498. He was bred a tailor, but had such an extraordinary genius, that he acquired several languages, and made an uncommon progress in the Belles Lettres; and though he continued always to work at his trade, became acquainted with all the wits and learned men at Florence, and his merit was universally known. He was chosen a member of the academy there, and the city made him a burgess. He acquired the highest reputation by his works, which are—1. *Capricci del Bottai*, 4to. containing ten dialogues, in the manner of Lucian. 2. *La Circe*, 8vo. This also contains ten dialogues, and treats of human nature. It has been translated into Latin, French, and English. 3. *Dissertations* in Italian on the poems of Dante and Petrarch. 4. The comedies of *La Sporta*, and *La Errore*, and other works. He died in 1563.

SIGISMUND GEBENIUS, a learned and excellent man, born of a good family at Prague, about 1498. Erasmus conceiving an esteem for him at Basil, recommended him to John Forbenius as a corrector for his printing house; which laborious charge he accepted, and had a great number of Hebrew, Greek, and Latin books to correct. He also translated many works himself from the Greek into Latin; and published a dictionary in four languages, Greek, Latin, German, and Sclavonian. Profitable and honourable employments were offered him in other places, but nothing could tempt him to quit his peaceful situation at Basil. He died in 1555. All his translations are highly esteemed. He published Latin translations of Dionysius Halicarnassensis, Appian, Philo, Josephus, Origen, and other authors. He also edited Ammianus Marcellianus.

GENTIAN HERVET, a learned Frenchman, was born

at Olivet, near Orleans, in 1499. He was very early instructed in Greek and Latin, and became tutor to Claudius de l' Aubespine, who was afterwards secretary of state. Hervet assisted Edward Lupset, an Englishman, in an edition of Galen, and accompanying him into England, was entrusted with the education of Arthur Pole. He was invited to Rome by cardinal Pole, to translate the Greek authors into Latin. He gained the friendship of all the literati of Italy; distinguished himself at the council of Trent, was made canon of Rheims, and died September 12, 1584. He left many works in Latin and in French. He translated into English, Xenophon's *Treatise of Households*, 8vo.; and a discourse by Erasmus.

PIETRO VETTORI, a descendant of a noble family at Florence, was born in 1499. Educated at his native city and at Pisa, he visited Spain, and returned to Italy with a collection of ancient inscriptions. At Rome he complimented Clement VII. on his succession to the pontificate; and settling at Florence, joined the party opposed to the house of Medici, and supported it with his eloquence and arms. Upon the assassination of Alessandro de Medicis in 1537, he withdrew to Rome. In the following year, duke Cosmo appointed him public professor of Greek and Latin eloquence at Florence, and he sustained this office with distinguished reputation for many years. He was much esteemed by several popes, and Marcellus II. drew him to Rome; but upon the death of this pontiff, he resumed the chair at Florence, and held it nearly to the close of his life. He died in 1585, regretted and eulogized by the learned on account of his virtuous and amiable manners, as well as his extensive erudition.

SIR THOMAS ELYOT, a gentleman eminent for learning, was educated at Oxford; he travelled into foreign countries, and upon his return was introduced to court. His learning recommended him to Henry VIII., who conferred the honour of knighthood on him, and employed him in several embassies, particularly in 1539, to Rome about the divorce of queen Catherine, and afterwards to Charles V., about 1586. He wrote "*The Castle of Health; the Governor; Banquet of Sapience; Of the Education of Children; De rebus memorabilibus Angliæ;*" and other books; and was highly esteemed by his contemporaries.

POMPONIO GAWRICO, brother to Luca Gawrico, the astronomer. Pomponio was a man of letters, a professor of the university of Naples, and the preceptor of Ferrante Sanseverino, prince of Salerno. He acquired reputation by his Latin poems. He also published the lives of the Greek poets, and some treatises in architecture and physiognomy. He is said to have engaged in the pursuit of alchemy. His end was unfortunate; for, having set out one day in 1580 on the road from Sorrento to Castellamare, he was never more

heard of; and it was conjectured that he was murdered and thrown into the sea, in consequence of a disclosure of an amour which he had with a lady of rank.

MELCHIOR WOLMAR, of Rotweil, in Switzerland, is known as the instructor of Calvin and of Beza, in Greek. He died of an apoplexy at Eisenach, in 1551, aged 64. He wrote commentaries on the first two books of the Iliad.

PETER ALCIONIO, a learned Italian, who contributed to the revival of letters in this period. He studied the Latin and the Greek languages with great diligence, and was for many years corrector of the press to Aldus Manutius at Venice. His learning advanced him to a professorship at Florence, under the pontificate of Adrian VI. He translated many Greek works into Latin, and his translations have been highly recommended. He was also the author of many original productions, which prove him to be a man of talents. In his disposition and manners, however, he was chargeable with moroseness and ingratitude, and with intemperance and gluttony. Whilst he unduly valued himself on account of his own performances, he detracted from the merit of others. In the troubles excited at Rome by the Colonnas, he lost his estate; and in the year 1527, when the emperor's forces took the city, he received a wound as he was going to join the pope in the castle of St. Angelo; but upon the raising of the siege, he deserted his patron and united with cardinal Pompey Colonna, whose house he died. His piece on exile, in the composition of which he was reported to have purloined a treatise of Cicero, "Gloria," which he had found in the library of a monastery, and afterwards destroyed; his "Orations on the taking of Rome by Charles V., and on the knights who died at the siege of Rhodes," are all the original works which he left. The former was printed at Venice in 1522, in 4to. and again at Lipsic in 1702, under the title of *Analecta de Calamitate iteratorum*.

ANTHONY BRUCIOLI, an industrious Italian writer, a native of Florence. Having engaged in the conspiracy against cardinal Julio de Medicis in 1522, he took refuge in France, but returned to Florence on the expulsion of the Medici family in 1527. He used great freedom of speech with respect to monks and priests, which caused him to be suspected of heresy, and increased him many enemies. He left Florence in 1529, and with his brothers, who were printers, repaired to Venice, where, in 1532, he published his Italian version of the Bible, dedicated to king Francis I. of France. It was accompanied with a diffuse commentary in seven volumes folio. This version met with much criticism, as well on account of the rudeness of the style, as the numerous errors in doctrine it was supposed to contain, whence it cannot be doubted, that he had really im-

bibed some of the principles of the Reformers. The work was solemnly prohibited in Italy, and was anathematized by Catholics in general; but the Reformers encouraged it, and printed several editions, of which the best is that of Venice 1546—48, 3 vols. fol. Brucioli was suffered to live unmolested in Venice, where he employed himself in a variety of literary works. He gave Italian translations of Pliny's Natural History, and of several pieces of Aristotle and Cicero; and editions with notes, of Petrarch and Boccace; and he published a first volume of "Dialogues." Aretin, writing to him in 1542, said, "Are you not satisfied with having composed more volumes than you are years old; and with having spread your name through the whole world?" He was still living in 1554.

JOSEPH MEIR, a learned rabbi of Avignon, who died near Genoa in 1554. He wrote an Hebrew book on the customs of the kings of France, &c.

FRANCIS FLORIDUS SCABINUS, a learned writer who died in 1547.

As this century is remarkable for the invention of Printing, we shall distinguish the most celebrated printers by a separate class.

PRINTING.

JOHN GUTTENBURG, or GUTENBURG, called also GÆNSFLEISH DE SULGELOCH, the reputed inventor of the art of printing, was descended of noble and wealthy parents, and born at Mentz about 1400. In 1427 he took up his residence at Strasburg as a merchant, but returned to his native place in a few years after. He is said to have discovered the art of printing about 1439, and it is certain that he entered into partnership with Fust, a goldsmith of Mentz, and prevailed on him to advance large sums of money in order to make many complete trials of the art. Between 1450 and 1455, the celebrated Bible of 637 leaves, the first important specimen of printing with metal types, was executed between Guttenburg and Fust. Guttenburg died about the latter end of 1468. Notwithstanding the great obscurity which prevails in regard to the origin of printing, a subject which has exercised the pens of several ingenious writers, many are inclined to think that the honour of the invention belongs to Guttenburg, and not to Lawrence Costar of Haarlem, to whom it is ascribed by Meerman and others. At any rate, Guttenburg ought to be considered as the first person who conceived the idea of printing a book with moveable characters, cut out in wood; for it

merit of inventing types of cast metal incontestibly belongs to Schoeffer.

JOHN FUST, or **FAUSTUS**, a goldsmith of Mentz, and one of the three earliest printers to whom the invention of this most useful art has been ascribed. Some say, he only assisted Guttenberg at Strasburg, in his attempts to make moveable types, in 1444. Be that as it may, he had the policy to conceal his art; and to this we are indebted for the tradition of *The Devil and Dr. Faustus*, handed down to the present times. Fust, in partnership with Peter Schoeffer, having, in 1462, printed off a considerable number of copies of the Bible, to imitate those which were sold in MS., Fust undertook the sale of them in Paris, where the art of printing was then unknown. At first he sold his copies for so high a sum as 500 or 600 crowns, the prices usually demanded by the transcribers. He afterwards lowered his price to 60 crowns, which created universal astonishment; but when he produced copies as fast as they were wanted, and lowered the price to 30 crowns, all Paris was agitated. The uniformity of the copies increased the wonder; information was given to the police against him as a magician; his lodgings were searched; and a great number of copies being found, they were seized; the red ink with which they were embellished, was said to be his blood; it was seriously judged that he was in league with the devil, and if he had not fled, most probably he would have shared the fate of those whom ignorant and superstitious judges condemned in those days for witchcraft. Fust is said to have died of the plague at Paris, about 1466.

JOHN MENTEL, a printer of Strasburgh, to whom some have attributed the invention of printing. He was originally an illuminator of manuscripts, in the service of the Bishop of Strasburg, and he was the first introducer of the art of printing here. He first published a Bible in 1466, in 2 vols. folio, and other works followed. He obtained celebrity and opulence by his profession, and was ennobled by Frederic IV. He died at Strasburg, in 1478.

PETER SCHOEFFER, a celebrated German printer, was one of the last and most important improvers of the art, by discovering the matrix in type-founding. He was working with John Faustus, when he made this discovery, which pleased his master so well, that he gave him his daughter in marriage, and made him his partner. It is a species of ingratitude, not uncommon among mankind, that the art he improved has not preserved any memoir of his birth or death.

ARNOLD PANNARTZ, a German who established a printing office in Italy. He first published Donatus, and then Cæcilius in 1465, and Augustin in 1467, and afterwards the letters of Cicero, &c.

WILLIAM CAXTON, an Englishman who introduced the art of printing into this country, was born in Kent, about 1410. At 15 years of age he was bound apprentice to a mercer, and on the death of his master went abroad as agent of the mercer's company. He afterwards entered into the service of lady Margaret of York, wife of the duke of Burgundy. During the time he resided in Flanders, he became acquainted with the new invention of printing, and the first book he printed was the requeil of the History of Troy, which he had translated himself from the French, in 1471. But the first book printed in England, was the Game of Chess, which he executed in Westminster Abbey in 1461. He next printed the Dictess and Sayengis of the philosophers, translated out of the French by Antone erle Ryvyres Lord Seerles, empynted by Wylliam Caxton at Westmynstre, in 1477. He died in 1491, and was buried at St. Margaret's, Westminster. Though his claims as a scholar are small, and no improvement of the typographical art is ascribed to him, yet he deserves the gratitude of his country for his share in naturalizing one of the most admirable of all inventions, and from which so much peculiar honour and benefit has accrued to this island.

NICHOLAS JENSON, or **JANSONIUS**, a French printer and type-founder, who flourished at Venice. He was the first who fixed the form and proportions of the Roman character, and his editions are still valued for the beauty of the printing. The first book he printed was *Decor Puellarum*, in 4to. in 1471. He died about 1481.

HENRY STEPHENS, was born in France soon after the discovery of printing, about 1465. He settled as a printer at Paris under Lewis XII. A great proportion of the books which he published were Latin. They are printed in the Roman letter, and are elegant, though some of them abound rather too much in contractions. He died about 1520, and left behind him three sons, Francis, Robert and Charles. His widow married Simon de Colines, who thus got possession of Henry's printing-house, and continued the profession till his death.

FRANCIS STEPHENS, the eldest son of Henry, carried on business along with his step-father, Colines, and died at Paris in 1550.

ALDUS MANUTIUS, the first of those celebrated Venetian printers, who were as illustrious for their learning, as for uncommon skill in their profession. He was born at Bassano in Italy, and hence is sometimes called Bassianus, though generally better known by the name of Aldus. He was the first who printed Greek neatly and correctly; and acquired so much reputation by it, that whatever was finely printed, was proverbially said to have "come from the press of Aldus."

published a Greek Grammar; with Notes upon Homer, *Trage*, &c. He died at Venice, in 1516.

THIERRY, or THEODORE MARTENS, or MARTIUS, an eminent printer, born at Alost, in Flanders, in 1454. He commenced printing in 1473, and died in 1534. He introduced the art of printing into the Netherlands. He was also author; and wrote Latin hymns in praise of the saints, a dialogue on the Virtues, and other pieces. He is held in great renown for the many beautiful editions of the works of the learned which issued from his presses. He was highly esteemed by the literati of the age in which he lived, and particularly enjoyed the friendship of Erasmus, who had lodgings in his house. He employed the double anchor as a sign of the books that were printed at his office.

JOHN FROBENIUS, a famous and learned printer, born at Hamelburg in Franconia. He studied in the university of Basle, where he acquired a great reputation for learning; and setting up a printing-house in that city, was the first of the German printers who brought that admirable art to any degree of perfection. Being a man of great probity and piety, he would never, for the sake of profit, suffer libels or any thing that would hurt the reputation of another, to go through his press. The great character of this printer, was the principal motive which induced Erasmus to reside at Basle, in order to have his own works printed by him. A great number of valuable books were printed by him with care and accuracy. He died in 1527. Erasmus wrote his epitaph in Greek and Latin. John Frobenius left a son named Jerome Frobenius, and a daughter married to Nicholas Episcopinus, who joining in partnership, continued Frobenius's printing-house with reputation, and printed correct editions of the Greek Fathers.

ALESSANDRO MINUZZIANO, a learned printer, was born at St. Severo, in Puglia. After studying under George Valla, at Milan, he succeeded him as professor of history for several years. He interested himself very much in the editing of the learned works that issued from his press, and at length established a printing-press of his own. The first specimen that he gave was a fine edition of all Cicero's works, in 4 vols.

After this he published editions of various authors, both ancient and modern, to many of which he prefixed learned prefaces written in an elegant style. He was a diligent collator of manuscripts, and took vast pains to establish the most authenticated readings. He was not free from the unfair practice, at that period too common among printers, of pirating other's works; and when Leo X. caused the "*Annales Tacitus*" to be printed for the first time at Rome, he found means, by bribing some of the workmen employed upon it, to gain the sheets as they were worked, and brought out a rival

edition. On account of this he incurred the pope's displeasure, and involved himself in troubles from which he was scarcely able to extricate himself.

JOSSE BADIUS, or in Latin, **JODOCUS BADIUS ASCENSIUS**, a French printer of eminence, a native of Assche, in the territory of Brussels, where he was born in 1462. He studied at Ghent, Brussels, and Ferrara. His high fame in the study of languages, induced Freschel, the celebrated printer, to engage him to correct his press. He soon took him as a partner in the business, and gave him his daughter Thalia in marriage, who was a literary lady. After the death of his father-in-law, in 1500, he removed with his family to Paris, and there established an excellent printing-office, by the name of *Prælum Ascensianum*. Erasmus says, that if Badius had not been obliged to labour for his bread, he was so learned, that he would have done much more. He also compares Badius with Budæus, and in such a manner as to leave it doubtful whether he did not esteem the former more than the latter. Badius, though he married late in life, was soon burdened with a multitude of children. It was, therefore, said that had he married as early as he began to write, he would, according to every appearance, have sent into the world as many children as books, and this gave occasion to Henry Stephens, his grandson, to compose for him the following epitaph.

Hic liberorum plurimorum qui parens,
 Parens librorum plurimorum qui fuit
 Situs Jodocus Badius est Ascensius.
 Plures fuerunt liberis tamen libri
 Quod jam, senescens cœpitillos gignere,
 Ætate florens cœpit hos quod edere.

He died in 1535. His son Conrad Badius, settled at Geneva, having embraced Calvinism, and was both a printer and an author. Two of his daughters were married to eminent writers, one to Michael Vascosan, and the other to Robert Stephens.

PHILIP and **BERNARD JUNTA**, two eminent Italian printers. They printed at Lyons the Letters of Leo X., by Bembo, and the works of Sancti Pagninus. They had also printing offices at Genoa, Venice, and Florence. Philip began to print at Genoa in 1497, and died about 1519. Bernard was nearly related to him. Philip printed some excellent editions of Greek authors, as Plutarch, Xenophon, Aristophanes, Sophocles, and Homer.

HENRY THIERRY, a printer at Paris, whose family became celebrated in France for several generations as printers. One of them was bookseller to Boileau, and was immortalized by the poet, in his epistle to his verses.

CLAUDE GARAMOND, a very ingenious letter-founder, born at Paris; where he began in the year 1510, to found his printing types, free from all the remains of the Gothic, or as it is generally called, the "black letter," and brought them to such perfection, that he had the glory of surpassing all who went before him, and of being scarcely ever excelled by his successors in that useful art. His types were prodigiously multiplied, both by the great number of matrices he struck, and the types founded in resemblance of his in all parts of Europe. Thus, in Italy, Germany, England, and Holland, the booksellers by way of recommending their books, distinguished the types by his name, and in particular, the small Roman was by way of excellence known among the printers of those nations, by the name of "Garamond's small Roman." By the special command of king Francis I. he founded three sizes of Greek types for the use of Robert Stephens, who with them printed all his beautiful editions of the New Testament, and several Greek authors. He died at Paris in 1561.

GEOFFRY TORY, a native of Bourges, who professed philosophy at Paris, but afterwards became a printer and greatly improved the art. He wrote a book on the proportion and distance of letters, which has proved very useful. He also published a translation of Horus Apollo's Hieroglyphics. He died in 1550.

DANIEL BOMBERG, an eminent printer, born at Antwerp. He was the first who printed Hebrew books at Venice. He began with an edition of the Bible in 4to. in 1511, and afterwards printed many others in folio, 4to. and 8vo. He printed a folio edition in 1517, with the commentaries of the rabbies, dedicated to pope Leo X., and another under the inspection of Rabbi Jacob Haum, in 4 vols. fol. in 1525. He also printed three editions of the Talmud, each of which cost him 100,000 crowns. One of these editions was begun in 1520, and consisted of 11 vols. folio. He brought the art of printing Hebrew books to such perfection, says Mr. Bayle, that the Jews alledge, that since his death the Hebrew printing has continually grown worse.

SEBASTIAN GRYPHIUS, a celebrated printer of Lyons, in France, was born at Swabia near Augsburg, in 1494. He restored the art of printing at Lyons, which was before exceedingly corrupted; and the books printed by him are still valued by connoisseurs. He printed many books in Hebrew, Greek, and Latin, with new and very beautiful types, and his editions are no less accurate than elegant. The reason is, that he was a very learned man, and perfectly versed in the languages of such books as he undertook to print. Thus a certain epigrammist has observed, that Robert Stephens was a very good corrector, Colines a very good printer, but that Gryphius was

both an able printer and corrector. He died in 1556, in his 63rd year; and his business was carried on with reputation by his son Anthony Gryphius. One of the most beautiful books of Sebastian Gryphius is a Latin Bible; it was printed in 1550, with the largest types that had then been seen, in 2 vols. folio.

JOHN RASTALL, a printer and miscellaneous writer, born in London, and educated at Oxford. He married the sister of Sir Thomas More, with whom he was very intimate, and whose writings he strenuously defended. He died in 1536. Rastall was a zealous Papist, but Bayle says, he changed his religion before his death. He wrote 1. *Natura naturata*. Pits calls it an ingenious comedy, describing Europe, Asia, and Africa, with cuts. 2. The pastyme of the people; the chronycles of diverse realmys, and most especially of the realm of England, fol. 3. *Ecclesia Johannis Rastall*, 1542; one of the prohibited books in the reign of Henry VIII. 4. *Legum Anglicanum*, French and Latin. London 1567, 8vo; and some other works.

WILLIAM RASTALL, son of John, was bred to the law, and became a justice of the king's bench. He published an abridgment of the statutes of England.

RICHARD PYNSON, printer, was a native of Normandy, but was naturalized in England, by letters patent. He was also appointed king's printer, and was the first that introduced the Roman letter into this country. He chiefly printed law books, which were at that time in Norman French. He died about 1529.

RELIGION.

PIUS II., pope, *Æneas-Sylvius Piccolomini*, was born on the 18th October 1405, at Corsigni, in the Siennese, the name of which he afterwards changed into that of Pienza. *Æneas* was carefully educated, and having finished his studies at Sienna, he went in 1431, to the council of Basle with Cardinal Capranica, as his secretary. He afterwards acted in the same capacity to Cardinal Albergati, and to Frederic III., who decreed to him the poetical crown, and sent him ambassador to Rome, Milan, Naples, Bohemia, and other places. Nicholas V. advanced him to the bishopric of Trieste, and afterwards to that of Sienna. In 1456, after having distinguished himself in various nunciatures, he was made cardinal by Callixtus III., whom he succeeded as pope on the 27th August 1458. On the exaltation of Pius to the pontifical throne, very high expectations were entertained of the benefits which would result to the church, founded on his learning, and on the writings which he published at the time of the council of Basle, displaying the enormous corruptions which had been introduced into

it, and urging the necessity of reformation in its head and members; but they were disappointed in the sequel. One of the first measures of his government was an attempt to unite the Christian princes against the Turks. With this design he appointed a council to meet at Mantua, in 1459, at which he invited all those princes to attend, either in person or by their ambassadors, for the purpose of deliberating on the most effectual means of delivering Christendom from the bondage with which they were threatened by those formidable enemies. At this council Pius himself presided, and the attendance of princes or their representatives was very numerous; but their jarring interests rendered all the endeavours of the pope to unite them quite ineffectual, and the council broke up without concurring in any resolution to oppose the progress of the common foe. Another step which Pius took soon after his elevation to the dignity of sovereign pontiff, was to revoke the bull of his predecessor Callixtus, declaring the kingdom of Naples devolved as a fief of the church to the apostolic see, and to confirm the bull of king Ferdinand's legitimation, upon his restoring to the patrimony of St. Peter some places which his father had conquered. At the same time he granted Ferdinand the investiture, and sent a cardinal to perform the ceremony of his coronation. On his side, Ferdinand engaged to assist the pope against his enemies with the whole strength of his kingdom, and gave a natural daughter in marriage to Anthony Piccolomini, his holiness's nephew, with the duchy of Amalfi and the county of Celano for her portion. To secure the throne of Naples to Ferdinand, Pius ordered all the clergy and barons, on pain of excommunication, to acknowledge him, and no other, for their lawful sovereign, and sent a body of troops to his assistance, when John of Anjou invaded the kingdom. This partiality of the pope for that prince, and his concurring with him to drive the French quite out of Italy, so highly provoked king Charles VII. of France, and all his subjects, that they never could be prevailed upon to contribute towards carrying on the war against the Turks, which they knew to be a favourite object with his holiness. Pius II. from the commencement of his pontificate, appeared jealous of the prerogatives. In 1460, he issued a bull, "declaring appeals from the pope to a council, to be null, erroneous, detestable, and contrary to the sacred canons." That bull, however, did not prevent the procurator-general of the parliament of Paris from appealing to a council in defence of the Pragmatic sanction, which the pope had strenuously opposed. Pius was then at Mantua, whither he had gone to engage the catholic princes to unite in a war against the Turks. The greater part of them agreed to furnish either troops or money; others refused both, particularly the French, who from that moment incurred his holiness's aver-

sion. That aversion abated under Lewis XI., whom he persuaded, in 1461, to abolish the Pragmatic sanction, which the parliament of Paris had supported with so much vigour. The year 1462, was rendered famous by a controversy which took place between the Cordeliers and Dominicans, about two very absurd questions. The dispute became so violent, that they called each other heretics; which obliged the pope to issue a bull, forbidding such odious epithets. He next published another bull, dated 26th April, retracting what he had written to the council of Basle when he was its secretary; wherein he had written some sentiments that “tended to hurt the authority of the apostolic see.” In this bull he gave a short account of his life and actions, with the history of the council of Basle, to which he went with Cardinal Capranica, in 1431. In the mean time, the Turks were threatening Christendom. Pius, ever zealous against the infidels, resolved to fit out a fleet, and pass over into Asia himself. He went to Ancona, but fell sick with the fatigue of the journey, and died on the 16th August, 1464, aged 59. Platina has honoured his memory with a long panegyric, in which he represents him as endowed, to the highest degree, with every virtue becoming a great prince and a great pope. He certainly was distinguished by many virtues, but his shameless conduct in renouncing the generous principles which he had avowed before his advancement to the pontificate, and his acting in direct opposition to them during the whole course of his administration, tarnished the lustre of his good qualities, and impressed an indelible stain upon his character. No man ever laboured more than Æneas Sylvius to restrain the power of the pope within the boundary of the canons, and no pope ever strove more than pope Pius II., to extend that power beyond all bounds, in opposition to the canons as well as to reason. The majesty of his see he zealously studied to enhance, and spared neither kings, dukes, nor people, when they invaded the rights of the church or clergy, but prosecuted them with war, censures, interdicts, and anathemas, till they gave the satisfaction which he required. At the same time, he was a generous encourager of learning and learned men, and a warm friend to the poor. When young, he seems to have indulged his passion for women without restraint; and from the account which he has given in one of his letters to a natural son of his, and of his amours, he appears to have considered transgressions against chastity to be only venial sins, if any sins at all. His chief works are—Memoirs of the council of Basle: the History of the Bohemians, from their origin to 1458; two Books on Cosmography; the History of Frederic III., published in 1785, folio, and esteemed pretty accurate; a Treatise on the Education of Children; a Poem upon the Passion of Jesus Christ; a Collection of 432 Letters, printed at Milan, 1473, in

folio, in which are some curious anecdotes ; the *Memoirs of his own Life*, published by John Gobellin Personne, his secretary, at Rome, 4to, 1584 ; *Historia rerum ubicumque gestarum*, of which only the first part was published, at Venice, in 1477, in folio. His works were printed at Helmstadt, in 1700, in folio, with his life prefixed.

PAUL II., pope, whose original name was Peter Barbo, was descended from an ancient family, and born at Venice in the year 1417. He was educated in the mercantile line, which the Venetians very wisely did not consider to be degrading to men of noble blood. On receiving intelligence that his maternal uncle had been promoted to the popedom, he flattered himself with the prospect of better success in the ecclesiastical profession, than in commercial pursuits. He therefore quitted business for study ; and though he made but very little progress in literature and the sciences, he was in the course of a few years raised to the archdeaconry of Bologna, the bishopric of Cervia in the Romagna, the office of apostolical prothonotary, and in the year 1440, to the dignity of cardinal. By his address and obliging behaviour, he recommended himself, after the death of Eugenius, to the succeeding popes, Nicholas V., Callixtus III., and Pius II. Callixtus gave him the appointment of legate in Campania. While he continued a cardinal, men of all ranks and conditions had free access to him, and he made it his study to gratify, as far as lay in his power, all who applied to him. Upon the death of that pontiff in 1464, the cardinals entered into the conclave, and proceeded to elect a new pope, and on the 30th of August, cardinal Barbo was chosen by a great majority, and took the name of Paul II. One of the first measures of Paul's government was a declaration in favour of Ferdinand, king of Naples, against the family of Anjou ; and as the party of the latter had begun to revive in the kingdom, many of the barons being disaffected with the arbitrary government of Ferdinand, he sent a considerable body of troops to assist that prince, who was thus enabled speedily to quell the insurgents, and to restore peace to the kingdom. At this juncture, when a sense of his obligations to his holiness was quite fresh in the king's memory, Paul applied to him for the arrears of the tribute due from the kings of Naples to the papal see, which had never yet been paid either to himself or his father Alphonso. In answer, Ferdinand complained of the unreasonableness of such an application, when the exhausted state of his treasury, owing to the expensive war in which he had been engaged ever since he came to the crown, rendered him unable to comply with it ; and he added, that he would discharge the arrears, as soon as his holiness restored to him the city of Benevento, and all other places held by the church within the limits of the kingdom of Naples, which, he maintain-

ed, belonged to that crown. Exasperated at this answer, Paul threatened to excommunicate the king, and lay the kingdom under an interdict. Upon this, Ferdinand, to show how little he dreaded the pontiff's menace, sent a body of troops to besiege Benevento; which step compelled Paul to send Cardinal Rovarella to the king, that matters might be accommodated. With this view the cardinal had several conferences with Ferdinand, and was at last obliged to acquiesce in the king's promise to pay what was in justice due to the apostolic chamber when he conveniently could. In 1466, the pope had the mortification to hear of the ruin of one of his designs for maintaining the authority of the Roman see, by punishing offenders against its injunctions. In Bohemia the principles of John Huss had obtained a wide diffusion; and Podiebrad, the king of the country, ever since his accession to the crown, had favoured those who held them, insisting that the sacrament should be administered to all communicants in both kinds. His conduct in this respect so incensed the pope, that, after he had in vain tried the effect of his admonitions and menaces in reclaiming the king to his spiritual obedience, he excommunicated him, absolved his subjects from their allegiance, and declaring that he had forfeited his kingdom as an heretic, bestowed it upon the king of Hungary. At the same time, he caused a crusade to be preached all over Germany against the Christian prince, while the Turks were pursuing their conquests without opposition. The indulgences which were granted to those who took the cross, proved the means of speedily raising a numerous army; but as it consisted chiefly of an undisciplined crowd, Podiebrad defeated them with great slaughter, and returned triumphant to Prague with a number of prisoners, exceeding his whole army. After this defeat, the pope was only able to repeat his anathemas, declaring the king of Bohemia a rebel to the church, and, as such, incapable of holding any dignity whatever.

In the year last mentioned, Paul sent a legate into France to procure a decree from the parliament of Paris, confirming the abrogation of the Pragmatic sanction; but in this design he failed of success, notwithstanding that he obtained a royal edict to that purpose, since the parliament steadily opposed it, and the university of Paris appealed from the legate and the edict to a general council. During the following year he was more successful in a better cause, having brought about a reconciliation between several states of Italy, which had taken up arms as auxiliaries to the opposite factions in Florence. Soon after this event, the Emperor Frederic arrived at Rome in consequence of a vow, and the pope entertained him with great magnificence. As a proper expedient to engage the Christian princes in a league against the Turks, that prince

proposed, in a public consistory, that a convention should be held at Constance, at which the pope and himself should assist in person, and that they should send invitations to the other Christian princes. Paul, however, recollecting the former proceedings of that city, would not consent to the proposal; but at length agreed that letters should be written in the emperor's name and his own to all the princes and states in Christendom, inviting them to send their ambassadors to Rome, in order to treat about the means of defending the faith. About the same time, Paul was instigated by his ambition to obtain possession of the city of Rimini, then held by Robert, natural son of Gismondo Malatesti. Finding his pretensions opposed, he attempted to enforce them by the sword, and prevailed upon his countrymen the Venetians to afford them assistance. Robert had applied for succour to the Medici, and by their interference the Roman and Venetian troops were speedily opposed in the field by a formidable army, led by the duke of Urbino, and supported by the duke of Calabria and Robert Sanseverino. An engagement took place which terminated in the total rout of the pope's army, who dreading the resentment of so powerful an alliance, found himself compelled to accede to such terms of peace as the conquerors thought proper to dictate. In the year 1471, Paul published a bull, by which he reduced the jubilee circle to twenty-five years, and thus accelerated the return of that most absurd and superstitious ceremony. He died suddenly of an apoplexy, in the night of July 25, 1471, no person being present to afford him any assistance, after a pontificate of six years, and between ten and eleven months, and when he was in the fifty-fourth year of his age. Platina charges him with avarice and simony, with selling all offices for ready money, with putting up to sale all vacant benefices, not excepting bishoprics, which were disposed of to the highest bidders, while those candidates whose pretensions were only supported by learning and a good life, were always set aside. But the immense sums which he expended in buildings, in receiving and entertaining distinguished personages, in relieving the poor and decayed nobility, in purchasing, at any price, jewels and precious stones to adorn the papal crown, and in exhibiting public shows for the entertainment of the Roman people, sufficiently clear him from the imputation of avarice. To make a more august appearance, he loaded the papal crown with such quantities of precious stones, that one would rather have taken him for the Phrygian goddess Cybele with turrets on her head, than for the vicar of Christ, who should teach, by his example, the contempt of all worldly grandeur. That he might reconcile the cardinals to this ostentation, he granted them the privilege of wearing purple habits, with red silk

hats, and silk mitres with those of the same fashion form worn only by the sovereign pontiffs.

SIXTUS IV., pope, whose original name was Francis I Rovere, was descended from a branch of the noble family Rovere of Savona in the state of Genoa. He was born 1414 at Cella, a village near Savona, and entered young the Franciscan order. He studied in the universities of Padua and Bologna, and having taken the degrees of doctor of philosophy and theology, he gave lectures in several of the principal cities in Italy, and acquired a high reputation for learning. Pope Paul II. promoted him to the purple in 1467, by the title of St. Peter ad Vincula. On the death of that pope, in 1471 he was raised to the papal chair. He began his pontificate by attempting to form a league among the Christian princes against the Turks, who had made themselves masters of Bosnia, Istria, and great part of Dalmatia, and threatened Italy. For this purpose he sent some of the most distinguished cardinals and his legates to different courts, with instructions to endeavor to compose the disputes existing between the several sovereigns; but, as usual in such case, with small effect. He procured, however, the fitting out of an allied fleet of galleys, which covered Smyrna from the Turks, but did little besides. He was more successful at home, in an attempt to expel a number of petty tyrants who had seized upon cities belonging to the church, and governed them as independent sovereigns. With the assistance of Ferdinand king of Naples, he completely expelled these usurpers, and thereby doubled his revenue. The year 1475 was that of the jubilee, according to the period of 25 years fixed for its return by Paul II. It was celebrated with great magnificence by Sixtus, and was dignified by an unusual assemblage of crowned heads, though the resort of pilgrims in general was less than on former occasions.

One motive which Sixtus had for expelling the independent possessors in the ecclesiastical towns was, that he might have his territories to form principalities for his nephews; and in pursuance of this plan, he sent Giuliano de Rovere, afterwards pope Julius II., to capture the city of Castello from Niccolò Vitelli. Niccolò having obtained the assistance of the duke of Milan and the Florentines, made a vigorous resistance, and was obliged to capitulate. This event occasioned a defensive league between the duke of Milan, the Venetians, and Florentines. The latter people were under the influence of Lorenzo de Medicis, whose political conduct could not but be highly displeasing to the pope; and he displayed his resentment by depriving Lorenzo of the office of treasurer to the holy see, which he had conferred upon him in the days of their friendship. This, however, was a trifling retaliation, and he de-

ained to subvert the power of the Medici in Florence. In conjunction with his brother, Girolamo Riario, he formed one of the most detestable leagues recorded in history. By means of the powerful family of the Fieschi, rivals to the Medici in Florence, a revolution was to be effected in the government of that city, which was to commence with the assassination of Lorenzo and Giuliano de Medicis, when assisting at mass in one of the churches, and the elevation of the host was to be the signal. The result of this conspiracy is related in the life of Lorenzo de Medicis*, and it will be sufficient here to mention its consequences as far as the pope was concerned. Stimulated to fury by the miscarriage of the plot, and the vengeance exercised upon the conspirators, one of them an archbishop, he excommunicated Lorenzo and the magistrates of Florence, and laid the city and its territories under an interdict. Having in vain endeavoured by menaces to induce the Florentines to deliver up Lorenzo, he formed a league with the king of Naples, whose troops, in conjunction with those of the church, invaded the territory of Florence, and spread devastation through it. They were, however, encountered by an opposite league, and Lorenzo, by a personal visit to the king of Naples, having reconciled him to the state of Florence, the pope was left alone in the contest. Still determined, notwithstanding the submissive applications of the Florentines, to persist in the war till he had accomplished the destruction of Lorenzo; he was at length, by the interposition of the king of France, and the alarm excited through Italy in consequence of the capture of Otranto by the Turks, obliged to consent to a peace, which fully satisfied the offended dignity of the head of the church.

Italy did not long enjoy tranquillity. In 1482 Sixtus joined with the Venetians in attempting to dispossess the duke of Ferrara of his territories, for which his motive was a hope of vesting the government of that city in one of his own family. The consequence was, the duke of Calabria invaded the ecclesiastical state, but was defeated by Malatesta, lord of Rimini. The success of the Venetians rendered them formidable to their neighbours, a league was formed against them, which the pope was persuaded to join, and he excommunicated his late allies. The confederates, however, received proposals from the Venetians, who found it necessary to renounce their ambitious projects, and concluded a peace without consulting Sixtus. This affront, with the disappointment of his expectations from the new war in which he engaged, so operated upon his haughty and violent temper, that he was thrown into a severe fit of the gout, which proved fatal. He died in 1484, having completed the 70th year of his age, and the thirteenth of his pontificate.

* See page 256 of this volume.

Sixtus IV. ranks among the most unprincipled of Roman pontiffs with respect to his political conduct, w seems to have been governed by no other motive than the sion for aggrandizing his family, and indulging a rapacious position. His concurrence in the detestable conspiracy of Pazzi, and the eagerness with which he fomented the which disquieted Italy almost through his whole reign, p him to have been steeled against all sentiments of public tice and humanity. He has been charged with avarice; an imputation has been refuted by recounting the sple edifices, and the numerous charitable and useful estab ments, of which he was the founder. In fact, he wa beral and magnificent in his expenditure; and having, many other princes of that character, exhausted his treas he scrupled at no means of replenishing them. In no pontif were the offices and employments about the papal court ; shamelessly set to sale, or the exactions in passing bulls other official instruments from that court more scandal augmented. The most favourable light in which he ca viewed is as a munificent encourager of learning. He ma most be regarded as the founder of the Vatican library, fo not only enriched it with books collected from various par the world, but caused them to be properly disposed for convenience of the public, to which he opened the lib placed them under the care of men learned in different lan ges with competent salaries, and assigned funds for the chase of new books. Sixtus, whilst a doctor of the chu was the author of some writings in theology and school nity. Several of his letters are extant, and he published ; decrees, one of which had for its object the end of the vi disputes then subsisting relative to the immaculate conce of the Virgin Mary.

INNOCENT VIII., pope, was born at Genoa in the 1432; at an early age he was sent to the court of Na where he lived several years during the reigns of Alphonso his son Ferdinand, and received substantial marks of fa from both princes. After this he removed to Rome, and tained considerable church preferment, till at length he raised to the purple, by the title of cardinal of St. Balbin the year 1473. Upon the death of Sixtus IV., in 1484, he elected his successor, and took the name of Innocent V having been previously known by that of John Baptist C As soon as he was seated in his government he attempte procure another crusade, but without success. His eff however, contributed to bring much wealth into the apos treasury, part of which the pope appropriated to his use; and the rest he expended on the repair of ancient w of art, or in support of a war, in which he soon became inv

d with Ferdinand, king of Naples. Innocent spent the concluding years of his pontificate in endeavouring to maintain order and good government in the church, and in cultivating the arts of peace. He cleared the country of robbers and assassins, with which it was at that time much infested; adopted measures for the regular supply of Rome with provisions, and adorned it with many magnificent buildings. He died in the year 1492, aged 60, after he had filled the papal throne nearly eight years. He was possessed of a very moderate share of learning and talents, but secured the attachment of all ranks by the sweetness of his temper, and the gentleness of his manner. His character, in a moral point of view, will not bear examination; he openly acknowledged himself the father of numerous progeny of natural children, and is said to have been the first of the popes who introduced that new and extraordinary proceeding of owning publicly his spurious issue, rapine upon them riches without measure. He left behind him some letters, and one to Henry VII. king of England, against citing the clerical orders before secular tribunals.

ALEXANDER VI., pope, a scandal to the papal chair, was born in 1431 at Valencia in Spain; his original name was Cæsar Borgia, and his mother, from whom he derived the name, was sister to Callixtus III. Though in his youth exceedingly contentious, he found means to ingratiate himself with his uncle, the pope, and in 1455, obtained the dignity of cardinal. He was afterwards made bishop of Valencia, and vice-chancellor of Rome. This last office was so profitable, that it is said to have brought him in, annually, twenty eight thousand crowns; an income which enabled him to support the state of a prince. Pope Sixtus IV. sent him as his legate to Spain, where he lived with great extravagance and irregularity. At length, when advanced to a considerable age, after having seen the dignity to which he aspired pass, in succession, from his uncle to four pontiffs, by openly professing extraordinary piety and sanctity, and by secretly distributing among the cardinals large presents and liberal promises, Roderic was, on the death of Innocent VIII., in the year 1492, elected to the papal chair. When he ascended this seat of sanctity in his sixty-first year, he had, by his mistress Vanozza, four sons and a daughter, who was named Lucretia, but proved extremely unworthy of the name; for she had the monstrous depravity of not only committing incest with her two brothers, but even of consenting to the brutality of her father; who, in a fit of jealousy killed one of his sons, whom he preferred to him. His favourite son, Francis, the only good character in the family, was murdered by his brother Cæsar. His father, nevertheless, idolized this monster, and employed every means for his advancement. Alexander VI. in short, made no scruple of any acts of treachery or cruelty, by which he could aggrandize his children and enrich himself. He is at

the same time charged with the utmost licentiousness, and even accused of incest with his own daughter. In political concerns, this pontiff formed alliances with all the princes of his time, only to break them. He engaged Charles VIII. to enter into Italy to conquer the kingdom of Naples, and as soon as that prince had succeeded in the enterprise, he entered into a league with the Venetians, and with Maximilian, to rob him of his conquest. He sent a nuncio to the sultan Bajazet, to treat his assistance against Charles VIII. king of France; after a large remittance from him, delivered up to the king of France, Zizim, the brother of Bajazet, then with the pope. To add hypocrisy to all his other vices, Alexander VI. proposed to the Christian princes a design of putting himself, notwithstanding his great age, at the head of an army against the Turks. This zeal for the honour of the Christian name served as a pretext for certain clauses annexed to the bull issued at the jubilee in the year 1500, which brought him immense revenues from all parts of Europe. As a singular example of pontifical arrogance, may be mentioned the bull of this pope, by which he took upon him to divide the new world between the kings of Spain and Portugal; granting to the former all the territory on the west, and to the latter all the territory on the east, of an imaginary line, passing from north to south one hundred leagues distant from Cape Verd islands. Alexander VI. pursued his profligate career till the year 1503, when the poison which he and his son Cæsar had prepared for Adrian, a wealthy cardinal, was, by mistake, taken by the father and the son; thus sharing themselves the fate which they had in many instances, inflicted upon others. Some writers have questioned the truth of this account of Alexander's death, as it rests upon the authority of several reputable historians, of whom the principal is Guicciardini; and there is nothing in the story inconsistent with the acknowledged character of the pontiff and his son. The talents and accomplishments of Alexander VI., his eloquence and address, and above all, his exalted and sacred station, were only aggravations of his crimes. One part of his character, his insatiable avarice, was pointedly expressed in the following lines:

Vendit Alexander claves, altaria Christum.
Vendere jure potest; emerat ille prius.

Christ's altars, keys, and Christ himself,
Were bartered by this pope for pelf;
But who shall say, he did not well?
That which he bought he sure might sell.

PIUS II., whose original name was Francis Todeschini, was a native of Sienna, and born in the year 1429. As he was nephew to pope Pius II., that pontiff permitted him to take

name of Piccolomini, and to bear the arms of that family. When he was only twenty-two years old, Pius made him a cardinal, and soon after gave him the bishopric of Sienna. He was employed in several legations, by popes Paul II., Innocent VIII., and Alexander VI., to whom he is said to have given entire satisfaction, by the prudence and integrity with which he discharged his commissions. Upon the death of the last-mentioned pontiff, in the year 1503, the city of Rome was thrown into the utmost confusion by the struggle for power between Valentine Borgia, the son of Alexander, and the Orsini and other Roman barons, whom he had deprived of their estates. Daily battles were fought in the streets, by the parties of these rivals, and the cardinals found themselves obliged to raise a body of troops for their defence, while they should be shut up in the conclave. They also applied to the French, Spanish, and Venetian ambassadors, by whose means the heads of the opposite factions were prevailed upon to withdraw from Rome with their troops, till a new pope should be elected. Having thus secured themselves from interruption, the cardinals assembled at the Vatican, and in a short time chose cardinal Piccolomini to the vacant throne, who, out of gratitude to the memory of his uncle, took the name of Pius III. No sooner had the intelligence of his election been conveyed to the hostile factions, than they returned to Rome, and renewed the war within the walls, and again threw the city into the utmost confusion. At length the reinforcements received by the Orsini arrived, which gave them a decisive superiority over Valentine, who was obliged to take refuge in the castle of St. Angelo, which was garrisoned by his party. This change in his affairs soon caused him to be deserted by great numbers of his men, and he was left at the mercy of the pope, who permitted him to retire unmolested wherever he pleased. Pius, by this event, had the happiness to see peace restored to Rome, but he did not long enjoy it, for he died the twenty-sixth day after his election, in the seventy-fifth year of his age, not without suspicion of having been poisoned. He was a person of an unblemished life, and not unworthy of the high dignity to which he had been raised.

JULIUS II., pope, originally called Julian della Rovere, was the nephew of Pope Sixtus IV., and born at Alvizale, near Savona, about the year 1443. He is said to have been of mean extraction, and to have followed for some time the occupation of a waterman; and Bandello relates, that he would often say, that, when a boy, he frequently carried onions from his native city to sell at Genoa. We meet with no farther information respecting him, till we find that he was preferred by his uncle, Pope Sixtus, to the see of Carpentras, and raised to the purple in the year 1471, by the title of cardinal presbyter of St. Peter

ad Vincula. He was successively raised to the bishoprics of Albano, Ostia, Bologna, and Avignon, created sub-dean of the sacred college, high penitentiary and apostolic legate at Avignon. Upon the breaking out of an insurrection in Umbria, his uncle gave him the command of the papal troops, which was an employment perfectly suited to his genius. The abilities and vigour he displayed in crushing that rebellion, raised him to high reputation, and to proportionate influence and power at Rome. In the year 1480, he was sent legate into France; and four years afterwards, upon the death of his uncle, by his influence in the conclave, conjointly with that of Cardinal Roderic Borgia, then chancellor, Innocent VIII. obtained the papal chair. While that pontiff lived, he was a favourite at the papal court, but during the pontificate of his infamous successor, Alexander VI., he retired into France, and attended king Charles in his Neapolitan expedition. Upon the death of Alexander, he procured the election of Pius III., and after his short pontificate of twenty-six days, he was elected to succeed him, and took the name of Julius III. No sooner was he seated on the papal throne, than he indulged in the most ambitious projects for the aggrandizement of the Roman see; and as he possessed a bold, intrepid, martial spirit, he determined to extend the temporal empire of the church by force of arms. The republic of Venice, aspiring at the dominion of the province of Romagna, whose governor, Cæsar Borgia, was not able to resist them, they broke unexpectedly into that province, and having taken Rimini and several other places, they besieged Faenza. Upon this the inhabitants sent deputies to Rome to implore the assistance of the pope, who sent a nuncio to remonstrate against their attempting to subject to their dominion a city that belonged to the church. The senate treated the nuncio with the greatest respect, and dismissing him with a declaration of their readiness to pay the small tribute which they maintained, was the only acknowledgment of the subjection of Faenza to the holy see, they directed their commander to carry on the siege, and the place was soon obliged to capitulate. Julius dissembled his resentment for a time, but it was not long before the Venetians had reason to repent that they had provoked his enmity. As some fortresses still held out for Borgia, the pope proposed that they should be delivered up to him to prevent their falling into the hands of the Venetians. Upon Borgia's refusal, Julius ordered him to be arrested; nor was he liberated until those places were given up to the pope. In 1506, Julius resolved to commence the execution of the projects which he had formed, by the reduction of Bologna and Perugia, which were parts of the ancient domains of the apostolic see, but now possessed by John Bentivoglio, and the latter by

Gianpagolo Baglione. For this purpose he applied for assistance to Lewis XII., king of France; who, with the hope of securing the pope's friendship, readily promised it, at the same time that he endeavoured to dissuade his holiness from an undertaking which might involve all Italy in a war. Nothing, however, could divert or discourage Julius from pursuing his design; and having resolved to embark in person on the intended enterprise, he set out from Rome at the head of the papal troops, and advanced against Perugia. Such was the effect of the spirit which he displayed, that Baglione was intimidated from making any resistance, and the pope entered the city in triumph. As his army now received daily reinforcements, Bentivoglio also despaired of being able to keep possession of Bologna; he therefore surrendered it upon treaty, and the pope, having made his public entry with extraordinary pomp, and settled the new government, returned to Rome. In the following year, the king of France made great military and naval preparations for the reduction of Genoa, which had lately revolted from his authority, and resolved to command the expedition in person. These preparations alarmed the pope, who could not be persuaded that they were designed only for the object avowed; and giving way to his suspicions, he sent a nuncio into Germany, who was to notify to the emperor and the electors, that the king of France's real design in coming into Italy at the head of a very powerful army, was to enslave the church and usurp the imperial dignity. The Venetians also, who were jealous respecting the true object of the French king's visit to Italy, endeavoured by their representations to the German princes to confirm the pope's information. Upon this the emperor summoned a diet of all the princes to meet at Constance, and having laid before them the papal notification, attempted to engage them in a common league against France. The conduct of Lewis, however, in returning to France with his army as soon as he had reduced Genoa, put an effectual stop to this business.

During the year 1508, the famous league of Cambray against the republic of Venice, was concluded between the pope, the emperor, the king of France, and the king of Spain, which threatened the entire ruin of the state. Before Julius signed this league, his unwillingness to increase the power either of the emperor or of the French king in Italy, induced him privately to communicate the terms of it to the Venetian ambassador, offering at the same time not to confirm it, provided that the republic restored to him the cities of Rimini and Faenza. The Venetians most unwisely rejected this proposal, and the pope confirmed the league by a bull. The hostilities of the confederates were preceded by a sentence of excommunication

against the republic ; from which they appealed to a general council. Afterwards the armies of the respective powers entered upon action on all sides, and made such progress before the end of the year 1509, that the proud republic was stripped of the greatest part of its continental dominions. In this distress the Venetians sent a solemn embassy to the pope, who they knew was jealous of the increase of the French king's or the emperor's power in Italy, to implore his holiness's protection, and to pray that he would absolve them from the censures which they had incurred. Julius, who was sensible of the good policy of preserving the republic from utter ruin, and had no scruples about breaking his engagements when his interest was in view, having now recovered all the places to which he had any claim, and brought the ambassadors to submit to the most mortifying conditions, at length absolved them with the usual ceremonies. Not satisfied with absolving them, he took them under his own protection, and with a shameless breach of faith towards his confederates, granted leave to all the subjects and feudatories of the church to serve under their banners. The pope now formed a design of driving the French out of Italy. In subservience to it, he attempted, in vain, to prevail upon the emperor to conclude a peace with the Venetians, and to join them and himself against the king of France. His next step was, to force the allies of the French in Italy to withdraw from their connection with them. He began by quarrelling with the duke of Ferrara, under pretence that he had encroached upon the rights of the papal see, by establishing a manufactory of salt at Comachio ; and without listening to the ambassadors whom the duke sent to adjust the matters in dispute, ordered the army of the church to march into the duchy, to do himself justice, as he pretended, by force of arms. His troops soon made themselves masters of several places in the Ferrarese ; but the Marquis de Chaumont, the French governor of the Milanese, and the duke, joining their forces, quickly obliged them to abandon the captured places. The pope, determined either to crush the duke, or to oblige him to renounce his alliance with France, after his forces had taken those places a second time, ordered the necessary preparations to be made for the siege of Ferrara. To hasten them he returned to Bologna, where he solemnly excommunicated the duke, as well as the general and principal officers of the French army ; but the latter, to show the little regard which they paid to the papal thunder, advanced unexpectedly against that city. The news of their approach occasioned no little consternation at Bologna, where the pope alone appeared collected and undisturbed ; and when they had arrived within ten miles of the place, to gain time, the pope, who knew that his own forces and those of the Venetians were in full march towards him from all quarters,

an offer to treat about peace with the French general. His Chaumont was amused till the arrival of the expectations at Bologna, when the pope terminated the negotiations, and Chaumont was obliged to retreat from the neighbourhood.

Season of the year was now unfavourable for military operations; but Julius was determined to make an attempt to Ferrara. It was now necessary, in order to prevent them being relieved, to obtain possession of Mirandola, accordingly, the pope's army laid siege to that place, and with much distress from the spirited resistance of the garrison extraordinary rigour of the season, and the interception of their convoys of provisions. Impatient at the slowness of the siege, the pope resolved to assist at it in person; and accordingly, repairing to the camp, took up his quarters so near the batteries of the place, that two persons were killed in the camp by a shot from them. He was perpetually riding the lines, notwithstanding the intense cold, scarcely supported by the soldiery, reprimanding some, encouraging and discharging in every respect the duty of a general. Mirandola at length capitulated, and Julius entered it through the breach, and as soon as it was properly secured, gave orders for investing Ferrara. Before this city his ambition received a mortifying check, for the duke, attacking unexpectedly the pope's troops, completely defeated them with great slaughter, obliged them to raise the blockade, with the loss of artillery and baggage. In the meantime, the king of France, with the hope of putting an end to the calamities of Italy, proposed that a congress should be held at Mantua, for the purpose of pacification. To this proposal the emperor and the king of France were not averse; but the pope would not listen to overtures for peace with France, until he obtained possession of the duchy of Ferrara and its capital. In the beginning of 1511, marshal Trivulzio, who now obtained the command of the French army, drew his forces together, and recovered the places in the Milanese which had been taken by the emperor, and then advancing unexpectedly against Bologna, made himself master of that city without opposition, and restored it to the Bentivogli, its ancient lords. He then marched against the united forces of the pope and Venetians, which he defeated with the loss of their baggage and artillery, many soldiers and several officers. Notwithstanding all his firmness and rapidity, Julius, who was now at Ravenna, did not remove on the news of these calamitous events, and thinking himself no longer safe in that city, set out on his return to Rome. During his journey, he received the unwelcome intelligence that an order for assembling a general council at Pisa had been issued up at Modena, Bologna, and other cities in Italy, and that he himself was summoned to appear at it in person.

This council the emperor and the king of France, finding that the pope would listen to no terms of accommodation, and looking upon him as the disturber of the public peace, had agreed to call, and to lay their complaints against his holiness before it. Five cardinals, who had been acquainted with their design to call it, and had withdrawn from the papal court, at first to Florence, and afterwards to Milan, gave their sanction to the summons. In order to counteract their proceedings, of which he had reason to entertain apprehensions in his present circumstances, the pope summoned a general council to meet in the following year at Rome; pretending by that measure to have superseded the council convoked by the cardinals; which the latter maintained ought to take place, as it had been summoned and proclaimed the first. Before the meeting of the council of Pisa, Julius, in order to gain time, ordered his nuncio at the French court to negotiate a reconciliation between him and the king; while, with the most scandalous duplicity he was privately carrying on a treaty with the king of Spain and the Venetians against the French, and endeavouring to persuade the king of England to join the confederacy. While negotiations were carrying on, the pope was taken dangerously ill, which seemed to have awakened in him some degree of remorse, on account of the corrupt means which he had practised in order to obtain the pontificate. This led him to cause a bull to be published, denouncing terrible penalties and curses against any who should procure that dignity by money or any other reward whatever, and declaring all such elections to be null and void. In the mean time the council of Pisa was opened on September 1, 1511; and as that city was at this time subject to the Florentines, the pope, provoked at their suffering such a schismatical conventicle, as he called it, to meet in their dominions, laid the cities of Florence and Pisa under an interdict, pronounced a sentence of deposition against the cardinal who had been engaged in this schism, excommunicated all those who should countenance it, &c. From the pope's sentence the Florentines appealed to a general council, at the same time obliging their ecclesiastics to perform the rites of the church as usual. At length the league which the pope had been negotiating with the king of Spain and the Venetians was concluded and published, and the king of France could no longer be amused with the nuncio's conciliatory proposals. Lewis therefore sent instructions to his generals in Italy, adapted to the state of things, and wrote to the cardinals assembled at Pisa, to pursue without delay the necessary steps for the reformation of the church. In the mean time the people of Pisa, alarmed at the papal interdict, insulted the members of the council in the public streets, and even the cardinals, and daily quarrels took place between them and the French soldiers who were appointed to guard the council. These circumstances

induced the cardinals and other prelates, from a regard to their personal safety, to pass an act for adjourning the council to Milan.

At the commencement of the year 1512, the Spanish forces arrived in Romagna, which formed a junction with the ecclesiastical army, and they laid siege to Bologna. They were soon obliged to raise the siege, for Gaston de Foix, duke of Nemours, having thrown himself into the place with a strong body of troops, they despaired of being able to reduce it, and withdrew privately in the night. The duke of Nemours then received orders to march against the combined forces, and to draw them, if possible, to a decisive battle. For some time the allies encamped in situations where they could not be attacked but at great disadvantage; when the duke, in order to tempt them into the field, laid siege to the important city of Ravenna. This measure produced the effect which he expected, and induced the general of the allies to try the issue of a battle for its relief. As they approached, the duke of Nemours went out to meet them; and one of the most bloody engagements ensued, which had been fought for many years in Italy. The French were the victors, though not without the loss of a considerable number of brave men and officers; and among others their brave commander; but the allies were little less than ruined; their loss in killed was double that of the French; all their baggage, colours, and artillery were taken; and many persons of the first rank were made prisoners. This memorable defeat of the allies was followed by the loss of Ravenna, and almost all the cities and fortresses of Romagna. When this news reached Rome, the cardinals conjured the pope to make peace with the king of France. However disposed Julius might be in the first instance to comply with their request, from the unfavourable aspect of his affairs, he was soon encouraged to continue the war, by being informed that the Swiss had espoused his cause, and were marching to join the confederates; and by the accession of the king of England to the league against France. The entrance of the Swiss into Italy, decided the ruin of the French affairs in that country. Having, to the number of eighteen or twenty thousand, joined the Venetian army in the Veronese, the confederates marched to the duchy of Milan, where the French were only able to retain the possession of a few fortified places, and to complete their disasters in Italy, the Genoese revolted from their authority, expelled the French, and conferred the dignity of doge on the author of the revolt.

When the confederates entered the Milanese, an end was put to the sessions of the council transplanted from Pisa; but not before a decree had been passed declaring pope Julius II. a disturber of the public peace, a sower of discord among the people of God, a rebel to the church, a public incendiary, a

blood-thirsty tyrant, hardened in his iniquity, and incorrigible; pronouncing him, as such, suspended from all spiritual and temporal administration of the church, and forbidding the faithful thenceforth to acknowledge or obey him. This decree was received in France, and by command of the king strictly complied with throughout the kingdom. In revenge, Julius excommunicated the king, laid his kingdom under an interdict, and absolved his subjects from their allegiance to him. The whole of Italy, except a few castles, being now delivered from the dominion of the French, disputes arose among the confederates concerning the possession of some of the places recovered. In an arrangement formed in a congress held at Mantua for the amicable settlement of these differences, it was proposed that Vicenza should belong to the emperor. To this the Venetians, who were in possession of that city, would not consent. The pope spared neither entreaties nor menaces to carry that point, and to engage the republic to enter into an alliance with himself and the emperor, for the purpose of opposing the French, should they attempt to recover their Italian dominions. Finding that the Venetians would not deliver up the city, he in revenge concluded an alliance with the emperor against them. At the same time, the change which had taken place in his affairs through the assistance of the Swiss, induced him to form designs of renewing the war against the duke of Ferrara; of changing the government of Florence, and of driving the Spaniards out of Italy, as well as the French, in order to subject the kingdom of Naples to the holy see. But he did not live to execute any of these revengeful or ambitious plans. He was seized with a disorder in May 1512, which carried him off in February, 1513, at the age of seventy, and after he had governed the church nine years, and between three and four months. When he was sensible that he should not recover, he caused the bull to be confirmed which he had published before against simoniacal practices at papal elections. He was a person of considerable abilities, courage, and resolution, but arrogant, despotic, and furious in his temper, of insatiable ambition, and possessing the most extravagant passion for war and bloodshed. Bayle observes, that "if he wanted the qualities of a good bishop, he had at least those of a conquering prince. He had great courage and a political head, by which he formed leagues and broke them, as it suited his interest." He is said to have loved wine to excess; and women, at least before his promotion to the pontificate. The satirists of his time, indeed, accuse him of every vice and crime, without excepting the most unnatural. It is not improbable, however, that they have exaggerated his faults; and it should not be concealed that he was less chargeable with nepotism than many preceding pontiffs. Of the twenty-seven cardinals whom he created, four only were

in any degree related to him, and they were men of untainted characters. Guicciardini relates, that when a daughter, whom he had by one of his concubines, earnestly intreated him on his death-bed to confer that dignity on her uterine brother, he sternly answered that he was not worthy of the honour, and turning away from her, expired in a few minutes. He encouraged the arts of painting, sculpture, and architecture, and begun the erection of the magnificent church of St. Peter.

LEO X., pope, born at Florence, in December, 1475, the second son of Lorenzo de Medicis the Magnificent, bore the baptismal name of Giovanni, or John, was originally destined by his father for the church, and received the tonsure at the age of seven years. Being then declared capable of receiving ecclesiastical preferment, Lorenzo obtained for him two rich abacies; and the list given of the preferments accumulated upon him at an early age, amounts to twenty-nine, a proof of the great interest of his family, and the scandalous corruption of the church. It was the great object of his father's ambition, to decorate his house with the popedom, and, on the accession of Innocent VIII. to the papal chair, Giovanni, then not quite fourteen years of age, was nominated to the dignity of cardinal. Lorenzo was not wanting in exertions to make his son worthy of this premature advancement, and the disposition of the youth, which was grave and solid beyond his years, contributed to the success of his instructors. When he was nominated to the cardinalate, it was made a condition that he should spend three years at the university of Pisa in professional studies, before he was invested formally with the purple. In 1492, this solemn act took place, and he immediately went to reside at Rome as one of the sacred collegiates. His father soon after died, and was succeeded in his Florentine honours by his eldest son Piero. The young cardinal's opposition to the election of pope Alexander VI., obliged him to withdraw to Florence, from whence, at the invasion of Italy by Charles VIII., he and the whole family were expelled, and obliged to take refuge in Bologna. About the year 1500, he again took up his residence at Rome, where he resided during the remainder of Alexander's pontificate, and likewise in the early part of that of Julius II., cultivating polite literature, and the pleasures of elegant society, and indulging his taste for the fine arts, for music, and the chase, to which latter amusement he was much addicted. The depression of his house occasioned frequent embarrassments in his finances, but his cheerful temper supported him under difficulties, and he extricated himself without loss of honour. In 1505, he began to take an active part in public affairs, and was appointed by Julius to the government of Perugia. By his firm adherence to the interest of the pope, the cardinal acquired the most unlimited confidence of his ho-

liness, and was entrusted with the supreme direction of the papal army in the Holy League against the French in 1511, with the title of legate of Bologna. At the bloody battle of Ravenna, in 1512, he was made prisoner, and was conveyed to Milan, where the sacredness of his function caused him to be treated with great respect. The French in their retreat carried the cardinal with them, but on his arrival at the banks of the Po, he escaped. About this time the family of the Medici, was restored to its former condition at Florence, and the popular constitution of that republic was overthrown. The cardinal contributed to this event, and remained at Florence, till the death of Julius II. called him suddenly to Rome. At the scrutiny for a new pontiff in 1513, cardinal de Medicis was elected to the papal chair, being then only in the thirty-eighth year of his age. He assumed the name of Leo X., and ascended the throne with greater manifestations of good-will, both from Italians and foreigners, than most of his predecessors had enjoyed. One of his first acts was to interpose in favour of some conspirators against the house of Medicis, at Florence, and he treated with great kindness the family of Soderini, which had long been at the head of the opposite party in that republic. He exhibited his taste for literature by the appointment of two of the most elegant scholars of the age, Bembo and Sadoleti, to the office of papal secretaries. With regard to foreign politics, he pursued the system of his predecessor, in attempting to free Italy from the dominion of foreign powers, and in order to counteract the anti-papal council of Pisa, which was assembled at Lyons, he renewed the meetings of the council of Lateran, which Julius II. had begun, and he had the good fortune to terminate a division which threatened a schism in the church. Lewis XII., who had incurred ecclesiastical censure, made a formal submission and received absolution. Having secured external tranquillity, Leo did not delay to consult the interests of literature by an ample patronage of learned studies. He restored to its former splendour the Roman gymnasium, or university, which he effected by new grants of its revenues and privileges, and by filling its professorships with eminent men invited from all quarters. The study of the Greek language was a very particular object of its encouragement. Under the direction of Lascaris, a college of noble Grecian youths was founded at Rome for the purpose of editing Greek authors, and a Greek press was established in that city. Public notice was circulated throughout Europe, that all persons who possessed MSS. of ancient authors, would be liberally rewarded by bringing or sending them to the pope. Leo founded the first professorship in Italy, of the Syriac and Chaldaic languages; this was the university of Bologna. With regard to the politics of the times, the pope had two leading

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jects in view, viz. the maintenance of that balance of power which might protect Italy from the overbearing influence of any foreign potentate; and the aggrandizement of the house of Medici. When Francis I. succeeded to the throne of France, it was soon apparent that there would be a war in the north of Italy. Leo attempted to remain neuter, which being found to be impracticable, he joined the emperor, the Swiss, and other sovereigns against the French and the states of Venice. The rapid successes of the French arms soon brought him to hesitate, and even to stand aloof, and after the defeat of a Swiss army, the pope thought it expedient to detach his force from that of his allies, and form an union with the king of France. These two sovereigns in the close of the year 1515, had an interview at Bologna, where the famous Pragmatic sanction was abolished, and a concordat established in its stead. The death of Leo's brother, left his nephew Lorenzo the principal object of that passion for aggrandizing his family, which this pontiff felt full as strong as any of his predecessors. Under the influence of this passion, he found a pretext, in 1516, for issuing a monitory against the duke of Urbino, and upon his non-appearance, Leo excommunicated him, and seized his whole territory, with which, together with the ducal title, he invested his nephew. In the same year a general reformation took place, though all the efforts of the pope were made to prevent it. In 1517, the expelled duke of Urbino collected an army, and, by rapid movements, completely regained his capital and dominions. Leo, excessively chagrined at this event, would gladly have engaged a crusade of all Christian princes against him. By an application, which nothing could resist, of the treasures of the church, he raised a considerable army, under the command of his nephew, and compelled the duke to resign his dominions, upon what were called honourable terms. The violation of the safe conduct, granted by Lorenzo to the duke's secretary, who was seized at Rome, and put to torture, in order to oblige him to reveal his master's secrets, imprints on the memory of Leo X. an indelible stain. The same year his life was endangered by a conspiracy formed against him, in which the chief actor was cardinal Trucci. The plan failed, and the cardinal being decoyed to Rome, from whence he had escaped, was put to death; and his agents, as many as were discovered, were executed with cruel tortures. The conduct of Leo on this occasion was little honourable to his fortitude or clemency, and it was believed that several persons suffered as guilty who were innocent of the crimes laid to their charge. To secure himself for the future, the pope, by a great stretch of his authority, created, in one day, thirty-one new cardinals, many of them his relations and friends, who had not even risen in the church to

the dignity of the episcopal office ; but many persons also, from their talents and virtues, were well worthy of his chair. He bestowed upon them rich benefices and preferment well in the remote parts of Christendom, as in Italy, and formed a numerous and splendid court attached to his person, and adding to the pomp and grandeur of the capital. During the pontificate of Leo X., arose the daring Luther, whose name will be given further on ; nevertheless, in this place, we notice certain facts with which Leo and the Reformation are closely connected. The unbounded profusion of this pope in every object of expense, attached to a taste for luxurious magnificence, had rendered it necessary to devise means for replenishing his exhausted treasury ; and one of those which occurred, was the sale of those indulgences which the church claimed a right of dispensing from the store of her spiritual wealth. The commissaries appointed for this traffic in many, exaggerated the efficacy of their wares in such extravagant terms, as gave great offence to the pious and thoughtful. Luther, a public preacher at Wittemberg, was the first who protested against this abuse in his discourses, and in a treatise addressed to the elector of Mentz. He likewise published a set of propositions, in which he called in question the authority of the pope to remit sins, and made some very warm assertions on this method of raising money. His remonstrances produced considerable effect, and several of his cloth underlings were obliged to refute him. Leo probably regarded theological questions with contempt, and from his pontifical throne looked upon the efforts of a German doctor with scorn ; even when interference was deemed necessary, he was inclined to leave measures. At length, at the express desire of the emperor Maximilian, he summoned Luther to appear before the cardinals of Rome. Permission was, however, granted for the cardinal of Gaeta to hear his defence at Augsburg. Nothing satisfactory was determined, and the pope, in 1518, published a bull, asserting his authority to grant indulgences, which would avail both the living, and the dead in purgatory. Upon this the Reformer appealed to a general council, and thus a religious war was declared, in which the abettors of Luther appeared with a strength little calculated upon by the court of Rome. The sentiments of the Christian world were not at all favourable to that court. The scandal incurred by the infamy of Alexander VI., and the violence of Julius II., was not much alleviated in the reign of a pontiff who was characterized by an inordinate love of pomp and pleasure, and whose coarse taste even caused him to be regarded by many as more heathen than a Christian.

The warlike disposition of Selim, the reigning emperor of the Turks, excited great alarm in Europe, and gave occa-

to Leo to attempt a revival of the ancient crusades, by means of an alliance between all Christian princes; he probably hoped, by this show of zeal for the Christian cause, that he should recover some of his lost credit as head of the church. He had, likewise, another object in view, that of recruiting his finances by the contributions which his emissaries levied upon the devotees in different countries. By the death of Maximilian in 1519, a competition for the imperial crown between Charles V. and Francis I. took place. Leo was decidedly against the claims of both the rival candidates, and attempted to raise a competitor in one of the German princes, but he was unable to resist the fortune of Charles. At this period he incurred a very severe domestic misfortune, in the death of his nephew Lorenzo, who left an infant daughter, afterwards the celebrated Catherine de Medicis, queen and regent of France. The death of Lorenzo led to the immediate annexation of the duchy of Urbino with its dependencies to the see of Rome, and to the appointment of Giulio, Leo's cousin, to the supreme direction of the state of Florence. The rapid progress of the Reformation forcibly recalled the attention of the papal court, and Leo, anxious for an amicable negotiation, employed a Saxon nobleman to treat in person with Luther, but the matter was, at this period, carried too far to admit of reconciliation. Luther appealed to the Scripture for his authority; and he insisted upon unqualified submission to the decrees of the catholic church. The Reformer was persuaded to address a letter to his holiness; but, instead of expressions of humiliation, it contained much bitter invective against the court of Rome. It was therefore determined to condemn him and his doctrines; and a bull to that purpose was issued June 15th, 1520, which occasioned a total separation between the papal see and the reformers. The writings of Luther were publicly burnt, an insult which he boldly retaliated by an equally solemn and public conflagration of the papal decrees and constitutions, and the bull itself. Leo was not satisfied with his own exertions, but was desirous of gaining on his side the imperial court. Before, however, the emperor would condemn, he determined to hear, in person, what Luther had to say in his own justification, and a mandate was issued for his appearance at Worms. We may here observe, that Leo conferred on Henry VIII. of England, the title of "Defender of the Faith," for his appearance on the side of the church as a controversial writer. The tranquil state of Italy, at this period, allowed the pope to indulge his taste for magnificence in shows and spectacles, and in the employment of those great artists who have reflected so much lustre on his pontificate. His private hours were chiefly devoted to indolence, or to amusements, frequently of a kind little suited to

the dignity of his high station. He was not, however, so much absorbed in them as to neglect the aggrandizement of his family and see. Several cities and districts in the vicinity of the papal territories, and to which the church had claims, had been seized by powerful citizens, or military adventurers; some of these the pope summoned to his court to answer for their conduct; and in default of an exculpation of their crimes, he caused them to be put to death. His holiness next laid a plan to get into his possession the city and territory of Ferrara. He had set his heart upon this object, and being unable to obtain it by open means, he had recourse to treachery, and it has been asserted that his plan included the assassination of the duke. The commander of a body of German troops, was bribed to deliver up one of the gates to the papal forces, which were to be in readiness; but he took the pope's money, and apprized the duke of the plot, which was thus happily defeated. Another project, which entered deeply into the views of the pope, was the expulsion of the French from Italy. In 1521, he formed a treaty with the emperor for the re-establishment of the family of Sforza in the duchy of Milan. He engaged a large body of Swiss in his service, who, under the pretence of different measures, made much progress against the French, and drove their troops before them; but in the midst of these successes, and whilst public rejoicings were making in Rome on account of them, the pope was seized with an illness which at first was considered as a slight cold only, but which put an end to his life in a few days. This event happened December 1, 1521, when Leo was in the forty-sixth year of his age, and the ninth of his pontificate. The people at large expressed much concern at his death, but the honours rendered to his memory were not such as might have been expected. An exhausted treasury was the pretext for an economical funeral, and amidst all the eminent scholars of his court, an illiterate chamberlain was appointed to pronounce his funeral oration. Leo was himself but moderately furnished with solid erudition; he afforded liberal encouragement to useful and reputable studies, but he also lavished his patronage upon productions and persons of an opposite character. The merit of a sovereign in promoting those ornamental arts, by which alone he can display a magnificence superior to that of a private citizen, can rank no higher than an exertion of good taste; and this quality may be undoubtedly conceded to Leo. He was, however, rather the unfortunate inheritor, than the creator of great talents. Michael Angelo and Raphael have both risen to fame under his predecessor, Julius II., who had planned and made a commencement of the stupendous edifice of St. Peter's; the Vatican palace had likewise received some of its noblest ornaments in his and the former pontificates. The

Character of this pontiff has been finely celebrated by Pope, in the following lines :—

But see ! each muse, in Leo's golden days,
Starts from her trance, and trims her wither'd bays,
Rome's ancient genius, o'er its ruins spread,
Shakes off the dust, and rears his rev'rend head.
Then sculpture and her sister arts revive ;
Stones leap to form, and rocks begin to live ;
With sweeter notes each rising temple rung,
A Raphael painted, and a Vida sung.

ADRIAN VI., pope, who succeeded Leo X. in January 1522, was a native of Utrecht in Holland, the son of Florent yens, a tapestry weaver, or according to some, a brewer's want. His father, observing in him an early disposition towards learning, procured him admission into the pope's college at Louvain, where poor scholars were educated gratuitously. Here he distinguished himself by his diligence. It is reported that he used to read in the night by the light of lamps in the churches or streets. He made a considerable progress in all the sciences ; and led an exemplary life. He took his degree of D.D. at Louvain ; was soon after made canon of St. Peter's, and professor of divinity at Utrecht, and dean of St. Peter's, and vice-chancellor of the university. He was obliged to give up an academical life, to be tutor to archduke Charles, who, however, made no great progress under him ; but never was a tutor more highly rewarded ; for it was by Charles V.'s credit he was raised to the papal throne. Leo X. had given him the cardinal's hat in 1517. After this pope's death, several cabals in the conclave ended in the election of Adrian, with which the people of Rome were very much displeased. He would not change his name, and in every thing he showed a great dislike for all ostentation and sensual pleasures, though such an aversion had been long out of date. He was very partial to Charles V., and did not enjoy much tranquillity under the triple crown. He lamented much the immorality of the clergy, and wished to establish reformation of manners among them. He died in December, 1523. On his tomb was inscribed an epitaph, which informs posterity, that the greatest misfortune which he experienced in his life, was, that he had been called to govern.

Adrianus Papa VI. hic situs est
qui nihil sibi infelicius
in vita,
quam quod imperar et
duxit.

Adrian VI., though an honest man, and adorned with many private virtues, wanted that strength and energy of mind, which his difficult station required. Timid, irresolute, and inconsistent, his real virtues were mistaken for defects, and where with greater firmness he might have commanded applause, he undeservedly incurred contempt. Perhaps, with so few faults no man ever incurred so much popular dislike, or was loaded with so many calumnies. It is said, that the night after his death, some young men adorned the door of his physician with garlands, and this inscription, "To the Deliverer of his Country." This circumstance, however, was an honour to his memory; for it seemed to have proceeded from the joy of the dissolute, on being released from the apprehension of the bull which this rigid disciplinarian was about to issue against various irregularities and enormities. It must be acknowledged that this pontiff had more piety than taste for the fine arts. When he was shown the statue of Laocöon, he turned away his head, to show his aversion to pagan images; and he had the race of poets so cheap, that he gave them the appellation of Terentians. He was, nevertheless, well versed in theology and scholastic philosophy. While he was professor of divinity at Louvain, he wrote, "A Commentary upon the Book of Sentences, by Peter Lombard;" "Epistles;" and "Quæstiones Quodlibeticæ;" printed at Louvain in 1515, and at Paris in 1516, and 1531.

CLEMENT VII., pope, was the illegitimate son of Julius de Medicis, brother of Lorenzo, who was killed in the conspiracy of the Pazzi, at Florence, in 1470. Young Julius, so he was named, was carefully educated by his uncle Lorenzo. He was brought up to the military life, and entered into the order of the Knights at Rhodes, whose standard he bore at the coronation of his kinsman, pope Leo X. That pontiff declared him legitimate, and created him archbishop of Florence. He was sent legate to Bologna, and afterwards promoted to the cardinalate, and made chancellor of the Roman church. During the pontificate of Leo, who was averse to business, cardinal Julius had the chief management of affairs, and acquired great reputation for prudence and ability. After the death of Adrian VI., he was, by a coalition of parties unanimous, elected to the vacant chair, in 1523, when he assumed the name of Clement VII. The affairs of Europe and of the church were at this period involved in great difficulties on account of the rivalry of Charles V. and Francis I., and the progress of Lutheranism. Clement, who began to be jealous of the emperor's power, refused to accede to a league against Francis, and in his endeavours, though in vain, to effect an accommodation between them. He sent Campeggi as his legate into Germany in order to urge violent measures against the Lutherans, and

the demand of a general council, and an effectual reformation; but he obtained little satisfaction. After the battle of Pavia, in 1525, his fears led him to enter into a separate treaty with Charles, to whom he advanced a considerable sum of money; but not long after, the same fears induced him to join a league against him, with the French, the Venetians, and the duke of Milan. This shuffling and temporizing policy, to which he was always too much addicted, brought upon him the imperial arms under the constable Bourbon, who invaded the papal territories, and stormed the city of Rome. Clement fled to the castle of St. Angelo, where he was besieged; and being obliged to capitulate, he marched as a prisoner, till he purchased his liberty upon hard conditions. He was even obliged at last to make his escape in disguise. In the meantime the Swiss mercenaries revolted from him and his family, and recovered their freedom. Clement, whose sufferings had rather taught him more caution, than inflamed him with resentment, declined joining the kings of France and England against the emperor, and negotiated with the latter, as the most formidable, and most able to promote his private views. In 1529 he made a separate treaty with Charles, by virtue of which, Alexander de Medici, the pope's nephew, was to be reinstated in his former authority at Florence, and was to marry the emperor's natural daughter, with a large dowry; and all the territories of the ecclesiastical state, occupied by the emperor's arms, were to be restored to it. In return, the pope granted the emperor the restitution of the kingdom of Naples without tribute, absolved him from the sack of Rome, and permitted Charles and his brother Ferdinand, to levy the fourth of ecclesiastical revenues in their dominions. After this agreement, the pope and emperor had an interview at Bologna, where they gave each other all the demonstrations of perfect friendship, and the latter received the imperial crown at the hands of the former. They had much deliberation concerning the means of opposing the progress of the Reformation; and Clement used all his arts to dissuade the emperor from calling a general council, to which measure he was strongly inclined. They had another interview at Bologna in 1532, in which Clement again employed every artifice to protract the meeting of a council, which he could no longer openly oppose. As nothing was so much at Clement's heart, as the aggrandizement of his family, a proposal from Francis to marry his second son Henry to Catharine, the pope's niece, was received by him with great pleasure, notwithstanding his engagements with the emperor; and he did not scruple to take a voyage to Marseilles, where he had an interview with Francis, and the marriage was consummated. An affair which threw Clement into no less perplexity than the treaty of Charles and Francis, was the divorce of Henry VIII.,

from his wife Catharine of Arragon. As this was not only unjust in itself, but highly displeasing to the emperor, Catharine's nephew, Clement employed every artifice to protract the decision of the suit, instituted by Henry for the purpose. At length, the king's patience being exhausted, he procured a sentence of divorce at home from archbishop Cranmer, and married Anne Boleyn. Upon this event the pope, urged by the cardinals of the emperor's party, was induced to issue a fatal excommunication of Henry, which caused the abolition of his authority in England, and the final separation of this important kingdom from the Romish communion. Clement did not long survive this disaster. He died in September, 1534, in the 57th year of his age, and 11th of his pontificate, leaving a character of duplicity, irresolution and selfish policy, which perverted his natural good sense, and subjected himself and the papal see to some of the greatest calamities.

PAUL III., pope, whose original name was Alexander Farnese, was descended from an ancient and noble Roman family, and born about 1467 at Canino in Tuscany, a place which his ancestors had long possessed. He studied under the celebrated professors whom the Medici family had invited to Florence, where he early distinguished himself by his application and proficiency in the different branches of literature. He was appointed apostolical prothonotary by pope Innocent VIII., and promoted to the bishopric of Montefiascone by his successor, Alexander VI. In the year 1493, Alexander raised him to the dignity of cardinal, when he was only twenty-years of age. By pope Julius II., he was raised to the see of Parma; and by Leo X. to that of Tusculum, or Frascati. His immediate predecessor, Clement VII. nominated him successively to the bishoprics of Palestina, Sabina, Porto, and Ostia. By the same pontiff he was appointed to the legation of Viterbo, in the marche of Ancona. So high was the opinion which Clement entertained of his character, that when he was sensible of his approaching dissolution, he recommended him to the cardinals as the most worthy of the whole college to succeed him. Clement died September 25, 1534, and on October 13 following, cardinal Farnese was unanimously elected his successor. To this unanimity two circumstances contributed, one was his having arrived at the advanced age of sixty-seven, and the other, a report of the weakness and decay of his constitution, which he is said to have countenanced with considerable art. At his coronation the new pope took the name of Paul III. The first objects to which his attention was directed, were the progress of the Reformation, and the means of crushing a revolution pregnant with ruin to the authority of the papal see. He was no less enraged than his predecessor Clement at the innovations in Germany, and no less averse to

any scheme for reforming either the doctrines of the church, or the abuses in the court of Rome. But, having been a witness of the universal censure which Clement had incurred by his obstinacy on those points, and knowing how much the meeting of a general council was desired by all Christendom, he hoped to avoid all reproach by a seeming alacrity in complying with the universal wish. He made a treaty with the emperor Charles V. and the Venetians against the Turks, and pursued measures of severity against Henry VIII. of England. The year 1540 was rendered memorable, by the establishment of the order of the Jesuits. In 1545, the pope summoned the council of Trent to assemble anew in the month of November, and before that time the emperor gave the Protestants reason to suspect his hostile intentions against them, by his conduct in the affair of count de Weid, archbishop and elector of Cologne. That prince had become a proselyte to the doctrines of the Reformers, and had endeavoured to introduce into his diocese instead of the ancient superstition, the rites established among the Protestants. But he was zealously opposed by the canons of his cathedral, who, when they found their endeavours to check his career ineffectual, appealed for redress to the pope and emperor.

On the 13th of December, 1545, the general council was opened at Trent with the accustomed solemnities, though no more than twenty-five bishops had yet arrived, who were either Italians or Spaniards. By the increasing apprehensions of the Protestants, Charles saw that he would soon be obliged to declare openly what part he was determined to act. The pope strongly urged him to commence operations against them, and he promised to second him with such vigour as could not well fail of securing success. In these circumstances, the emperor privately entered into negotiations with his holiness; who, when he found that Charles was bent in earnest on extirpating, by force of arms, the heretics who abounded in Germany, and of compelling all who had renounced the religion of their forefathers, to return to the obedience of the church, assented with eagerness to every article which was proposed to him. Among other stipulations on his part, the pope engaged to deposit a large sum in the bank of Venice, towards defraying the expense of the war; to maintain at his own charge, during the space of six months, twelve thousand foot, and five hundred horse; to grant the emperor, for one year, half of the ecclesiastical revenues throughout Spain; and to authorize him, by a bull, to alienate as much of the lands belonging to religious houses in that country, as would raise a considerable pecuniary supply. Notwithstanding this treaty, the emperor still endeavoured to conceal his intention from the Protestants, and when he took up arms, he endeavoured to persuade the

Germans that he aimed only at vindicating the imperial authority, and repressing the insolence of such as had encroached upon it. His design, however, had nearly been disconcerted by the pope. Proud of having been the author of such formidable confederacy against the Lutheran heresy, and happy in thinking that the glory of extirpating it was reserved for his pontificate, he published the articles of his league with the emperor, and he soon after issued a bull, containing most liberal promises to all who should engage in this holy enterprise. Though the emperor was offended with Paul for making this discovery, he steadily pursued his plan of dissimulation, even after the principal of the Protestants had taken the field for their own defence. This religious war broke out in 1546, and the pope's troops, amounting fully to the number which Paul had stipulated to furnish, commanded by Alexander Farnese, the grandson of the pope, assisted by able officers formed in the long wars between Charles and Francis, seasonably joined the imperial army. The transactions of this war, till the confederacy of the Protestants was broken up, and almost all the members of it had been compelled to submit to the emperor, belong to the history of that prince.

No sooner was Paul informed of the rapid success of the imperial arms, than he began to recollect the prudent and cautious maxims of the papal see, with regard to the danger of extending the imperial authority beyond bounds, which in the transport of his zeal against heresy he had entirely forgotten. He now became alarmed for the impolicy of his conduct, in having contributed towards acquiring for Charles such an immense increase of power, as would enable him, after oppressing the liberties of Germany, to give law with absolute authority to the states of Italy. He therefore ordered his grandson to return instantly to Italy, with all the troops under his command while he recalled at the same time the licence which he granted for the appropriation of church-lands in Spain to Charles's use. The emperor loudly complained of this treachery, and to his complaints he added threats and expostulations; but his holiness remained inflexible, and his troops marched towards the ecclesiastical states. In a memorial which the pope published besides assigning various reasons to justify his conduct, he discovered manifest symptoms of alienation from the emperor together with a deep-rooted dread of his power. He foresaw that if the emperor acquired absolute power in Germany, he would soon become master of all the decisions of the council should it continue to meet in Trent. For this purpose he determined to remove it to some city more immediately under his own jurisdiction, and an incident occurred which gave to the measure the appearance of being necessary. One or two of the fathers, together with some of their domestics, happened

ing to die suddenly, their disorder was pronounced to be infectious and pestilential, upon which some of the prelates withdrew from Trent panic-struck, and after a short consultation, the council was translated to Bologna, in the year 1537. By this time strong symptoms of disgust between the pope and the emperor were very discernible, and an event soon took place which produced an irreparable breach in their connection. Peter Lewis Farnese, the pope's son, by the profligacy of his life, and by enormities of every kind, equal to those committed by the worst tyrants who have disgraced human nature, had rendered himself so odious to all classes of his subjects, that it was thought that any violence whatever might be lawfully attempted against him. In these circumstances, some nobles of the first distinction in Placentia, with the privy of Gonzaga, the imperial governor of Milan, combined in a plan for his assassination. They conducted their designs with much secrecy, and displayed such courage in the execution of their design, that, at mid-day, one party of them surprised the citadel of Placentia, where Farnese resided, overpowered the guards, and murdered him, while others of their body made themselves masters of the town. The ignominious death of his son, whom, notwithstanding his infamous vices, Paul loved with an excess of parental tenderness, overwhelmed him with the deepest affliction; and the loss of a city of so much consequence as Placentia, greatly embittered his sorrow. On an early day he accused Gonzaga, in open consistory, of having committed a murder, in order to pave the way for an unjust usurpation; and he immediately demanded satisfaction of the emperor for both injuries, by the punishment of Gonzaga, and by the restitution of Placentia to his grand-son, Octavio. But Charles eluded all his demands, and determined to keep possession of the city with all its territory. This resolution so enraged the pope, that he was eager to take up arms against the emperor, in order to be avenged on the murderers of his son, and to recover the inheritance wrested from his family. That he might be able to contend with such an enemy, he warmly solicited Henry king of France, and the republic of Venice to join in an offensive league against Charles. He found those powers, however, not willing to engage with him in a war for the gratification of his private resentment, and he was obliged to endure the injury which the impotency of the holy see would not permit him to revenge.

As Paul advanced in years, he grew more strongly attached to his family, and more jealous of his authority. Urged on by these passions, he did not forget the loss of Placentia, and in the year 1549, he made a second ineffectual effort to gratify his enmity to the emperor, by attempting to draw the French king into an alliance against that prince. Finding his design

unsuccessful, he turned his thoughts upon the most li means of preventing the future encroachments of the emper. With this view, he determined to recall his grant of Parma Placentia, and after declaring them to be re-annexed to the holy see, to indemnify his grandson Octavio by some establishment of the ecclesiastical state. This device, he flattered himself, would render his possession of Parma more secure, as the emperor might be cautious of invading the patrimony of St. Peter; and he thought it would afford him a better chance of recovering Placentia, when, in urging his solicitations to that effect, he was considered not as pleading in the cause of his own family, but as an advocate for the interests of the church. While he was priding himself in this device, Octavio, a high-spirited young man, having resolved not to acquiesce in any other territory, took measures in order to prevent the execution of a plan so fatal to his ambition. In pursuance of these, he set out secretly from Rome, and after having made an unsuccessful attempt to surprise Parma, wrote a letter to his grandfather, intimating his resolution of throwing himself into the arms of the emperor. This defection of one of his own family to an enemy whom he hated, irritated him almost to madness, and there was no degree of severity to which he might not have proceeded against a grandson whom he reproached as an unnatural apostate. He was prevented, however, from carrying any of his rash designs into execution by his death, which took place in 1549, in the eighty-second year of his age, and fifteenth of his pontificate. Besides his grandson Peter Lewis, this pope had a natural daughter named Constantia, who was married into the Sforza family, and their children, Alexander Farnese, and Guido Ascanio Sforza, he created cardinals soon after his election, and when they were scarcely arrived at the years of discretion. During his pontificate, he created seventy-one cardinals, the greatest number that had ever yet been preferred to that dignity by any pope. Ophrius says that he was well versed in most branches of literature, and a generous encourager of learned men. He wrote a comment upon "Cicero's Epistles to Atticus," before his promotion to the papal throne, and after it, some "Letters" in a polite style, to his particular friend Sadoleto, and to Erasmus.

JULIUS III., pope, whose former name was John Maria del Monte, was a person of obscure origin, and born in Rome about 1488. His uncle, named Anthony del Monte, who Julius II. had made a cardinal, raised his family from obscurity. Under his patronage John Maria was educated for the church, and distinguished himself by his proficiency in literature and jurisprudence. By the influence of his uncle, he obtained the archbishopric of Siponto, and afterwards filled various offices under the holy see; being successively

nted administ or of different bishoprics, created auditor the apostolic chamber, and twice made governor of Rome. was given as a hostage when the troops of Charles V. ked Rome. In 1536, Paul III. made him a cardinal, and afterwards employed him on several legations to Lombardy, magna, and Bologna. By the manner in which he acquitted himself in these employments, he obtained the character of person of great application and uncommon abilities, and commended himself so powerfully to his holiness, that in 1545, appointed him his principal legate in the council of Trent, confided to him his most secret intentions. • Upon the th of Paul in 1549, cardinal del Monte was elected his successor, and took the name of Julius III., out of respect to memory of that pontiff, who, by making his uncle a cardinal had laid the foundation of his own fortune. In order to press his gratitude towards his benefactor, cardinal Farnese, had been the principal instrument in raising him to the al throne, the first act of his administration was to put avio Farnese in possession of the duchy of Parma. When e of the cardinals remonstrated with him, on the injury ch he did to the holy see, by alienating a territory of such ie, he briskly said, “that he had rather be a poor pope, a the reputation of a gentleman, than a rich one with the my of having forgotten the obligations conferred upon him, the promises which he had made.” Whatever lustre he ht derive from this candour or generosity, was quickly ef-d by an action most shockingly indecent, which was red by Catholics as well as Protestants with horror. It is sidered to be the privilege of every pope upon his election, estow on whom he pleases the cardinal’s hat, which falls to disposed of by his investment with the tiara. Julius conferred this dignity, together with ample ecclesiastical revenues, the right of bearing his name and arms, upon one Inno- t, a youth of sixteen, born of obscure parents, and known the name of the Ape, for having been entrusted with the e of an animal of that species, in the cardinal del Monte’s ily. Such promotion was looked upon by the cardinals as reat affront offered to their body; but when they reached his holiness for introducing such an unworthy mem- into the sacred college, who had neither learning nor vir- nor merit of any kind, he impudently replied by asking n, “What virtue or merit they had found in him, that could ice them to place him in the papal chair?” The flagrant ation of decorum which Julius manifested in this procedure, asioned Rome to be filled with libels and pasquinades, ch imputed, not without reason, the pope’s extravagant re- l for so mean and despicable a person to the most criminal assions.

The subsequent conduct of Julius corresponded with shameless behaviour at the commencement of his pontificate the conclave which elected him, he had taken an oath in common with the rest of the cardinals, that if the choice should on him, he would immediately call the general council which Paul III. had removed to Bologna, to re-assemble at Trent. After his election he did not intend to observe his oath, gave an ambiguous answer to the first proposals which were made to him by the emperor on that subject. The latter however, pressed so earnestly that a new bull of convocation should be issued, that Julius was obliged to comply, and the 10th of May, 1551, was the day appointed for opening the assembly. Before that time occurrences arose in Italy, which made Julius repent of having bestowed the duchy of Parma upon Octavio Farnese. The emperor, who had never relinquished pretensions to that territory as a fief of the empire, now ordered Gonzaga, governor of Milan, to assemble troops to take possession of it by force of arms. Octavio, who found it necessary to levy soldiers for the defence of the capital country, applied to the pope for that protection and assistance which were due to him as a vassal of the church. Julius received his application with so much coldness, being fearful of offending the emperor, that Octavio solicited the assistance of Henry II. king of France. That prince, governed by the natural jealousy of the emperor's power, eagerly embraced the opportunity which Octavio's application afforded him, of recovering a footing in Italy, and instantly concluded a treaty which he bound himself to espouse his cause, and furnish with all the assistance which he desired. This transaction could not long be secreted from the pope, who immediately required Octavio to relinquish his new alliance. He refused to comply, and the pope pronounced his fief to be forfeited and declared war against him as a disobedient and rebellious vassal. But as Julius could not hope with his own forces alone to subdue Octavio, supported as he was by the French king, he had recourse to the emperor for assistance, who ordered Gonzaga to second him with all his troops. Thus the French took the field as the allies of Octavio, and the Imperialists as the protectors of the holy see; the former ravaged the papal territories, and the latter laid waste the Parmesan; but as the imperialists had begun to besiege Parma in form, they were obliged to abandon the enterprise with disgrace.

At the appointed time, the council re-assembled at Trent where the papal legate successfully employed his art, address and means of corruption, in disappointing the endeavours of the imperial ambassadors to procure an audience for the Protestant divines, and in obtaining confirmation of the pernicious tenets and rites of popery. The war in Germany

ing the following year, between the emperor and Maurice, brother of Saxony, produced such a consternation among the members of the council, that the German prelates immediately returned home, in order to provide for the safety of their respective territories; and the rest were so impatient to be gone, that the legate seized with joy such a plausible pretext for dissolving the assembly. Accordingly, a decree was issued proroguing the council during two years, and appointing it to meet at that time, if peace was then re-established in Europe; but the prorogation continued no less than ten years. In the mean time Julius continued abandoned to his pleasures and amusements, rioting and feasting in his gardens with select companions of the same stamp with himself, until he had contracted such habits of dissipation, that any serious occupation, if attended with difficulty, became an intolerable burden to him. Adding to this, he long resisted the solicitations of his nephew to hold a consistory, for the purpose of confirming some grants which he had promised to bestow upon him, because he knew that the cardinals would make a violent opposition to his schemes in favour of that young man. When all the pretexts which he could invent for eluding his nephew's request were exhausted, he feigned indisposition, rather than yield to his importunity; and that he might give the deceit a greater colour of probability, he confined himself to his apartment, and changed his usual diet and manner of life. By persisting too long in acting this farce, he contracted a real disease, of which he died in a few days, in 1555, aged sixty-eight, leaving his infamous minion, the cardinal del Monte, to bear his name, and to disgrace the dignity which he had conferred upon him. Julius had presided over the church five years and between one and two months. In his notes, Bayle has collected many anecdotes of his obscenities, buffooneries, and debaucheries.

MARCELLUS II., pope, whose family name was Cervini, was born at Fano in the Marche of Ancona, where his father was receiver-general of the revenues of the papal see. He died at Sienna, and honourably distinguished himself in his academic exercises. Afterwards he went to Rome under the pontificate of pope Paul III., whom he pleased so well by his abilities and address, that he appointed him his principal secretary. He accompanied cardinal Farnese, that pontiff's nephew, when his uncle sent him in the character of his legate to France and the Netherlands, to attempt bringing about a reconciliation between Francis I., and the emperor Charles V.; and upon the cardinal's return, after an unsuccessful mission, his powers were devolved on Cervini, who acquired great respect by his learning and manners. At this time he had the title of bishop of Nicastro; and was afterwards promoted to the see of Reggio and Ugubio. Upon his return to

Rome, Paul created him cardinal presbyter of the holy cross of Jerusalem, and nominated him one of the presidents of the council of Trent. On the death of pope Julius III., in 1555, the conclave elected our cardinal to succeed him, who at his consecration retained his Christian name. He commenced his pontificate by abjuring nepotism, and would not ever suffer his nephews to come to Rome. He was a man of irreproachable character, of inflexible integrity, of invincible resolution and constancy, and formed great designs for the reformation of the court and the clergy; but a fatal stroke of apoplexy prevented him from carrying them into execution, on the twenty-first day after his elevation to the papal dignity. It was indeed reported, that he owed his death to poison.

PAUL IV., pope, whose former name was John Peter Caraffa, was the son of count Montorio, a nobleman of an illustrious family in the kingdom of Naples, and born in the year 1476. Being destined for the church, though from his rank in life, without any other merit, he might expect to obtain the highest ecclesiastical preferments, yet, from his early years, he applied to study with all the assiduity of one whose sole dependence was on his personal attainments. By this means, he not only acquired profound skill in scholastic theology, but a considerable knowledge of the learned languages and of polite literature, the study of which had been lately revived in Italy. His mind, however, naturally gloomy and severe, was more formed to imbibe the sour spirit of the former than to receive any tincture of elegance and liberality of sentiment from the latter; so that he acquired rather the qualities and passions of a monk, than the talents requisite for the conduct of the affairs of the world. When only eighteen years old, pope Alexander VI. made him his chamberlain; and in 1504, Julius II. gave him the archbishopric of Theate, or Clieti, in the kingdom of Naples. The same pontiff sent him nuncio to Ferdinand, king of Arragon, when that prince took possession of the Neapolitan kingdom; and in 1513, pope Leo X. sent him in the same character to Henry VIII., king of England, at whose court he continued three years. Upon his return from this mission he was appointed nuncio to Spain, where he was made privy counsellor to king Ferdinand, and afterwards confirmed in the same post by his grandson Charles V. But, becoming disgusted with public life, he languished to be in a situation more suited to his taste and temper. Having, therefore, obtained his recall, he relinquished the paths of ambition, refused the archbishopric of Brindisi, which Charles V. offered him, and resigned all his ecclesiastical preferments in 1524. He then retired to Mount Pincio, where he instituted a new order of regular priests, whom he denominated Theatines, from the arch-bishopric which he had held, and becoming a member of their frater-

ity, he conformed to all the rigorous rules to which he had subjected them, preferring the solitude of a monastic life, to the honour of being the founder of a new order, to the highest dignities and greatest grandeur which the court of Rome could offer him. In this retreat, he continued many years, until pope Paul III., induced by the fame of his sanctity, called him to Rome, in order to consult with him concerning the most proper and effectual measures for suppressing heresy, and re-establishing the ancient authority of the church. Having thus enticed him from his retirement, the pope, partly by entreaties, and partly by his authority, persuaded him to assume the benefices which he had resigned, and to accept a cardinal's hat, in 1536.

After having been thus promoted to the purple, Caraffa retained his monastic austerity, both under the artful and interest-pontificate of Paul, and the dissolute government of Julius III. He was a bitter enemy of all innovation in opinion, and ever shown the most bigoted and furious zeal against Lutheranism. He appeared a violent advocate for the jurisdiction and discipline of the church, and was the chief instrument in establishing the formidable and odious tribunal of thequisition in the papal territories. Upon the death of Marcellus II. in 1555, cardinal Caraffa was elected to succeed him, being then seventy nine-years of age. At his consécration, out of gratitude to the memory of Paul III., he took the name of Paul IV. When the Roman courtiers were informed of his election, from the austerity of his character they anticipated a severe and violent pontificate; while the Roman people were apprehensive of seeing the rigour of monastic manners substituted in the room of the gaiety and magnificence to which they had been so long accustomed in the papal court. Having thus attained to the highest dignity to which he could aspire, the principal object which he appears to have had at heart was the grandizing of his nephews, to whom he gave himself up with unbounded confidence and attachment. On count Montorio, the eldest, he bestowed the dukedom of Palliano, of which he had dispossessed Mark Antony Colonna; on the second he conferred the government of Rome, with the county of Bagno, and the title of marquis of Montebello; and the youngest, who had hitherto served as a soldier of fortune in the armies of Spain or France, he created a cardinal, and nominated him to the important legation of Bologna.

Unhappily for the peace of Europe, the ambition of Paul's nephews was too aspiring to be satisfied with the dignities to which they had been appointed. Their aims were directed to some sovereign and independent establishments, such as Leo and Clement had procured for the Medici, and Paul III. for the family of Farnese. This design they saw no prospect whatever of accomplishing, but by dispossessing the emperor

of some of his Italian dominions, and to attempt such an undertaking, both Paul and his nephews were incited by motive of resentment as well as of interest. Cardinal Caraffa, while he served in the imperial army in Germany, had been put under arrest for challenging a Spanish officer; and afterward he was prevented by the emperor's orders from taking possession of a priory in Naples, which the pope had conferred on him. Disgusted by this treatment, he abruptly quitted the service of the emperor, and entered that of France; in which the friendship which he contracted with Strozzi, the commander of the French army in Tuscany, proved the means not only of warmly attaching him to the French interest, but of inspiring him with a mortal antipathy to the emperor, as the great enemy to the liberty and independence of the Italian states. As Paul himself was disposed to receive impressions unfavourable to the emperor. He then resolved, in conformity with the advice of his nephews, to endeavour to enter into a treaty of alliance with the French king against the emperor. According to the articles of this alliance, they were to attack the duchy of Tuscany and the kingdom of Naples with their united forces, and in case they should be successful, its ancient republican form of government was to be re-established in the former, and the latter granted to one of the French king's sons; reserving certain territory for the ecclesiastical state, and independent establishments for each of Paul's nephews.

Henry accepted this proposal, and sent the cardinal of Lorraine to Rome, to bring it to a conclusion. In the meantime the pope reflected on the danger and uncertain issue of war with so powerful a prince as the emperor, and probably yielding to the address which the imperial ambassador had laboured to soothe him, began to lose much of his ardour for continuing the negotiation with France, when the intelligence which he received from Germany rekindled all his former rage against the emperor, and made him desirous of putting the law on hand to the treaty. It brought him advice of the recess of the diet of Augsburg, and of the toleration which was thereby granted to the Protestants in Germany. This information excited in him violent transports of passion. Full of his ideas with respect to the papal prerogative, and animated with the fiercest zeal against heresy, he considered the assembly's decision concerning religious matters, to be a presumptuous and unpardonable encroachment on that jurisdiction which belonged to no other person but himself, and regarded the indulgence which it had given to the Protestants as an impious act of the power which the diet had usurped. He insisted that the recess should be immediately declared illegal and void; threatening the emperor and king of the Romans, should they either refuse or delay to gratify him in this respect, with the severest

effects of his vengeance. Such a tone of authority and command, might have been assumed by a pontiff of the twelfth century; but in the age of Charles V. it was impotent and contemptible extravagance. In this disposition the cardinal of Lorraine found Paul, and soon obtained his signature to a treaty, which had for its object the ruin of a prince against whom he was so highly exasperated; and afterwards both parties began privately to prepare for putting it into execution.

Scarcely had the treaty been signed two months, before the French king forgot the obligations under which it laid him, and agreed to a truce with the emperor, who was upon the point of resigning all his dominions to his son, Philip, and of retiring from the world. When the news reached Rome that this truce was actually concluded, and sworn to by Henry, as well as Charles and Philip, in February, 1556, the pope and his nephews were astonished and terrified. Under these circumstances, Paul determined to have recourse to the arts of negotiation and intrigue. He affected, as being the father of the Christian church, to approve highly of the truce, considering it to be a happy expedient for stopping the effusion of blood, and he exhorted the rival princes to embrace this favourable opportunity of negotiating a definitive peace, offering himself to be mediator between them. Under this pretext, he nominated cardinal Rebiba, his nuncio to the court of Brussels, and his nephew, cardinal Caraffa, to that of Paris. But the real design of Caraffa's embassy was to solicit the king of France to renounce the treaty of truce, and renew his engagements with the holy see, in which he completely succeeded. Upon this, a messenger was dispatched to cardinal Rebiba, with information of what had passed, and instructions for him to return to Rome.

As soon as Paul was informed by his nephew that there was a fair prospect for his succeeding in this negociation, he threw off the mask, put under arrest the Spanish envoy at his court, treated with much severity and injustice all those whom he suspected of favouring the Spanish interest, and ordered a legal information to be presented, in a consistory of cardinals, against Philip, on pretence that, as his lord liege, he had a right to deprive him of his kingdom of Naples, on account of his having failed in the payment of the annual tribute due to the pope from the possessor of it, as well as of various acts of reason against the holy see. Philip having imbibed from his youth a strong veneration for the church, when he foresaw a rupture with the pope approaching, he entertained strong scruples against the lawfulness of taking arms against the vicerent of Christ. He gave orders to the duke of Alva to use every art of persuasion before he had recourse to arms. Though naturally averse to all mild expedients, Alva complied with his

instructions, but finding that every overture of peace, and appearance of hesitation, on his part, fruitless, he went into the field, and entered the papal territories. As the French had not yet arrived, Alva soon became master of the Campagna Romana, taking possession of the cities in the neighbourhood of the sacred college and the future pope; and he continued his advance, till his troops, by making incursions, even to the gates of Rome, filled that city with consternation. In this emergency Cardinal Caraffa found his uncle's affairs on his return from France, and knowing the importance of obtaining time for the arrival of the expected succours, he prevailed on Paul to negotiate with Alva for a cessation of arms. That commander was disposed to close with the overture, as he found it necessary to recruit his forces, that he might be in a condition to meet the approaching French army. A truce was accordingly concluded for ten, and afterwards for forty days, during which various schemes of peace were proposed, without any sincere intention on the part of the pope.

But while the pope was thus intent on destroying the French armies, either he neglected, or found that it exceeded his power to make those preparations for war which cardinal Caraffa had promised in his name. When, therefore, the duke of Guise, who was commander-in-chief of the French army, entered Rome, in 1557, to his great mortification, he was not furnished with the number of troops, nor necessary supplies which he expected to meet with; nor had he the least reason to think that the pope would ever be able to fulfil his engagements. However, urged on by the pope's impatience for a decisive battle, he marched towards Naples, and began his operations. The duke of Alva, by adopting and adhering steadily to a defensive system, prevented him from obtaining any success of importance, before sickness began to waste his army, and a violent dissension had arisen between him and the commander of the papal forces. In this situation of affairs, the French renewed their incursions into the ecclesiastical states, and their progress overwhelmed the pope with such terror, that he earnestly entreated the duke of Guise to hasten towards Rome for its defence. With this request the duke complied, and soon found himself under the necessity of leaving Rome in the mercy of that prince, towards whom he had displayed an inveterate animosity. By the total defeat of the French at the memorable battle of St. Quintin, in the Low Countries, the whole kingdom was thrown into the utmost consternation. Henry, among other measures which he adopted to prepare against the enemy, ordered the duke of Guise, to gather up his whole army, to return instantly for the defence of his country. The first account of that fatal battle was brought to Rome by the courier whom Henry had sent to

duke of Guise. The pope remonstrated with the utmost violence, against the departure of the French army, reproaching the duke, to whose ill conduct he attributed his being brought into such an unhappy situation, and complaining of the king, for deserting him so ungenerously under such circumstances. Paul, therefore, employed the mediation of the Venetians, and of Cosmo de Medicis, in order to obtain peace. The same motives which made Philip so averse to entering into this war with the pontiff, engaged him to listen to the first proposals of peace from Paul, and determined him to have matters brought to a conclusion; accordingly, a peace was concluded between the duke of Alva, on the part of Philip, and cardinal Caraffa, in the name of his uncle, after a short conference.

As soon as affairs in the ecclesiastical state were settled in tranquillity, Paul sent legates to the kings of France and Spain, offering himself as mediator of their differences, but without any success. In the mean time, he applied himself to render his favourite tribunal, the inquisition, a more efficient instrument for the eradication of heresy. About this time, he deprived cardinal Pole of his legation in England, and recalled him to Rome; actuated in so doing, as it was supposed, by a desire of gratifying his own private resentment against that relate, whom he had formerly accused of heresy in the conclave. In 1558, the college of electors of the empire having been assembled at Frankfort, the prince of Orange laid before them the instrument with which Charles V. had entrusted him, containing his resignation of the imperial crown, and transfer of it to Ferdinand, king of the Romans; which the college accepted and approved, and put Ferdinand in possession of all the ensigns of royalty. But when the new emperor sent Guzman his chancellor to acquaint the pope with this transaction, to testify his reverence towards the holy see, and to signify that he would soon dispatch an ambassador extraordinary, to treat with his holiness concerning his coronation, Paul, whom neither experience nor disappointment could teach to bring down his lofty ideas of papal prerogative to such a moderate standard as suited the genius of the times, refused to admit the envoy to his presence, and declared all the proceedings at Frankfort legal and void. He contended, that the pope, as vicerent of Christ, was entrusted with the keys both of spiritual and civil government; that from him the imperial jurisdiction was derived; that the instrument of Charles's resignation had been presented in an improper court, as it belonged to the pope alone to reject or accept of it, and to nominate a person to fill the imperial throne; and that Ferdinand, by ratifying the concessions at several diets in favour of heretics, had rendered himself unworthy of the imperial dignity.

Paul maintained the same antiquated and wild pretensions

in the instance of Elizabeth, queen of England, who defied his impotent claims, threw off the papal yoke, and asserted the supremacy of all matters, ecclesiastical as well as temporal within her dominions. The mortification which this must have occasioned to Paul, was soon increased by the intelligence received from his nuncio in Germany, that at the diet of Augsburg, in 1558, Ferdinand had confirmed the treaties of Passau, which established the peace of religion, and also the decrees of the subsequent diets. Nor could the satisfaction he affected be real, when he had official information brought that peace was concluded between France and Spain, in 1559, since by one of the articles, Henry and Philip bound themselves to labour in concert for procuring the convocation of a general council, in order to promote the reformation of the church, and to devise expedients for establishing peace and concord in the religious world. If he indulged any hopes that, by negotiating with Henry, he might still be able to bring about a change of affairs favourable to the aggrandizement of the papal see, they were entirely dissipated by the news of the death of that prince in the month of July. Towards the close of his life, that he might give evidence of impartiality, in punishing crimes without distinction of persons, he directed his severity against his nephews, who had seriously abused the trusts committed to their charge. He removed cardinal Caraffa from all administration of affairs, and deprived him of his legation of Bologna, and banished the duke of Patricia; and he dismissed the duke of Palermo and the marquis of Montebello from their high offices in the court and army, ordering them to retire to their castles, and refusing to hearken to any intercessions made by the cardinals on their behalf. He likewise suppressed some new unpopular taxes, which, he pretended, had been imposed without his knowledge. His intention, however, to remedy the evils of his administration, if it was sincere, was delayed till too late, as he died of a dropsy, August 16th, 1559, in his eighty-first year, and after he had presided over the Roman church for twenty years and between two and three months.

By his arrogance, ferocious violence, excessive severity, and oppressive taxes, Paul had rendered himself so universally hated by the Romans, that when he was on his deathbed, they rose tumultuously, cursed his name and family, and flying to the capital, struck off the head of a statue erected to him there but three months before, which they drew with a thousand insults, through all the public streets of the city, and at last threw into the Tiber. The populace, thus vented their rage on the statue, crowded to the doors of the inquisition, forced open the doors, released a hundred prisoners, only requiring them to swear that

were good Catholics, and then set the buildings on fire, which were soon reduced to ashes, with all the processes, papers, and records of that court. Afterwards, an edict being published, in the name of the Roman people, for abolishing the arms of the Caraffa family, the populace spread themselves all over the city, and broke or defaced every monument bearing the name or arms of the Caraffas, with such despatch, that the same day there was no memorial of them left. Paul was the author of a treatise "De Symbolo;" another, "De Emenanda Ecclesia ad Paulum III.;" "Regulæ Theatinorum," &c.

PIUS IV., pope, whose former name was John Angelo de Medici, was not of the Florence family, but born at Milan, in 1499. He was son to Bernardin Medicini, and brother of the famous marquis de Marignan, Charles Vth's. general. He filled several important offices under popes Clement VII., and Paul III. Julius III., who had entrusted him with several legations, made him a cardinal in 1549; and he was elected pope on the death of Paul IV., December 25th, 1559. His predecessor had rendered himself detestable to the Romans. Pius IV. commenced his reign by punishing the nephews of Paul IV., causing cardinal Caraffa to be strangled, and his brother, prince Palliano, to be beheaded. His zeal was afterwards directed against the Turks and heretics. To stop the progress of these last, he renewed the council of Trent. In 1561, he sent to all the Catholic and Protestant princes the bull for calling that assembly; an end was, however, put to it by the industry of his nephew, S. Charles Borromeus, in 1563; and on the 26th of January, 1564, he confirmed its decrees. In 1565, a conspiracy was formed against his life by Benedict Accolti, and other visionaries, but was discovered, and Benedict was put to death. Pius died December 9th, 1565, aged sixty-six, with the hatred of the Romans, whom his severities had exasperated. Though Pius is praised for the vast sums which he expended on public works and buildings, for the convenience or ornament of Rome, yet the consideration that by so doing he impoverished the inhabitants, reflects little honour on his memory. If we are to credit Onuphrius, who was intimately acquainted with him, and had the honour of being frequently admitted to his table, he was possessed, or seemed to be possessed, while cardinal, of every virtue that could render him worthy of the high station to which he was raised; but no sooner had he attained the dignity of sovereign pontiff, than he abandoned himself, without restraint, to all the opposite vices, hesitating at no means of accumulating wealth, that he might enrich and aggrandize his nephews and other relations.

NICHOLAS DA CAPRANICA, cardinal, a great patron of literature, as well as an eminent political character, was born at Rome in 1400. He studied at Padua and Bologna, under

the most celebrated professors of the law, and the reputation he acquired induced pope Martin V., to make him his clerk of the chamber, and afterwards his secretary. He was employed by that pontiff in several difficult commissions, both civil and military; and was created by him bishop of Fermo and governor of the duchy of Spoleto, and secretly nominated for cardinalate. Martin, however, dying before he had declared this appointment, the cardinal's conclave refused to recognize Capranica; and pope Eugenius IV., not only did the same, in consequence of some malignant representations despoiling him of his property, and attempted to seize his person. He made his escape to Philip Maria Visconti, duke of Milan, who sent him to the council of Basil, where he so well pleaded his cause, that his right to the purple was established. Eugenius at length was reconciled to him, and deputing him as his legate to the marche of Ancona, gave him the command of an army destined to defend that province against Francis Sforza. The cardinal, however, was not successful as a general. The troops of the church ran away, and he escaped with difficulty, being wounded. He was afterwards employed by Eugenius and the two succeeding popes in important negotiations; gained particular applause by pacifying the domestic dissensions of the Genoese, and by procuring a peace between Alphonsus king of Naples and the church. In his private life he was a great encourager of learning and of learned men, of whom he was accustomed to collect a number in the afternoons, and to discuss with them some topic of erudition. His own studies in sciences, in theology and moral philosophy, were not laid aside even at an advanced age. He passed no day without reading or writing, and there was not a book in his library with the contents of which he was not well acquainted. He wrote several works on religious subjects, more distinguished for their learning than elegance of style. He directed, that after his death the palace in which he lived should be made a college for the maintenance of students, for which purpose he assigned lands and funds, and bequeathed to it his library. His brother, however, chose to keep the palace, and built near it a college still more magnificent, which still subsists and bears the name of the founder. This eminent prelate died in 1458.

PAUL DE SANTA MARIA, a learned Jew, was born at Burgos, and was converted to Christianity by reading the works of Aquinas. After the death of his wife he took orders, and was made preceptor to John II. king of Castile, who promoted him to the bishopric of Carthagen, and afterwards at Burgos. He died in 1445. It is said that he was patriarch of Aquila. He wrote *Senectinium Scripturarum*, fol. 1474. He had three sons who were baptized with him; the eldest named Alphonsus became bishop of Burgos, and was the author of a *Historia*

Spain; the second was bishop of Placentia; and the third, Alvarez, wrote the History of John II., king of Castile.

GABRIEL BIEL, a learned divine, was a native of Spire. He professed theology at Tübingen in 1477; and died at an advanced age, in 1495. He wrote on the sentences of Occam, Lectures on the Canon of the Mass; and other works.

WILLIAM ASCOUGH, LL.D. was appointed bishop of Salisbury in 1438, and soon after confessor to king Henry VI. About twelve years afterwards he was murdered by the famous rebel Jack Cade and his followers, who, after plundering his carriage, fell upon him the next day, while he was officiating at the altar, in Edington, Lincolnshire, and dragging him to a neighbouring hill, dashed out his brains, on the 29th of June, 1450.

GABRIEL BARLETTA, a dominican of singular fame. He was born at Barletta in the kingdom of Naples, about 1400. His sermons, exhibit such a mixture of religious and comic expressions, sublime and vulgar ideas, the serious and ridiculous, and, what is more remarkable, the whole written in such a barbarous language, compounded of Greek, Latin, and Italian, as to have rendered them one of the most extraordinary productions in literature. Such however, was his fame among his contemporaries, as to have occasioned this proverb: *Nescit medicare qui nescit Barlettare*. From this singular and rare merit, his sermons were eagerly sought after and read, and they quickly passed through more than 20 editions. The best is that of Venice, in 1577, 2 vols. 8vo.

WILLIAM D' ESTOUTEVILLE, cardinal, archbishop of Rouen, was son of John d' Estouteville, of an ancient and illustrious family of Normandy, and born in 1403. He was a man of great decision of character, and a rigid executor of justice. The Barigel of Rome having detected a thief in the act, compelled a French priest who happened to pass that way, to hang the criminal. The cardinal being informed of the affair, ordered the Barigel to be immediately hanged at a window of his house. D' Estouteville died at Rome, on December 22, 1483, at the age of eighty. Besides the archbishopric of Rouen, he possessed six bishoprics of France, and in Italy four abbeyes and three grand priories; but he expended the greater part of the revenues in embellishing his churches, and in relieving the poor.

RODERIGO SANCHEZ, or SANCIO, a Spanish prelate, was born in the diocese of Segovia in 1404. He studied civil law at Salamanca, and took his doctor's degree in that faculty; but afterwards embraced the ecclesiastic profession, and obtained successively the bishoprics of Zamora, Calahorra, and Palencia. He was employed by several crowned heads, in various embassies; and died at Rome, in 1470. His works

arc—1. *Historiæ Hispaniæ*. 2. *Speculum vitæ humanæ*, folio. 3. *Epistola de expugnatione Nigropontis*.

JAMES KENNEDY, archbishop of St. Andrew's, and chancellor of Scotland, was the son of Sir W. Kennedy, by Margaret Stuart, daughter of king Robert III. He was born in 1404, and was a great encourager of learning. He founded the college of St. Mary, in the University of St. Andrew's. He died May 10, 1466, and was interred in his collegiate church. In his private character he was frugal, but magnificent in his expences for the promotion of religion and learning. He is said to have written some political advices, "*Monita Politica*," and a History of his Own Times, both probably lost.

GENNADIUS, was at the council of Florence, in 1438, and greatly opposed an union between the eastern and western churches. In 1453 he was elected patriarch, which dignity he resigned about five years afterwards, and retired to a monastery, where he died in 1460. He wrote an explanation of the Christian faith in Greek, Latin, and Turkish, and other works.

NICHOLAS DE CUSA, a learned cardinal, of mean parentage, so named from Cusa, the place of his birth. He was made a cardinal in 1448; and being appointed governor of Rome by Pope Pius II. during his absence at Mantua, he was the chief conductor of the war against the Turks. He founded a church, and a good library of Greek and Latin authors, at Cusa, and left many excellent works behind him, which were collected and published in 3 vols, at Basil in 1565. In these he has made no scruple to detect the lying traditions and sophistries of the Roman church.

GEORGE DA COSTA, cardinal, a native of Portugal, of an obscure family, but by his abilities he recommended himself to successive ecclesiastical promotions, until he was appointed archbishop of Lisbon. Alphonsus V., king of Portugal, sent him on an embassy to the king of Castile; made him prime minister; and obtained for him a cardinal's hat, from pope Sixtus IV., in the year 1476. The envy, however, which followed his good fortune, and the personal hatred conceived against him by the heir-apparent, who afterwards reigned under the name of John II., determined him to withdraw privately to Rome, in 1480. In that court he was entrusted with some high confidential employments. On the accession of king Emanuel, in 1495, he was invited back to Portugal to preside in the royal councils; but his advanced state of life would not admit of his quitting Rome, where he died in 1508, at the great age of 102. He enjoyed, during a considerable part of his life, besides a great number of benefices which are not particularly specified, the bishoprics of Albano, Porto, and Veletri, in connection with the deanery of the the sacred college; the two archbishoprics of Braga and Lisbon, and the bishoprics of Oporto, and Vizen in Portugal,

together with that of Ceuta in Africa; eight abbeys of the benedictine, two of the Augustine, and six of the Cistercian order; the deaneries of the chapters of Braga, Lisbon, Porto, Zamora, Guarda, Vizeu, Silves, and Burgos, in Old Castile, with the benefice of a chanter, in the cathedral of the latter; an abbey at Venice, the only one in the kingdom of Navarre, and a rich secular lordship in the town of Arpanica. This man affords a singular instance of the accumulation of ecclesiastical benefices and dignities on an individual. We have no record of the noble and liberal actions which he might have performed with his immense revenues.

THOMAS BOURCHIER, or BOWSCHYRE, or BOWER, archbishop of Canterbury in the successive reigns of Henry I., Edward IV., Edward V., Richard III., and Henry VII., was son of William Bouchier, earl of Ewe in Normandy, and the countess of Stafford, and brother of Henry earl of Essex, and a near relation of lord Berners. He had his education in New College's-hall, at Oxford, of which university he became chancellor. In 1433 he was made bishop of Worcester, where he had not a year when he was elected to the see of Ely, from which he was translated to Canterbury in 1434. Ten years afterwards he was made cardinal, and in 1465 lord high-chancellor of England, which office he held but a short time. What renders this prelate's memory most deserving of respect, is the circumstance of his having introduced the art of printing into England in the year 1464. Wood gives the following account of this memorable affair. "Bouchier, being informed that the inventor, Gensfleisch, alias John Guttenburg, had set up a press at Harlem, was extremely desirous that the English might be made masters of so beneficial an art. To this purpose he persuaded king Henry VI., to despatch one Robert Tournour, belonging to the wardrobe, privately to Harlem. This man, furnished with a thousand marks, of which the archbishop supplied three hundred, embarked for Holland, and, to disguise the matter, went in company with one Caxton, a merchant of London, pretending himself to be of the same profession. Thus concealing his name and his business, he went first to Amsterdam, then to Leyden, and at last settled at Harlem; where having spent a great deal of time and money, he sent to the king for a fresh supply, giving his Highness to understand, that he had almost compassed the enterprize. In short, he persuaded Corselli, one of the compositors, to carry off a set of letters, and embark with him in the night for London. When they arrived, the archbishop, thinking Oxford a more convenient place for printing than London, sent Corselli down thither. And, lest he should slip away before he had discovered the whole secret, guard was set upon the press. And thus the mystery of printing appeared ten years sooner in the university of Oxford

than at any other place in Europe, Haerlem and Mentz excluded. Not long after, there were presses set up at Westminster, St. Alban's, Worcester, and other monasteries of note; in this manner printing was introduced into England, by the order of archbishop Bouchier, in the year of Christ 1464, an eighth year of king Edward IV." Archbishop Bouchier died at the palace of Knowle, on Thursday the 30th of March, 1484; he was certainly a man of learning; though no writings of his remain to us, except a few synodical decrees.

ALEXANDER OLIVA, a celebrated cardinal, and abbot of the Austin monks, was born at Saxoferato, in 1408; he was admitted young among the Augustines, and studied at Padua, Bologna, and Perugia; in which last university he was appointed professor of philosophy and divinity. He was successively chosen provincial, solicitor general, vicar, and general of his order; and in 1460, was appointed cardinal and bishop of Camerino by Pius II. He published, *De Christi Ortu et Morte Centum: De Cænacum Apostolis facta: De Peccatis et Spiritum Sanctum: Orationes elegantes*. He died at Rome in 1463.

ALBICUS, archbishop of Prague, who greatly favoured Huss, and the reformers, for which his memory was greatly abused by catholic writers. He wrote some medical poems, printed at Leipsic in 1484, 4to.

JOHN WESSEL, an eminent divine and philosopher, born at Groningen about 1409, or according to some writers 1419. Being left an orphan at an early age, he was educated by a charitable lady who sent him with her own son to a convent at Zwoll. He studied with incredible ardour, both at Zwoll and at Cologne, in which last place, though much admired for his orthodoxy became suspected. He proposed difficulties which embarrassed his masters, and could not be satisfied with a reference to the dicta of Aristotle, Saint Thomas, or other doctors. He often crossed the Rhine to read at the monastery of Duytz the works of the abbot Rupert, of whom he was a great admirer. He taught philosophy at Heidelberg, and on visiting some other universities, went to Paris. At that time disputes ran high between the Realists, the Formalists, and the Nominalists. He fluctuated amidst their different opinions, but he came to despise them all; and to a young man, who had sulked him respecting the method of pursuing his studies, he said, "You will live to see the day when the doctrine of Saint Thomas Aquinas, Bonaventure, and other disputants of that stamp, will be exploded by all true Christian divines, and even the irrefragable doctors themselves will be little regarded." It has been asserted that Wessel's high reputation procured him the esteem of Francis della Rovere, general of the Friars Minors, whom he accompanied to the council of

with whom he returned to Paris, where he resided many years. When his patron was made pope, by the name of Sixtus IV., Wessel paid him a visit at Rome, where he was graciously received; and his holiness offered him any thing he could ask. Wessel limited his request to a Hebrew and a Greek Bible from the Vatican library, "You shall have them," said the Pontiff; "but simple man that you are! why did you ask a bishopric?" "Because," answered Wessel, "I do want one:"—a reply mentioned with just applause by the liberal-minded Dr. Jortin. This worthy person died at Groningen, in 1489. On his death-bed he lamented to a friend that he was troubled with doubts concerning the truth of the Christian religion, but at his friend's next visit he told him his doubts were all dissipated. The learning of Wessel was so extraordinary in his age, that he received the title "Light of the World;" and his spirit of free enquiry led him to opinions which have given him a place in the protestant catalogue of the witnesses of the truth. Some of these were, that the pope might err,—that erring he ought to be resisted,—that his commands are obligatory only as far as they are conformable to the word of God,—and that his excommunications were less to be feared than the disapprobations of the lowest clergy and learned man. Hence it is not surprising that after his death the monks burnt all the manuscripts found in his library. Such as escaped this conflagration were printed collectively at Groningen in 1614, and at Amsterdam, in 1617. A part of them had previously been printed at Leipsic in 1522 under the title of "Farrago Rerum Theologicarum," with a preface by Martin Luther.

JOHN MORTON, an English cardinal, was born in 1410, here in Dorsetshire. He received his education at Baliol College, Oxford, after which he became principal at Peckwater. In 1473 he was appointed master of the rolls in which station he adhered, with the utmost fidelity, to the interests of the successor of Henry VI. Edward IV., could not but admire his attachment to his master; he therefore took him to council, and made him bishop of Ely and lord chancellor in 1478. Richard III., however, committed him to the custody of the duke of Buckingham, who imprisoned him in his castle at Brecknock; from whence he escaped to Ely, and next to the continent, where he joined the earl of Richmond. In 1486 he was raised to the archbishopric of Canterbury, the next year he was lord chancellor, and in 1493 created a cardinal. In 1494 he was chosen chancellor of Oxford. He died September 15, 1500. Among other acts of public benefit which he effected, was that of cutting the drain from Peterborough to Wisbech.

ST. CATHERINE, a saint of the Romish Church, cano-

nized by pope Clement VII. She was born at Bologna, in 1413, and admitted a nun at Ferrara 1432. She was afterwards abbess of a convent at Bologna, where she died in 1463. She wrote a book of Revelations, and several pieces in Latin and Italian.

CONRAD OF ASTI, a Piedmontese Dominican monk, was chosen thirtieth general of his order, in the year 1462; but pope Paul II., disapproving his election, he voluntarily relinquished that office, and retired to his convent at Asti, where he died in the year 1470. He was the author of *Commentaria* in "*Jus Canonicum*;" "*Summa Casuum Conscientiæ*," and other pieces, which yet remain in MSS.

FRANCIS OF PAULO, a Romish saint, born in 1416, at Paulo in Calabria. He retired to a cell on a desert part of the coast, where he obtained many followers, and built a monastery, and founded the order of Minims. He formed a rule for his order, which was approved by pope Alexander IV., and confirmed by Julius II. He enjoined perpetual abstinence from wine, fish and meat. His disciples always went barefooted, never slept upon beds, and practised many other mortifications. He went to France at the earnest solicitation of Louis XI., who hoped to be cured of a dangerous malady by his presence. Francis died at Plessis-du-Parc, in 1508, when he was 91 years of age. He was canonized in 1519, by Leo X. By the confession of his admirers, he was a very illiterate man.

HENRY HARPHIUS, a celebrated mystical writer, a native of Erp, or Herph, a village in Brabant, whence he derived his surname. He embraced the monastic life in that branch of the Franciscan order of which the members were called friars minors of the Observance, and acquired a high reputation as a director of consciences. He died at Mechlin in the year 1478, where he filled the office of father guardian. He is classed among the writers of eminence in mystical divinity, and his books have been much admired and read in catholic countries, and in particular by the religious belonging to his own order.

ROBERT FLEMMING, nephew to Richard Flemming, received his education at Oxford, and, in 1451, was raised to the deanery of Lincoln. He visited Italy, where he was much admired for his learning and eloquence, particularly by pope Sixtus IV., to whom he presented a Latin poem, entitled "*Lacubrationes Tibertinæ*." He died in 1483.

PAUL ATTAVANTI, generally distinguished by the title of Father Paul of Florence, was born in that city in 1419. He entered when but a youth into the religious order of the Servites, or servants of the Blessed Virgin. This order was first instituted in 1223, in Tuscany, by some merchants of Florence.

Paul was learned as well as pious, and Marsilius Ficinus compared his eloquence to the charms of Orpheus. He was in habits of intimacy with most of the literati of his day, and frequently visited the Platonic academy which assembled in the place of Lorenzo de Medicis. He zealously promoted the interests of his order, and extended it in Piedmont, Savoy, and Switzerland, and became provincial in Tuscany. He died at Florence in May, 1499. His works are—1. *Vita beati Joannis*. 2. *Quadregisimale de reditu peccatoris ad Deum*, 4to.

Breviarum totius juris canonici, folio. 4. *Expositio in psalmos Penitentiales*, 4to. 5. *De origine ordinis Servorum Mariæ*, 4to.

JOHN BALNE, a native of France, born about 1420. His parents were in low circumstances, but by art and servility, he obtained several rich preferments, and at last was made bishop of Angers, after his old patron of that see was deposed. He afterwards got a cardinal's hat from Paul II. But a correspondence which he had engaged in, with the dukes of Burgundy and Bern, to the disadvantage of Lewis, being discovered, he was seized and confined in an iron cage 11 years. After his liberation he went to Rome, from whence he was sent legate by Sixtus V. to France. He died in 1491.

JAMES PICCOLOMINI, whose proper name was Ammannati, took that of Piccolomini, in honour of his patron Pius II. He was born near Lucca, in 1422. He became bishop of Fiesole, afterwards of Frescati; a cardinal in 1461, under the title of de Parie; and died in 1479, aged 57, of an indigestion of figs. He left 8000 pistoles in the banker's hands, which pope Sixtus IV. claimed, and of which he gave a part to the hospital of the Holy Ghost. His works, which consist of some letters, and a history of his own time, were printed at Milan in 1521, in folio. His history, entitled "Commentaries," commences 18th of June, 1464, and ends the 6th of December 1469. They are a Sequel to Pius II.'s Commentaries, which ended with 1463.

ROBERT CARACCIOLI, a famous Italian preacher, was born in 1425, of a noble family at Lecce, in the kingdom of Naples. He entered early into the order of Minor Observations; and, attaching himself to pulpit eloquence, he had obtained such a reputation before his thirtieth year, that he was honoured by a brief from pope Nicholas V., dispensing him from obedience to his superiors, and allowing him to dispose of himself at his pleasure. This circumstance, together with his twice passing from the Observations to the Conventuals, has subjected him to the imputation of levity and irregularity; nor does it appear from the writers of his time, that his fame for sanctity of manners was equal to that of his eloquence. He was, however, employed in honourable commis-

sions by the popes Callixtus III., and Sixtus IV., and was raised to the bishopric first of Aquino, and afterwards of Lecce, where he died in 1495. All authors agree in the extraordinary admiration he excited as a preacher, in which capacity he was regarded almost as a second St. Paul, and gave the model of tone, gesture, and manner, to all the young orators of his time. It is, however, to be remembered that the Italian pulpit eloquence, always rather inclining to extravagance, was then in a very rude state, and little acquainted with good taste or decorum. Erasmus, among other stories of this brother Robert, relates that once, after having with great animation harangued in favour of a crusade, he suddenly threw off his tunic, and displayed himself completely armed, as if prepared to march at the head of an army. Different collections have been printed of his sermons, most of which are contained in an edition at Venice, 3 vols. 1490, and at Lyons in 1503. By a specimen given by Tiraboschi of a Lent sermon against gluttony, they are little adapted to please a more refined age. They are written in a provincial dialect, and seem to possess few graces of style to recommend them.

MATTHEW BOSSUS, born at Verona, in the year 1427, was illustrious for virtue and learning. He devoted himself to the ecclesiastical state in the year 1451, in the congregation of the regular canons of Lateran. Pope Sixtus IV. had a great esteem for him, and as soon as he was raised to the pontificate, he undertook to put a stop to the disorders of the nuns of Liguria, and the neighbouring provinces, and entrusted Bossus to carry his designs into effect. As a reward for his pains, which had not been to much purpose, he offered him a very good prelacy three several times, but Bossus refused it, and prevailed with the pope to leave him in the condition he was in. He was esteemed by persons of the best quality, and the most celebrated scholars of his time. He died at Padua, in the year 1502, aged seventy-five years.

TOSTADUS ALPHONSUS, bishop of Avila, a distinguished Spaniard, who was invested both with civil and ecclesiastical honours. His writings are so voluminous, that they fill twenty-seven volumes in folio, of which twenty-four are commentaries on the Scripture: the rest are chiefly theological: they were printed by order of cardinal Ximenes, at Venice, in 1530; and reprinted at the same place, in 1596; and at Cologne in 1612. His "Commentary upon the Chronicon of Eusebius," was printed separately at Salamanca in 1506. High encomiums have been bestowed upon his works; yet they are fallen into oblivion.

WALTER BURLEY, an English priest, and commentator on Aristotle. He also wrote "De Vita et Moribus Philosophorum," printed at Cologne in 1472; it is a rare book.

WILLIAM WARHAM, an eminent English prelate, archbishop of Canterbury, and lord high chancellor, the son of Robert Warham, was born of a respectable family at Okely, in Hampshire. He was educated at Winchester school and New College, Oxford. In 1488, he practised as an advocate in the court of Arches, and five years after was sent as ambassador to the court of Burgundy, to solicit the duke not to support Warbeck, and for his good conduct he was appointed chancellor of Wells, and master of the rolls. He was afterwards made lord chancellor and bishop of London, and in 1504 translated to Canterbury. The death of Henry VII., altered his situation, and Wolsey was raised in his room to the office of chancellor, and soon after acquired the superiority in ecclesiastical affairs, by being nominated pope's legate. Warham remonstrated in vain against the encroachments of his rival, and died at St. Stephen's near Canterbury, after filling the see 28 years. His memory is entitled to respect, not only from his munificence and moderation, but his liberal patronage of Erasmus, who gives us the following interesting account of Warham's private life. "That," says Erasmus, "which enabled him to go through such various cares and employments, was, that no part of his time, nor no degree of his attention, was taken with hunting, or gaming, in idle or trifling conversation, or in luxury or voluptuousness. Instead of any diversions or amusements of this kind, he delighted in the reading of some good and pleasing author, or in the conversation of some learned man. And although he sometimes had prelates, dukes, and earls, as his guests, he never spent more than an hour at dinner. The entertainment which he provided for his friends, was liberal and splendid, and suitable to the dignity of his rank; but he never touched any dainties of the kind himself. He seldom tasted wine, and when he had attained the age of seventy years, drank nothing for the most part, but a little small beer. But, notwithstanding his great temperance and abstemiousness, he added to the cheerfulness and festivity of every entertainment at which he was present, by the pleasantness of his countenance, and the vivacity and agreeableness of his conversation. He abstained from suppers altogether, unless he happened to have any very familiar friends with him, of which number I was; when he would indeed sit down to table, but then could scarcely be said to eat any thing. If that did not happen to be the case, he employed the time by others usually appropriated to suppers, in study or devotion. But as he was remarkably agreeable and facetious in his discourse, but without biting or buffoonery, so he delighted much in jesting freely with his friends. But scurrility, defamation, or slander, he abhorred, and avoided as he would a

snake. In this manner did this great man make his days sufficiently long, of the shortness of which many complain."

BEN ABDALBER JOUSOUF, one of the most illustrious of the Mahometan doctors, who was an *Imam*, or chief of mosque, and spent his whole time in devotion and study, which he left behind him numerous proofs in works composed in the Arabic language. The principal of them are entitled "Istiab," or, "The Universal Book," which is held in high esteem by the Mussulmans; "Tomhid Ala al Maoutha Malek," which is equally valued, "Dorar Filmegazi Valse" containing a collection of the most remarkable events attending the conquests of the Mussulmans, and descriptions of the manners and customs; and "Hegiat Almégialis" or "Various Discourses in the form of Dialogues." In the last mentioned work this doctor tells us, that Mahomet once dreamed that he was in Paradise, where, among other things, he saw one of the machines commonly made use of in the Levant for the purpose of drawing water out of deep wells. Mahomet was curious to know whose it was; and when informed that it was the property of Abughel, one of the greatest enemies of the Mussulman religion, and of Mahomet, whom he considered as a rebel, he could not help exclaiming, "What business has a thing belonging to Abughel in Paradise? He will never enter it himself." Some time afterwards, the son of Abughel having embraced the Mussulman faith, the circumstance gave Mahomet great satisfaction, as he imagined that it furnished him with an interpretation of his dream. The machine was considered to be an emblem of Abughel, who had been the instrument of drawing up his son from the bottom of the pit of idolatry, and raising him almost to the knowledge of the true God, while he himself was plunged deeper and deeper into the abyss of infidelity.

BABA AL HAKH U ALDIN, the ornament of justice and religion. This is the title borne by Omar Nakhshben, reputed a great saint by the Mussulmans. He died at Hafez in the year of the Hegira 857, A. D. 1478. Babur Mirza sultan of the race of Tamerlane, who reigned in Khorassan, carried his coffin on his shoulders. His life and his miracles were written by Saleh ben Mobarek al Bokhari, in the book he called "Anis al Thalebin." This sheik is author of a book entitled "Mecaniab."

BAZZAZ, the author of *Adab el Mofredat*, or a Treatise on the particular conditions and properties of traditions, and some other works on the Mahometan theology.

FRANCIS XIMENES, a justly celebrated cardinal, bishop of Toledo, and prime minister of Spain, was born at Torreguna, in Old Castile, in 1437, and studied at Alcalá and Salamanca.

manca. He then went to Rome; and being robbed on the road, brought nothing back but a bull for obtaining the first vacant prebend; but the archbishop of Toledo refused it him, and threw him into prison. Being at length restored to liberty, he obtained a benefice in the diocese of Sigüenza, where cardinal Gonzales de Mendoza, who was the bishop, made him his great vicar. Ximenes some time after entered among the Franciscans of Toledo; but being there troubled with visits, he retired to a solitude named Castanel, and applied himself to the study of divinity and the oriental tongues. At his return to Toledo, queen Isabella of Castile chose him for her confessor, and afterwards nominated him archbishop of Toledo; which, next to the papacy, is the richest dignity in the church of Rome. "This honour," says Dr. Robertson, "he declined with a firmness which nothing but an authoritative injunction was able to overcome. Nor did this height of promotion change his manners. Though obliged to display in public that magnificence which became his station, he himself retained his monastic severity. Under his pontifical robes he constantly wore the coarse frock of St. Francis, the rents of which he used to patch with his own hands. He at no time used linen, but was commonly clad in hair-cloth. He slept always in his habits; most frequently on the floor or on boards, and rarely in a bed. He did not taste of the delicacies which appeared at his table, but satisfied himself with that simple diet which the rule of his order prescribed. Notwithstanding these peculiarities, so opposite to the manners of the world, he possessed a thorough knowledge of its affairs, and discovered talents for business which rendered the fame of his wisdom equal to that of his sanctity. His first care was to provide for the necessities of the poor; to visit the churches and hospitals; to purge his diocese of usurers and places of debauchery, to degrade corrupt judges, and place in their room persons whom he knew to be distinguished by their probity and disinterestedness. He erected a famous university at Alcala; and in 1499, founded the college of Ildephonso. Three years after, he undertook the Polyglot Bible; and for that purpose sent for many learned men to come to him at Toledo, purchased seven copies in Hebrew for 4000 crowns, and gave a great price for Latin and Greek manuscripts. At this Bible they laboured above twelve years. It contains the Hebrew text of the Bible; the version of the Septuagint, with a literal translation; that of St. Jerome, and the Chaldee paraphrases of Onkelos; and Ximenes added to it a dictionary of the Hebrew and Chaldee words contained in the Bible. This work is called Ximenes' Polyglot. In 1507, pope Julius II. gave him the cardinal's hat, and king Ferdinand the Catholic entrusted him with the administration of affairs. Cardinal Ximenes was from this moment the soul

of every thing that passed in Spain. He distinguished himself at the beginning of his ministry, by discharging the people from the burdensome tax called *acavale*, which had been continued on account of the war against Granada; and laboured with such zeal and success in the conversion of the Mahometans that he made 3000 converts, among whom was a prince of the blood of the kings of Granada. In 1509, cardinal Ximenes extended the dominions of Ferdinand, by taking the city of Oran, in the kingdom of Algiers. He undertook this conquest at his own expense, and marched in person at the head of the Spanish army, clothed in his pontifical ornaments, and accompanied by a great number of ecclesiastics and monks. Sometime after, foreseeing an extraordinary scarcity, he erected public granaries at Toledo, Alcala, and Torrelaguna, and had them filled with corn at his own expense; which gained the people's hearts to such a degree, that to preserve the memory of this noble action, they had an eulogium upon it cut on marble, in the hall of the senate-house at Toledo, and in the market-place. King Ferdinand dying in 1516, left cardinal Ximenes regent of his dominions, and the archduke Charles, who was afterwards the emperor Charles V., confirmed that nomination. The cardinal immediately made a reform of the officers of the supreme council and of the court, and put a stop to the oppression of the *grandees*. He vindicated the rights of the people against the nobility; and as, by the feudal constitution, the military power was lodged in the hands of the nobles, and men of inferior condition were called into the field only as their vassals, a king with scanty revenues depended on them in all his operations. From this state Ximenes resolved to deliver the crown; and issued a proclamation, commanding every city in Castile to enrol a certain number of its burgesses, and teach them military discipline; he himself engaging to provide officers to command them at the public expense. This was vigorously opposed by the nobles; but by his intrepidity and superior address he carried his point. He then endeavoured to diminish the possessions of the nobility, by reclaiming all the crown-lands, and putting a stop to the pensions granted by the late king Ferdinand. This addition made to the revenues enabled him to discharge all the debts of Ferdinand, and to establish magazines of warlike stores. The nobles, alarmed at these repeated attacks, uttered loud complaints, but before they proceeded to extremities, appointed some *grandees* of the first rank to examine the powers in consequence of which he exercised acts of such high authority. Ximenes received them with cold civility; produced the testament of Ferdinand, by which he was appointed regent, together with the ratification of that deed by Charles. To both these they objected; and he endeavoured to establish their validity. As the conversa-

tion grew warm, he led them insensibly to a balcony, from which they had a view of a large body of troops under arms, and of a formidable train of artillery. "Behold," says he, pointing to these, and raising his voice, "the powers which I have received from his Catholic majesty! with these I govern Castile; and with these I will govern it, till the king, your master and mine, takes possession of his kingdom." A declaration so bold and haughty silenced them, and astonished their associates. They saw that he was prepared for his defence, and laid aside all thoughts of a general confederacy against his administration. At length, from the repeated intreaties of Ximenes, and the impatient murmurs of the Spanish ministry, Charles V. embarked, and landed in Spain, accompanied by his favourites. Ximenes was advancing to the coast to meet him, but at Bos Equillos was seized with a violent disorder, which his followers considered as the effect of poison. This accident obliging Ximenes to stop, he wrote to the king, and with his usual boldness advised him to dismiss all the strangers in his train, whose number and credit already gave offence to the Spaniards, and earnestly desired to have an interview with him, that he might inform him of the state of the nation, and the temper of his subjects. To prevent this, not only the Flemings, but the Spanish grandees, employed all their address to keep Charles at a distance from Aranda, the place to which the cardinal had removed. His advice was now slighted and despised. Ximenes, conscious of his own integrity and merit, expected a more grateful return from a prince to whom he delivered a kingdom more flourishing than it had been in any former age, and a more extensive authority than the most illustrious of his ancestors had ever possessed; and lamented the fate of his country, about to be ruined by the rapaciousness and insolence of foreign favourites. While his mind was agitated by these passions, he received a letter from the king, in which, after a few cold and formal expressions of regard, he was allowed to retire to his diocese; and he expired a few hours after reading it, November 8, 1517, in the eighty-first year of his age. His remains were interred in the college of Eusebius, at Alcala, where his tomb may be seen. This cardinal had settled several excellent foundations; among others, two magnificent female convents, one for the religious education of a great many young ladies of high rank, but destitute of fortune; the other to be an asylum for such poor maidens as should be found to have a real call to the monastic life.

AMADEUS, a Portuguese monk, of the order of St. Francis, who published at Rome some whimsical revelations, which excited considerable attention at the time. He died in 1482.

JOHN ANDREW, secretary of the Vatican library; died

in 1493. He was a learned and industrious man, and was made bishop of Aleria, in Corsica. He edited Livy, Aulus Gellius and Herodotus, with other works.

ANTHONY PALLAVICINI, a cardinal, born at Genoa in 1441, of a noble family. He was made bishop of Ventimille and Pampeluna; enjoyed the confidence of popes Innocent VIII., Alexander VI., and Julius II., and did them great service in various negotiations. He died at Rome in 1507.

JOHN TRITHEMIUS, was born in the year 1442, at the village of Trittenheim, near Treves, whence he took his name. Having finished his course of education in the universities of Treves and Heidelberg, he was chosen abbot of the Benedictine monastery of Spanheim, in 1483, which he superintended for 22 years, when he withdrew from it in consequence of the machinations of a faction of the head of a monastery in the city, where he died in 1518, at the age of 76. "Trithemius," say one of his biographers, "was a person of vast erudition, a philosopher, mathematician, chemist, poet, historian, divine, and conversant in the Hebrew, Greek and Latin languages." His works, written in Latin, are numerous, but those on biography and history, are held in the highest estimation. His writing on piety and morality chiefly relate to the monastic and sacerdotal life, miracles of saints and such topics. His philosophy bore the mystic character of the age in which he lived. His "Steganography, or the Art of Writing in Cyphers," containing some singular characters ignorantly taken for talismans, subjected him very unjustly to the charge of magic. Upon the whole, "he appears to have been a person whose great learning, was considerably tinged with credulity, and whose industry was superior to his judgment." His works are—1. On Illustrious Ecclesiastical Writers, 1546, 4to. 2. On the Illustrious Men of Germany, 4to. 3. On the Illustrious Men of his own Order. 4. On Polygraphy, folio. 5. A Treatise on Steganography, or the Art of Writing in Cypher. 6. Opera Historica, 2 vols folio. 7. Annales Hirsaugines, 2 vols. folio.

RICHARD FITZJAMES, bishop of Rochester, Chichester, and London, and a munificent benefactor to Merton college, Oxford, was descended of a respectable family in Somersetshire. He was sent to Oxford in 1459, and six years afterwards was elected probationer fellow of Merton college. On taking his degree of master of arts, he entered into orders, and in the year 1473, served the office of proctor. In the following year he obtained the prebend of Taunton, in the church of Wells, Somersetshire. He was afterwards appointed chaplain to Edward IV., on which he took his degrees in divinity. In 1482, he was elected warden of Merton college, which office he honourably sustained for the space of twenty-five years, and greatly promoted the prosperity of the college. In 1485 he

obtained the vicarage of Minehead, and also the rectory of Aller, Somersetshire. He became almoner to Henry VII., in 1495, and the following year was advanced to the see of Rochester, from thence, in 1503, to Chichester, and finally in 1505, he was made bishop of London. He held his wardenship of Merton till his last translation, when he thought proper to resign it. While bishop of London, he was a liberal contributor to the cathedral church, and he was also a great benefactor to the completion of St. Mary's church, Oxford. Along with his brother Sir John Fitzjames, lord chief justice of England, he founded the school at Brutton, in Somersetshire. He died in 1522, at a great age, and was buried in St. Paul's cathedral.

JOHN GEILER, or, as styled by some, Gayler Keiserspergus, a celebrated Swiss divine, was born in 1445, at Schaffhausen. His father was a notary, and died about three years after the birth of John, who was then adopted by a relation. He studied at Fribourg and Basil. He first preached at Wurzburg, and was so distinguished for pulpit oratory, that he was soon invited to Augsburg, Basil, and Strasburg. As he could but settle at one place, he gave the preference to Strasburg, where he continued thirty-three years, and died March 10, 1510. He is said to have been the first who proposed that the sacrament should be administered to persons under sentence of death.

ANDREW FORMAN, archbishop of St. Andrew's, and primate of all Scotland, was descended from the Formans of Hutton in Berwickshire, and was one of the best statesman of his age. He was employed in 1501, along with archbishop Blackader, and Patrick earl of Bothwell, to negotiate a match between James IV. of Scotland, and Margaret, eldest daughter of Henry VII. of England, which was next year ratified by the Scottish ambassador. He was afterwards employed as Scotch ambassador to Rome, England, and France, on the most important occasions. In 1502, he was appointed archbishop of Moray; and in 1514, archbishop of St. Andrew's. Previous to his last promotion, he was employed as mediator betwixt pope Julius II. and Lewis XII. of France, and he succeeded in conciliating the difference. Having taken leave of the pope, he passed through France, where he was kindly received by Lewis, who bestowed upon him the bishopric of Bourges, which brought him in 400 tons of wine, 10,000 francs of gold annually, besides other revenues. He was also most liberally rewarded by Julius, who, besides the archbishopric, conferred upon him the two rich abbeys of Dunfermline and Aberbrothie, and made him his legate *a latere*. In 1517, he was appointed by the states one of the lords of the regency during the minority of James V., on occasion of the duke of

Albany's going to France. In M'Kenzie's Lives, we are informed, that in the collection of the letters of the Scottish kings, from 1505 till 1626, in the Advocate's library, there is a letter from that pope, dated 6th May, 1511, to king James IV., wherein he highly commends Forman, and promises, that at the first creation of cardinals, he should be made one; but the pope died before he had an opportunity of performing his promise. Archbishop Forman died in 1521, and was buried at Dunfermline. Dempster says, that he wrote a book against Luther, another concerning the Stoic philosophy, and a collection out of the decretals.

CHRISTOPHER BAMBRIDGE, or **BAINBRIDGE**, an English divine, was born at Hiltun near Appleby, in Westmoreland, and educated at Queen's college, Oxford. He passed rapidly through different stages of ecclesiastical preferment till, in 1507, he was advanced to the see of Durham, and the next year to the archbishopric of York. After the death of Richard III., during whose reign his friendship with Morton archbishop of Canterbury, subjected him to some inconvenience he returned, under Henry VII., into the full current of prosperity. In the reign of Henry VIII., he was sent to pope Julius II., under the pretence of restoring peace to Europe, by putting an end to the league then formed by the most powerful princes of Europe against the Venetians, but in fact to stimulate the pope to enmity against the king of France. Bambridge, while he accomplished with great address his master's design, was not negligent of his own interests. He so completely ingratiated himself with the pope, as to obtain from him a cardinal's hat, and an irregular precedence in the conclave. He was appointed by his holiness legate of the ecclesiastical army, which was at that time besieging Bastia. Returning home, he discovered his gratitude to the pontiff, by prevailing upon his royal master to engage in an unnecessary war in his defence. Bambridge appears to have been a man altogether devoted to ambition, and to have owed his preferment more to artifice than to merit. No fruits of his learning remain. With respect to his temper, little can be concluded in its favour, from the tragical incident which terminated his life. Being on some occasion in a violent passion with Renaud of Modena, his major-domo, he fell upon him and beat him excessively. The enraged domestic revenged himself by ministering to his master a dose of poison. This happened at Rome on the 14th of July, 1514. The master, who had paid dearly for forgetting the apostolical precept "a bishop must be no striker," was buried in the English church; and the servant eluded the hand of public justice by hanging himself.

JOHN ALLEN, archbishop of Dublin, under Henry VIII. was educated in the university of Oxford, took his degree

L.B. of Cambridge. Being sent by Dr. Warham, arch-bishop of Canterbury, to the pope, about certain church matters, he continued at Rome nine years, and was created LL.D. At his return he was appointed chaplain to cardinal Wolsey, and judge of his court as legate *a latere*; in the execution of this office he was suspected of great dishonesty and even avarice. He assisted the cardinal in suppressing forty small monasteries, for the erection of his college at Oxford and Ipswich. The cardinal procured him the living of Dolby in Northamptonshire, though it belonged to the hospital of Burton. About the end of 1525, he was made LL.D. in the University of Oxford. In 1528 he was consecrated archbishop of Dublin, and about the same time was made chancellor of the University of London. He wrote *Epistolæ de Pallii significatione activa et passiva*; at the time when he received the archiepiscopal pall, *De Consuetudinibus ac statutis in tuitionis causis observandis*; with several other pieces relating to the church. His death, which happened in July, 1534, was tragical; for being slain in a time of rebellion by Thomas Fitzgerald, eldest son of the earl of Kildare, he was by his command knocked on the head like an ox, at Tarlaine, in Ireland, in the 58th year of his age.

The place where the murder was committed was afterwards hedged in, and left desolate in detestation of the fact.

GEORGE BROWNE, archbishop of Dublin, and the first in Ireland who embraced the doctrines of the reformation in Ireland, was originally an Austin friar of London, and was educated near Halywell, Oxford. He afterwards became provincial of his order, and having got his degree of D.D. abroad, was admitted to the same at Oxford and Cambridge, in 1534. After reading Luther's writings, he began to teach the people to rely, not to the Virgin Mary, or the Saints, but to Christ. He recommended him to Henry VIII., who, in 1535, promoted him to be archbishop of Dublin, and nominated him one of the commissioners for abolishing the papal supremacy in Ireland. In 1551, king Edward VI. gave him the additional title of primate of all Ireland: but in 1554 he was deposed by queen Mary, on pretence of his being married, though in reality, on account of his zeal for the reformation. He published much work against keeping the Scriptures in the Latin tongue, and against the worship of images. He died in 1556.

JOSEPH LAN of LYNN, born at Lynn in Norfolk, and educated at Cambridge, acquired great reputation both as a student and teacher. He was fond of allegorical explications of Scripture, and applied the historical parts of the Old and New Testament to the concerns of religion and moral conduct. He wrote many tracts on the interpretation of Scripture, sermons, and translations of Aristotle. He became a Carmelite in a monastery at Lynn, where he died. He is celebrated for the great

pains which he took in making indexes to the books which he read, a long list of which is given by Bale.

JOHN ALCOCK, bishop of Ely in the reign of Henry VII., was born at Beverley in Yorkshire, and educated at Cambridge. He was first made dean of Westminster, and in 1471, was consecrated bishop of Rochester; in 1476 he was translated to the see of Worcester; and in 1486, to that of Ely. He was a man of great learning and piety; and so highly esteemed by king Henry, that he appointed him lord-president of Wales, and afterwards lord chancellor of England. Alcock founded a school at Kingston-upon-Hull, and built the spacious hall belonging to the episcopal palace at Ely. He was also the founder of Jesus college at Cambridge. This house was formerly a nunnery, dedicated to St. Radigand, but the nuns were so notorious for their incontinence, that king Henry VII. and pope Julius II. consented to its dissolution; and Alcock obtained a grant of it. Bayle calls this nunnery "*spiritualium meretricum cænobrum*," a community of spiritual harlots. Bishop Alcock wrote several pieces; among which are the following—*Mons Perfectionis in Psalmos Penitentiales*. 3. *Homiliæ Vulgares*. 4. *Meditationes Piæ*. He died in 1500.

THOMAS SCOTT, or **ROTHERHAM**, a munificent prelate, was a native of Rotherham, in Yorkshire, whence he derived his name, though that of his family was Scott. He became fellow of King's college, Cambridge, master of Pembroke hall, and chancellor of that university. He served as secretary to four kings, and was successively promoted to the bishopric of Rochester and Lincoln, and to the archbishopric of York. He was also made lord chancellor; and died in 1500. He was a liberal benefactor to Lincoln college, Oxford.

OLIVER MAILLARD, a French Cordelier and doctor in divinity, who was celebrated both as a statesman and a preacher. He died at Toulouse in 1502. His sermons were printed at Paris in 1730, in 3 vols. 8vo.

LEVITA JESUA, a Spanish rabbi, who wrote a book, entitled, "*Halicoth Olam*," or the ways of eternity, as an introduction to the Talmud. It was translated into Latin by l'Empereure, and printed at Hanover in 1714, 4to.

ADRIAN of ST. CHRYSOGONUS, a cardinal priest, was a native of Cornetto, in Tuscany. Innocent VIII. sent him as nuncio into Scotland and France; and after he had been clerk and treasurer of the apostolic chamber, pope Alexander VI., whom secretary he had been, honoured him with the cardinal's hat. His life was a continued scene of odd adventures. He narrowly escaped death the day Alexander VI. poisoned himself by mistake. Afterwards he incurred the hatred of Julius II., so that he was obliged to hide himself in the mountains of Trent. Having been recalled by Leo X., he was so ungrateful, that he

ged in a conspiracy against him. The pope pardoned his, but the cardinal, not caring to trust to this, made his pe, and it could never be known exactly what became m. He was one of the first that effectually reformed the n style. He studied Cicero with great success, and made y excellent observations on the Latin tongue, in his treatise *Sermone Latino*. He had begun a Latin translation of the Testament. He wrote a treatise *De Vera Philosophia*, h was printed at Cologne in 1548.

NICHOLAS MALERMI, or MALERBI, a Venetian k, who translated the Bible into the Italian language, h was printed at Venice, in 2 vols. folio, 1471, under the of *Biblia Volgare Istoriato*. He also wrote *La Legenda tutti Saneti*.

AURENTIA STROZZI, a learned Italian nun, who e a book of hymns and odes upon all the holy days, which translated into French, and set to music by Mauduit.

THOMAS BECKINGTON, born in Somersetshire, distinguished himself as a man of letters in this century. Light up at New College, Oxford, he afterwards became benefactor, upon being made bishop of Bath and Wells. is the author of a book in Latin, very much approved of in me, but utterly forgotten at present, concerning the right e kings of England to the dominion of France.

JOHN PFEFFERCORN, a learned Jew, who was converted to Christianity. He was the author of *De Abolendis æorum Scriptis*; and consistently with the title of that k, endeavoured to persuade the emperor Maximilian to i all the Hebrew books, except the Bible. He wrote e other tracts, also in Latin.

ROBERT BALE, an English divine, was born in Norfolk, entered among the Carmelites at Norwich, of which so- r he became prior. He died in 1503.

RAUN, or BRAUNIUS, archbishop of Dortmund, and i of Notre Dame, in Gradibus, at Cologne. He published latin oration against the priests guilty of fornication; he wrote the life of Jesus Christ, that of the Holy Virgin, a controversial treatise against the Protestants; but his f work is the *Theatrum Urbium* in several volumes, folio.

PETER D'OSMA, an ecclesiastic at Salamanca. He icked and wrote against the doctrines and the infallibility he church of Rome, so that the archbishop of Toledo ered his writings to be burnt.

GEORGE CORESSIUS, a Greek priest of the island Chios, who appears to have received his education in y, but upon his return to his native country, to have be- e a zealous and active champion in defence of the Greek

and of the Latin church. He wrote a variety of treatises in that controversy.

LEWIS ALMANDUS, in French Aleman, archbishop of Aives, and cardinal of St. Cecilia, was one of the greatest men of his time. The cardinal presided in the council of Basil, which deposed Eugenius IV., and elected the anti-pope, Felix V. He is much commended by Æneas Sylvius, as a man extremely well formed for presiding in such assemblies, firm and vigorous, illustrious by his virtue, learned, and of an admirable memory in recapitulating all that the orators and disputants had said. One day, when he harangued against the superiority of the pope over the council, he distinguished himself in such an eminent manner, that several persons went to kiss him, while others pressed even to kiss his robe. They extolled to the skies his abilities and genius, which had raised him, though a Frenchman, to a superiority over the Italians, notwithstanding all their natural subtlety and finesse. There is no need of asking, whether pope Eugenius thundered against the president of a council which deposed him. He deprived him of all his dignities, and treated him as a son of iniquity. However, notwithstanding this, Lewis Almandus died in the odour of sanctity, and performed so many miracles after his death, that at the request of the canons and Celestine monks of Avignon, and the solicitation of the cardinal of Clermont, legate *a latere* of Clement VII., he was beatified by that pope in the year 1527.

JEROME SAVONAROLA, a famous Italian monk, born at Ferrara in 1452, and descended of a noble family. At the age of 22, he assumed the habit of a Dominican friar, without the knowledge of his parents, and distinguished himself in that order by his piety and ability as a preacher. Florence was the theatre where he preached, confessed, and wrote. He placed himself at the head of the faction which opposed the family of the Medici. He explained the Apocalypse, and pointed out a prophecy which foretold the destruction of his opponents. He predicted a renovation of the church, and declaimed with much severity against the clergy and court of Rome. Alexander VI. excommunicated him, and prohibited him from preaching. He derided the anathemas of the pope; yet he forbore preaching for some time, and resumed the employment with more applause than ever. The pope and the Medici family then thought of attacking him with his own weapons. Savonarola having posted up a thesis as a subject of disputation, a Franciscan, by their instigation, offered to prove it heretical. The Franciscan was seconded by his brother friars, and Savonarola by his brethren. To convince their antagonists of the superior sanctity of Savonarola, one of the Dominicans offered to walk through

and to prove his wickedness, a Franciscan agreed to the experiment. The multitude, eager to witness so extraordinary a spectacle, urged them to come to a decision; and the rates were constrained to give their consent. Accord- Saturday the 7th of April, 1498, was fixed for the trial. At that day the champions appeared; but when they saw one of them in cold blood, and beheld the wood in flames, they were anxious to escape the imminent danger into which they rashly thrown themselves. The Dominican pretended he would not enter the flames without the host in his hand. This the magistrates refused to allow; and the Dominican's fortitude was not put to the test. The Franciscans incited the multitude against their opponents, who accordingly assaulted the monastery, broke open the gates, and entered by force. At this, the magistrates brought Savonarola to trial as an impostor. He was put to the torture, and examined; and in his answers which he gave fully evinced that he was a fanatic. He boasted of having frequent conversation with God, and his friars were credulous enough to believe him. Jean de Dinteville, Picus, earl of Mirandola, who wrote his life, assures us, that he saw the devils which infested the convent of the Dominicans, expelled at the sight of friar Jerome. At length pope Alexander VI. sent the chief of the Dominicans, with bishop Rossini, to degrade him from holy orders, and to deliver him up to the secular judges, with his two fanatical associates. They were condemned to be hanged and burned on the 23rd of May, 1498. Savonarola submitted to the execution of the sentence with great firmness and devotion, and without utter a word respecting his innocence or his guilt. He was in the 43rd year of his age. Immediately after his death, his vision was published in his name. It contained many extravagancies, but nothing to deserve so severe and infamous a punishment. His adherents did not fail to attribute to him the power of working miracles, and so strong a veneration had they for their chief, that they preserved with pious care any part of his body which they could snatch from the flames. Jean de Dinteville, earl of Mirandola, the author of his life, has described him as an eminent saint. He gravely informs us, that his heart was buried in a river; and that he had a piece of it in his possession, which had been very useful in curing diseases, and driving out demons. He remarks, that many of his persecutors died a miserable end. Savonarola has also been defended by Quetif, Bzovius, Barona, and other religious Dominicans. He wrote several works.

ARCUS MUSURUS, a native of Candria, who went to Padua and became professor of Greek at Padua. He published an edition of Plato; to which he prefixed some Greek letters, for which Leo X. made him bishop of Malvasia. He

died in 1517. He also superintended the first editions of Aristophanes and Athenæus.

EDMUND AUDLEY, the son of Lord Audley, bishop of Rochester and Hereford, under Henry VII., was a man of great learning and generosity. In 1471 he obtained the prebend of Farendon, in the church of Lincoln, and in 1475, a similar preferment in the church of Wells; and soon afterwards, he was made archdeacon of the east riding of Yorkshire. He had several other considerable preferments, but quitted them on being made bishop of Rochester, in 1480. In 1492, he was translated to Hereford; in 1502, he was raised to the bishopric of Salisbury, and about that time was made chancellor of the most noble order of the garter. He gave 400*l.* to Lincoln college, to purchase lands, and was also a benefactor to St. Mary's church, Oxford. He died August 23, 1524, at Ramsbury, in the county of Wilts, and was buried in a chapel which he erected in the cathedral of Salisbury.

DE CASTELLO ADRIAN, a native of Cosmetto, in Tuscany, of obscure parentage, was employed by the popes as legate in Scotland and England. By the friendship of Morton the primate, and the patronage of Henry VII., he was raised to the bishopric of Hereford, and afterwards of Bath and Wells. He chiefly resided at Rome, where he conspired against pope Leo X., in expectation of being raised to the pontificate. He was fined 12,500 ducats, and forbidden to leave Rome; but afterwards fled from the city. The time of his death is unknown. Polydore Virgil, who shared his friendship, has bestowed the highest encomiums upon his character.

ARSENIUS, archbishop of Monembasia, or Malvasia, in the Morea, was a learned philologist. He was the particular friend of pope Paul III., and wrote to him some very elegant letters. He submitted also to the Romish church, which gave such offence to the heads of the Greek church, that they excommunicated him. The time of his death is uncertain, but he was alive in 1535. He published at Rome a "Collection of Greek Apophthegms;" and at Venice, in 8vo. in 1534, "A Collection Scholia on seven of the Tragedies of Euripides."

JOHN FISHER, bishop of Rochester, and an eminent patronizer of learning, was born at Beverley, in Yorkshire, in 1459. His father was a merchant, who died when his son was very young; but, by the care of his mother, he was educated in classical literature, at Beverley, and afterwards admitted in Cambridge, of Michael house, since incorporated into Trinity college. He took the degrees in arts, in 1488 and 1491; and being elected fellow of his house, was a proctor of the university in 1495. The same year, he was elected master of Michael house; and having for some time applied himself to divinity,

he took orders, and rose to celebrity. The fame of his learning arrested the attention of Margaret countess of Richmond, mother of Henry VII., she appointed him her chaplain and confessor, in which high office he conducted himself with so much wisdom and goodness, that she submitted herself wholly to his guidance and discretion. It was at his suggestion, that she undertook those magnificent foundations of St. John's and Christ's colleges at Cambridge; established the divinity professorships in both universities, and performed many other generous acts for the furtherance of learning and piety.

In 1501, he took the degree of D. D., and the same year was elected to the chancellorship. In this situation he exerted himself in the promotion of learning and morals, and is said by some to have had prince Henry under his tuition in that university. In 1502, he was appointed by charter the lady Margaret's first divinity professor in Cambridge. In 1504, he was raised to the bishopric of Rochester, and was afterwards frequently offered more valuable sees, which he refused, observing, that "though others have larger revenues, I have fewer souls under my care, so that when I shall have to give an account of both, which must be very soon, I would not desire my condition to have been better than it is." Fisher was now chosen chancellor of the university of Cambridge, and was much engaged in superintending the building of Christ's and St. John's college, being the most active agent and executor of the late countess of Richmond. When St. John's college was finished, Fisher went to Cambridge, and opened it with due solemnity, and was commissioned to draw up a body of statutes for its government. The bishop afterwards proved a valuable benefactor to the college, and was the means of the appointment of that illustrious man, Erasmus, to lady Margaret's professorship of divinity, and afterwards to the Greek professor's chair. To the innovation proposed by Luther, bishop Fisher was decidedly hostile; he not only endeavoured to prevent the propagation of Lutheranism in his own diocese, and in the university of Cambridge, but wrote and preached with the utmost zeal against it. He is generally thought to have had a principal share in the composition of the work ascribed to Henry VIII., and published with his name, in defence of the "seven sacraments," against Luther, though Burnet and others are not disposed to give it to the bishop.

Fisher, at this period, was very high in favour with the king, and so zealous in his opposition to the tenets of Luther, that he formed a design of going to Rome, to concert measures with the pope, for opposing their progress; but he was deterred from his design by cardinal Wolsey's convocation of a synod of the whole clergy of England for the same purpose. In this

assembly, he appeared in the character of a zealous advocate for reformation in the manners of the clergy. About the year 1527, the king applied to him for his opinion on the subject of his marriage with Catharine, his brother's widow. This was the rock on which he foundered. So long as his sentiments were congenial with those of the monarch, he was in the highest esteem; but now he gave a determination which did not correspond with his passions; he declared honestly, and without any reserve, "that there was no reason to question the validity of the marriage, since it was good and lawful from the beginning." The bishop had made up his mind on the business, and nothing could divert him from an avowal of it on all proper occasions, though he probably foresaw that his own ruin would be the consequence of his unyielding integrity. When the divorce came to be argued before the two legates, Campeggio and Wolsey, bishop Fisher, who was one of the queen's council, exerted himself with much zeal in her behalf, presenting the legates with a book which he had written in defence of the marriage. The bishop did not stop here, he opposed the king in some other of his projects, and resisted a motion for the suppressing of the smaller monasteries, and granting their revenues to the crown. The speech which he delivered on this occasion, was received with great applause by those who adhered to the papal church, and with equal disapprobation by the advocates of the reformation. Some expressions which he used so much offended the House of Commons, who complained to the king of the reflections which the bishop had cast on the representatives of the people, that the king sent for the prelate, and having heard his defence, dismissed him with an admonition, "to be more temperate in future." In the year 1530, he was twice in imminent danger of his life. His first escape was from poison, which a man of the name of Rouse threw into some gruel preparing for the bishop's dinner; his second was from a bullet, fired into his library, where he usually sat. After this, the bishop retired to Rochester, where he spent most of his time. In 1531, the question was agitated as to giving Henry VIII. the title of supreme head of the church of England; the bishop took the negative side of the question, and opposed the project with all his zeal. He next offended the sovereign by giving credit, or at least listening to the enthusiastic visions of Elizabeth Barton, the pretended holy maid of Kent. This woman, who was only an instrument in the hands of designing persons, carried on her impostures with a view of alienating the affections of the people from the king, and exciting insurrections against his government. The bishop, it was very evident, had no ill design in the part he took; but finding the prophetess, as she was then denominated, was devoted to the interests of the queen, and having heard

uch of the sanctity of her manners, of the visions which she saw, and of the predictions which she uttered, and which were said to be realized, he conceived she was designed by Providence to display and make triumphant the doctrines and authority of the church of Rome, over the principles of Lutheranism, which were so rapidly spreading in England. Fisher accordingly listened to her prophecies, and concealed one of them which seemed to affect the king, or, at least, to strike a blow at his authority. She announced to her adherents, that Henry should proceed in his divorce, and marry another wife, he would not be king seven months afterwards. The woman was apprehended, and, in the hope of pardon, confessed the particulars of her impostures, and named all those who had encouraged her delusions. The bishop was urged to make submission to the king, as the only way of assuaging his anger; he refused, and in 1534, a bill of attainder was passed against Elizabeth Barton and her accomplices. Bishop Fisher still refused to submit, and was adjudged guilty of misprision of treason, and condemned to forfeit all his goods and chattels to the king, and to be imprisoned during his majesty's pleasure. It is not certain that the act was enforced against him; but when the act was passed to annul the king's marriage with Catharine of Arragon, and to confirm that with Anne Boleyn, and enjoining all to take the oaths accordingly, Bishop Fisher, instead of uniting with his brethren, left the capital. Opportunity was, however, given him again and again to consider the oath, till at length he absolutely refused, and was attainted in the parliament which met in 1534, and his bishopric was declared void. The bishop was thrown into the tower, where he was treated with much severity, and, as it would seem from some of his letters, scarcely allowed the common necessities of life. He continued above a year in the tower, and might have remained there till released by a natural death, if an unseasonable honour paid him by pope Paul III., had not hastened his ruin; which was, the creating of him, in May, 1535, cardinal. When the king heard of it, he gave strict orders that none should bring the hat into his dominions. He sent also lord Cromwell to examine the bishop about that affair, who, after some conference, said, "My lord of Rochester, what would you say, if the pope should send you a cardinal's hat; would you accept of it?" The bishop replied, "Sir, I know myself to be so far unworthy any such dignity, that I think of nothing less; but if any such thing should happen, assure yourself that I should improve that honour to the best advantage that I could, in assisting the holy catholic church of Christ; and in that respect I would receive upon my knees." When this answer was reported to the king, he said, in a great passion, "Yea, is he yet so lusty?"

Well, let the pope send him a hat when he will; Mo God, he shall wear it on his shoulders ~~then~~; for I wil him never a head to set it on."

From this time his destruction was ~~upon~~ upon, a tyrant sent the solicitor-general, Rich, ~~whose name is re~~ infamous by undertaking the business, to pump out of l secret opinions with regard to the supremacy, declarin he had the king's authority to say, that no ill use wl should be made of the communication, which he sought on account of the high opinion he entertained ~~of his ju~~ and integrity. The bishop gave an unreserved decision subject, which the solicitor carried to his master; and instant a special commission was issued for trying him fc treason. Rich was the chief, and indeed, the only ev that could affect the life of the venerable prisoner, and jury, as infamous as the evidence, found him guilty. bishop pathetically appealed to the court on the occasi pray you, my lords, consider that by all equity, justice, v honesty, and courteous dealing, I cannot be directly cl with treason, though I had spoken the words indeed, th not being spoken maliciously, but in the way of advic counsel, when it was requested of me by the king himsel that favour the very words of the statute do give me, made only against such as shall maliciously gainsay the supremacy, and none other; wherefore, although by the of the law you may take occasion to condemn me, yet you cannot find law, except you add rigour to that law, me down, which hereby I hope I have not deserved." To he addressed himself, "Mr. Rich, I cannot but marvel t you come in to bear witness against me of these words, ing in what secret manner you came to me." He then a the court, that he, Rich, had told him, the king wishe to declare, that on the honour of a king, that whatev should say by this his secret messenger, he should risk n or danger therefrom, nor should any advantage be taken a him for the same. Still the court gave sentence, and, no standing the honour of a king was opposed to it, Henr firmed the bloody decree, and the worthy prelate was beh on Tower Hill, on the 22d of June, 1535, at the age of se six. Erasmus represents him as a man of the greatest grity, of deep learning, of incredible sweetness of tempe grandeur of soul. By friends and by enemies he was reg as a pious and charitable man, not only learned himself, great encourager of learning. He wrote several book among the rest a sermon, preached at the funeral of l VII.; and one at that of Margaret, countess of Rich. This last was printed in 1708.

FRANCIS ALBERTINI, an ecclesiastic of Florence

published, 1. *De Mirabilibus Novæ et Veteris Urbis Romæ*, lib. III. 4to. 1505. 2. *Tractatus brevis de laudibus Florentiæ et Savonæ*, 1509. 3. *Memoriale di molta Statue e Pictore sono mell' inelita cipta di Florentiæ, &c.*, 1510.

GEORGE D'AMBOISE, a cardinal, was born of a noble French family, in 1460. Being brought up to the church, he became successively bishop of Montauban, archbishop of Narbonne, and lastly of Rouen. Lewis XII. made him prime minister, and he soon acquired great and just popularity, by taking off the taxes which had usually been levied on the people at the accession of every new monarch. The king, by his advice, undertook the conquest of the Milanese, and succeeded. Soon after this, he was appointed the pope's legate in France, with the dignity of cardinal, and in that capacity effected a considerable reform among the religious orders. He died in 1510, and on his death-bed often said to the friar who attended him, "Brother John, why have not I been my whole life brother John?" D'Amboise was one of the best statesmen France ever had, he greatly reformed the church, purged the courts of justice, eased the burdens of the people, and endeavoured through his whole life to promote the public happiness. His nephew, G. D'Amboise succeeded him in the bishopric, and in 1546 was created a cardinal. He died in 1550.

PAUL CORTEZI, an Italian prelate, a native of San Geminiano, in Tuscany. He was born in 1465, and very early formed a good style, by studying the most esteemed of the ancient authors, particularly Cicero. At the age of twenty-three, he published a dialogue on the learned men of Italy, "*De hominibus doctis*." This elegant production remained in obscurity till 1734, when it was published in 4to. with notes. He also wrote, 1. A Commentary on the four books of the *Sentences*, 1540, folio; and 2. A Tract on the dignity of Cardinals. He died bishop of Urbino, in 1510, in his forty-fifth year. His house, furnished with a copious library, was the asylum of the muses, and of all that cultivated their favour.

MAURICE OFIHELY, archbishop of Tuam, in Ireland, made so by pope Julius II. He died at Galway, May 25th, 1613, where he landed, before he could take possession of his archbishopric. He was, at this time, not quite fifty years of age. He was buried in a church at Galway, where his humble monument is yet shown. He was a learned, pious, and amiable prelate, and held in such veneration by some authors, that they have given him the name of "*Flos Mundi*," the Flower of the World.

ST. JEROME ÆMILIANI, a Venetian nobleman, who, in his youth, led a military life, and being taken prisoner, made a vow that, on his release, he would devote his life to the care of orphans. In pursuance of this pledge, he laid the founda-

tion of a hospital and religious order, the object of which was to instruct young persons, particularly orphans, in religion. To this and other works, he sacrificed his whole income, and at his death, in 1537, was enrolled by a papal decree among the saints.

JOHN COLET, D.D., dean of St. Paul's, the son of Henry Colet, knight, was born in London, in 1466. His education began in St. Anthony's school in that city, from whence, in 1483, he was sent to Oxford. About 1493, he went to Paris, and thence to Italy. On his return to England, in 1497, he took orders, and read lectures, gratis, at Oxford, on the epistles of St. Paul. At this time, he possessed the rectory of Dennington, and was also prebendary of York, and canon of St. Martin's le Grand. In 1502, he became prebendary of Sarum; prebendary of St. Paul's in 1505; and immediately after dean of that cathedral, having taken the degree of D.D.; he was also chaplain to Henry VIII. He introduced the practice of preaching and expounding the Scriptures; and soon after established a perpetual divinity lecture in St. Paul's church, three days in the week; an institution which paved the way for the Reformation. About 1508, dean Colet formed a plan for the foundation of St. Paul's school, which he completed in 1512, and endowed with estates to the amount of one hundred and twenty-two pounds and upwards. The dean's notions of religion were so much more rational than those of his contemporary priests, that they deemed him little better than a heretic; and on that account he was so frequently molested, that he at last determined to spend the rest of his days in a peaceful retirement. Being seized with the sweating sickness, he died in 1519, aged fifty-three. Though a Papist he was an enemy to the gross superstitions of the church of Rome. He disapproved of auricular confession, the celibacy of the priests, and such other ridiculous tenets and ceremonies as have ever been condemned by men of sound understanding in every age and country. He wrote some grammatical pieces for the use of his school, and a few religious tracts of a practical nature.

JEROME EMSER, one of the opponents of Luther, was born in Suabia, and was secretary and counsellor to George, duke of Saxony. When Luther's translation of the Bible appeared, Emser published, in opposition, what he called "a correct translation" of the New Testament into German, which was merely a transcript of Luther's work, altered in some parts, so as to favour the peculiar tenets of the Roman Catholic Church; yet the duke George was so highly elated at the appearance of Emser's book, and of the mischief that it would do to the reformers, that as soon as it was ready to appear in 1527, he issued a proclamation, in which he used, against Luther and

his followers, the most virulent language. Emser died suddenly, November 8th, 1527, and his works soon after him.

RICHARD FOX, an eminent prelate, the munificent founder of Corpus Christi college, Oxford, was born at Ropesley, near Grantham, in Lincolnshire. His parents were not rich, but they exerted themselves to give Richard a good education, and at a proper age sent him to Magdalen college, Oxford, where he was acquiring distinction for his extraordinary proficiency, when the plague, which happened to break out about that time, obliged him to go to Cambridge, and continue his studies at Pembroke hall. From Cambridge he repaired to the university at Paris, and studied divinity and the canon law; and here, probably, he received his doctor's degree. This visit gave a new and important turn to his life, and introduced that eminence which he preserved for many years as a statesman. In Paris, he obtained the notice and friendship of Dr. Morton, bishop of Ely, who had been driven from his native soil by the persecutions of the infamous Richard III. It was by the means of this prelate, that Fox, who had been created doctor, was introduced to Henry, earl of Richmond, who was at that time projecting a scheme to dethrone Richard. Dr. Fox entered into his views, was admitted into his most secret counsels, and undertook and accomplished that part of the plan which was entrusted to him. After Henry had gained the crown of England, as the result of the victory of Bosworth Field, he appointed Dr. Fox one of his privy counsellors, and next to Dr. Morton admitted him to the greatest share of his confidence and familiarity. Besides other instances of preferment, he was nominated, in 1486-7, bishop of Exeter, appointed keeper of the privy seal, made principal secretary of state, and master of St. Cressy, near Winchester. From this time, notwithstanding his high station in the church, Dr. Fox was constantly engaged by his sovereign, either in the management of public affairs at home, or on important foreign embassies. In 1491, he was translated from Exeter to the bishopric of Bath and Wells, whence he was afterwards removed to Durham, in 1494. He was now sent on an embassy to James IV. of Scotland, to terminate some differences respecting the fisheries of the river Esk, but with all his ability and address he was unable to effect that purpose. War was commenced by James, who invaded England, but by the exertions of the bishop he was driven back to his own country. Shortly after, Henry appointed bishop Fox his ambassador to the court of Scotland, where he signed a seven years truce between the two kingdoms. Henry now made overtures for a marriage between the king of Scotland and his own daughter Margaret, and Dr. Fox was sent to negotiate the important business, which was concluded in the beginning of the year

1501-2. During this negociation he was chosen chancellor of the university of Cambridge; and about the same time translated to the vacant see of Winchester. Here he spent the remainder of his days in great affluence and prosperity, unless when state affairs required his attendance at court, or he was engaged in conducting negociations of moment with foreign powers. During the reign of Henry VII. no important affair was undertaken without his advice and sanction, but when Henry VIII. succeeded to the crown, the influence of bishop Fox began to decline, and that of Thomas Howard, earl of Surrey began to prevail. To supplant his rival, the bishop introduced Wolsey, one of his chaplains, to court, who speedily succeeded in wholly engrossing the favour of the king. No sooner he found himself secure of the royal attachment, than he seized the sole administration of public affairs, and found means driving from court all who could give him any jealousy or uneasiness, by dividing with him the monarch's esteem. Bishop Fox, though not wholly neglected, was mortified and chagrined at seeing his own interests so completely undermined by Wolsey, whom he had been the means of raising to power, and receiving from him insults and mortifications which his spirit could not brook, retired to his diocese in discontent and disgust. Here he did not live for himself alone, but was ever projecting some plans that might be beneficial to posterity. He founded Corpus Christi college, Oxford, and established schools at Taunton, where he had a manor, as bishop of Winchester, and at Grantham, near his native place. Toward the close of his life, he had the misfortune to lose his sight, and in this circumstance, Wolsey, then a cardinal, wished to take advantage, by persuading him to resign his bishopric, and to receive, in its stead, a pension from the crown. Fox, indignant at the proposal, ordered the person sent to him on the business, to tell his master, "that though he was blind, and not able to distinguish white from black, yet he could discern between true and false, right and wrong, and plainly saw, without eyes, the malice of that ungrateful man, which he did not see before; that it behoved the cardinal not to be so blinded with ambition as not to foresee his own end." The bishop died in the year 1528, at a very advanced age, leaving behind him a character very eminent for political sagacity, and the ability and address with which he conducted the most important and difficult state negociations of his time. He has been regarded as a patron of learned men, and is certainly entitled to gratitude on account of the useful institutions which he founded for the encouragement of literature and science. One letter is preserved in Strype's Memorials, which he wrote on the subject of the cardinal's intended general visitation and reformation of the English clergy. That day, he said, he wished

as ardently to see, as Simeon did to behold the Messiah; and he adds, that for three years past, almost all his studies, labours, thoughts, and cares, had been directed to that object, within his own particular jurisdiction.

MARK ALTAEMPS, son to one of pope Pius IV's. sisters, was one of the cardinals that presided in the council of Trent.

MARTIN DORPIUS, an eminently learned divine, was born at Naaldrwyck, in Holland, and became professor of philosophy in the university of Louvaine. He died in the prime of life, May 31st, 1525. Dorpius wrote against Erasmus's "Praise of Folly." Erasmus replied with much mildness; and Dorpius who was then a very young man, not only admitted his apology, but became his friend. On his death, Erasmus wrote his epitaph, and deeply lamented him, as a severe loss to the republic of letters. His other works are, 1. *Dialogus Veneris et Cupidinis, Herculem ancipitem in suam militiam, invita virtute, propellentium.* 2. *Complementum Aululariæ Plautinæ.* 3. *Epistola de Hollandorum moribus.* 4. *Oratio de laudibus Aristotelis, against Laurentius Valla.*

JOHN ANDREAS, was born a Moor, or Mahometan, at Xativa, in the kingdom of Valencia, and succeeded his father as alfasqui of that city. Being present during the preaching of a sermon on the day of the assumption of the blessed Virgin, in 1487, he professed himself a convert to Christianity. Upon this he desired to be baptized; in memory of the calling of St. John and St. Andrew, he took the name of John Andreas. "Having received holy orders," says he, "and from an alfasqui and a slave of Lucifer, become a priest and minister of Christ, I began, like St. Paul, to preach and publish the contrary of what I had erroneously believed and asserted; and, with the assistance of Almighty God, I converted, at first, a great many souls of the Moors, who were in danger of hell, and under the dominion of Lucifer, and conducted them into the way of salvation. After this, I was sent for by the most Catholic princes, king Ferdinand and queen Isabella, to preach in Granada, to the Moors of that kingdom, which their majesties conquered; and, by God's blessing, on my preaching, an infinite number of Moors were brought to abjure Mahomet, and turn to Christ. A little after this, I was made a canon by their graces, and sent for again by the most Christian queen Isabella to Arragon, that I might be employed in the conversion of the Moors of those kingdoms, who still persisted in their errors, to the great contempt and dishonour of our crucified Saviour, and the prodigious loss and danger of all princes. But this excellent and pious design of her majesty was rendered ineffectual by her death." Andreas translated into Spanish the law of the Moors, and wrote a book

entitled the Confusion of the Sect of Mohammed. It has been translated into several languages.

CARDINAL CAJETAN, was born at Cajeta, in Naples, in 1469. His proper name was Thomas Devio; but he adopted that of Cajetan, from the place of his nativity. He defended the authority of the pope, which suffered greatly at the council of Nice, in a work entitled of the Power of the Pope; and for this work he obtained the bishopric of Cajeta. He was afterwards raised to the archiepiscopal see of Palermo, and in 1517, was made a cardinal by pope Leo X. The year after, he was sent as legate into Germany, to quiet the commotions raised against indulgences by Martin Luther; but Luther, under protection of Frederic elector of Saxony, set him at defiance; for though he obeyed the cardinal's summons in repairing to Augsburg, yet he rendered all his proceedings ineffectual. Cajetan was employed in several other negotiations and transactions, being as ready at business as at letters. He died in 1534. Sixtus Senensis tells us, that he was a most subtle logician, an admirable philosopher, and an incomparable divine. He wrote commentaries upon Aristotle's philosophy, and upon Thomas Aquinas's theology; the latter, however, is by no means calculated to give us a favourable idea of his logic, or his perspicuity. He gave a literal translation of all the books of the Old and New Testaments from the originals, excepting Solomon's Song and the Prophets, which he had begun, but did not live to proceed far in; and the Revelation of St. John, which he designedly omitted, saying, that to explain them, it was necessary for a man to be endued, not with parts and learning, but with the spirit of prophecy.

MARK ANTHONY DE DOMINIS, archbishop of Spalatra, in Dalmatia, was a man whose fickleness in religion proved his ruin. His preferment, instead of attaching him to the church of Rome, rendered him disaffected to it. Becoming acquainted with bishop Bedell, while chaplain to Sir Henry Wotton, ambassador from James I., at Venice; he dedicated his book *De Republica Ecclesiastica* to him, which was afterwards published at London, with Bedell's corrections. He came to England with Bedell, where he was received with great respect, and preached and wrote against the Romish religion. He is said to have had a principal hand in publishing father Paul's History of the Council of Trent, at London, which was inscribed to king James, in 1619. But on the promotion of pope Gregory XIV., who had been his school-fellow and old acquaintance, he was deluded by Gondomar the Spanish ambassador, in the hopes of procuring a cardinal's hat, by which he fancied he should prove an instrument of great reformation in the church. Accordingly he returned to Rome in 1622, re-

canted his errors, and was at first well received ; but he afterwards wrote a letter to England, repenting his recantations ; which being intercepted, he was imprisoned by pope Urban VIII., and died in 1625. He was the author of the first philosophical explanation of the rainbow, which before his time was accounted a prodigy.

LAWRENCE AZZOLINI, secretary to pope Urban VIII., and bishop of Narni, died 1532. He wrote an admired satire against debauchery.

AUGUSTIN GIUSTINIANI, a learned prelate, born of a noble family at Genoa, in 1470. He entered into the order of preachers at Pavia, in 1488, on which occasion he changed his baptismal name of Peter for Augustin. In 1514, he was made bishop of Nebbio, in Corsica. He was editor in 1516 of the Psalter, in four languages, the Hebrew, Greek, Arabic, and Chaldee, with three Latin interpretations and glosses ; which was the first of the Polyglot editions of the books of Scripture. The reputation he acquired by this work caused him to be invited to Paris by Francis I., who gave him a pension, and appointed him to the first professorship of oriental languages in that university, which office he held five years. He collected a very choice library, rich in Oriental, Greek, and Latin MSS. which he afterwards presented to the republic of Genoa. After leaving France, he went to his diocese, and employed himself for some years in pastoral cares, improving its revenues, building an Episcopal palace, and performing all the duties of a good pastor. On passing the sea to his bishopric in 1536, he was lost with the ship. This prelate revised and edited the treatise of Porchetti, entitled “ Victoria adversus impios Judæos.” After his death was published his “ Annals of the Republic of Genoa,” from the foundation of the city to the year 1528.

HUGH LATIMER, an excellent English prelate, and one of the leaders of that glorious army of martyrs who introduced the Reformation into this country. He was descended of frugal and industrious parents, who rented a small farm at Thurstaston, in Leicestershire. Hugh was the only son, but there was a family of six daughters. In one of his court sermons, in Edward's time, Latimer inveighing against the nobility and gentry, and speaking of the moderation of landlords a few years before, and the plenty in which their tenants lived, tells his audience, in his familiar way, that, “ upon a farm of four pounds a year, at the utmost, his father tilled as much ground as kept half a dozen men ; that he had it stocked with a hundred sheep and thirty cows ; that he found the king a man and horse, himself remembering to have buckled on his father's harness when he went to Blackheath ; that he gave his daughters five pounds a-piece at marriage ; that he lived hospitably among his neigh-

bours, and was not backward in his alms to the poor." Latimer was born in the farm-house about 1470; and being put to a grammar school, he discovered such promising talents, that his parents determined to make him a scholar, and bring him up to the church. Accordingly, after being initiated in the elements of learning in country schools, when he was fourteen years of age they sent him to Christ's college, in Cambridge. Here he applied himself closely to his studies; acquitted himself with reputation in his academical exercises; took his degrees in arts, and that of bachelor of divinity; and entered into holy orders. The divinity which he had studied was that of the times. He had been taught to read the Scriptures and the school-men with the same reverence; to hold Thomas a Becket and the apostles in equal honour; in a word, he was a zealous Papist. In common with the rest of the clergy, he had taken the alarm of the progress of Lutheranism, and inveighed publicly and privately against the reformers. If any person suspected of holding their tenets, read lectures in the schools, Latimer was sure to be there, to drive out the scholars; and when he commenced bachelor of divinity, he delivered an oration against Melancthon, whom he treated with great severity for what he called his impious innovations in religion. In short, his zeal was so much taken notice of in the university, that he was elected cross-bearer in all public processions; an employment which he accepted for reverence, and distinguished with great solemnity. It was Mr. Latimer's good fortune to be well acquainted with Mr. Bilney, who had likewise conceived very favourable sentiments of him. Bilney had known his life in the university, a life strictly moral and devout; he ascribed his failings to the genius of his religion; and notwithstanding his more than ordinary zeal in the profession of that religion, he appeared so candid and so entirely unprejudiced by any sinister views, that he could not be but open to any truths that should be set properly before him. Induced by these favourable appearances, Mr. Bilney failed not, as opportunities offered, to suggest many things to him in general about corruptions in religion; and would frequently drop a hint that in the Romish church in particular, there were perhaps some things, which rather deviated from apostolic plainness. He would instance in some of its grosser tenets; and ask, whether the scriptural authority alleged for them was wholly sufficient, if not, whether tradition were a safe vehicle for doctrines of such importance. Thus starting cavils and infusing suspicions, he prepared the way for his whole creed, which at length he opened; concluding with an earnest persuasion, that Mr. Latimer would only place the two sides of the question before him, and take an honest conscience for his guide. Mr. Latimer

ooner ceased from being a zealous Papist, than he became, nearly to the warmth of his constitution, a zealous Protestant. The clergy then opposed him openly. This task was undertaken by Dr. Buckenham, prior of the Black Friars, who appeared in the pulpit a few Sundays after, and, with great power and prolixity, showed the dangerous tendency of Mr. Mer's opinions; particularly he inveighed against his heresies of having the Scriptures in English, laying open all effects of such an inclination. "If that heresy," said he, "could prevail, we should soon see an end of every thing useful among us. The ploughman reading that if he put his hand to the plough and should happen to look back, he was unfit for the kingdom of God, would soon lay aside his labour; the baker, reading that a little leaven will corrupt the whole lump, would give us very insipid bread; the simple man likewise, reading himself commanded to pluck out his eyes, in a few years we should have the nation full of blind beggars."

Buckenham, though a Papist, was not a friend to persecution; he was willing to judge for himself, and though he went to Cambridge and preached against the heretics, yet he did not please to attend himself to the sermons of Latimer, and with great candour declared, that the Reformer was the best preacher he had ever heard. Latimer's enemies next appealed to the court, and transmitted very heavy complaints respecting the increase of heresy; and Wolsey, contrary, it is thought, to his own inclination, instituted a court, consisting of bishops and other divines, to put the laws in execution against heresy. Wolsey and Latimer were called to answer for their conduct, as the former was regarded as the most guilty, by being the first promulgator of the new doctrines, his examination was the most severe, and he was pronounced guilty; but not having a mind framed for the sufferings prepared for him, he died, and after some ignominious treatment was dismissed. Latimer, and others who were involved in the charge, were, by the management of the cardinal, and the merciful disposition of the king, dismissed, probably, without a trial: the cardinal even granted Latimer his licence to preach throughout England. The friends of the Reformers received him with open arms; but the fate of Bilney was wretched; he was struck with remorse at the thought of recantation, and the agonies of his mind deprived him for a time of his reason. In a few years he returned to a sane state, determined to expiate his abjuration by his death. He accordingly left his friends at Cambridge, went into Norfolk county, and preached most earnestly against the opinions of the established religion; he was seized, imprisoned, and executed at Norwich, exhibiting, at his closing scene, a most admirable example of composure, firmness, and

Christian courage. Latimer, in the meantime, exerted himself more than ever; he was constant in his exertions, and once or twice he had the honour to preach before the king at Windsor. Encouraged by the gracious reception afforded him by Henry, he took the liberty of writing a very bold letter to his majesty against a proclamation which the clergy had prevailed upon the king to publish, forbidding the use of the Bible in English. The king received the letter with good temper, and even thanked Mr. Latimer for his well-meant advice. When measures were taken for the establishment of the king's supremacy, Latimer exerted all his powers in forwarding his majesty's designs. His zeal in the business procured for him the representation of the rectory of Weskinton, in Wiltshire, and notwithstanding the remonstrances of his friends, who considered this as the first step only to higher dignities in the church, he went to reside on his living. His preaching rendered him very popular, and he was soon after appointed by the mayor of Bristol, to preach on Easter Sunday. Public notice of this appointment had been given, and he was received by the people with great joy; but an order was suddenly issued by the bishop of Bristol, prohibiting any one to preach there without his licence. This was but the first instance of opposition which the clergy of that neighbourhood excited against him; they traduced his character, and inveighed against him with the greatest violence; and at length they drew up a set of articles, in the form of an accusation, which was laid before Stokesly, bishop of London, who immediately cited Latimer to appear before him. To this mandate he was not obedient, but on a citation from the archbishop, he instantly submitted. He set out in the midst of winter, and at a moment when he was grievously afflicted with the stone and other acute disorders. On his arrival in London, he found the court sitting, but instead of being examined to any particular charges, he was ordered to subscribe a paper put into his hand, containing the obnoxious doctrines against which he had been preaching. This he positively refused, and he was dismissed, for the present, with an exhortation to reflect upon his conduct, and submit. Frequently was he brought before the court, and as frequently rejected the proposal. At length he remonstrated against their ill-treatment, and was probably rescued by the interposition of the king. In 1534, he was appointed chaplain to queen Ann Boleyn, and in the following year he was offered the bishopric of Worcester, which he accepted, and discharged the duties of the office with zeal, piety, and diligence. In 1536, he was called on to attend the parliament and convocation; and it was hoped that this session would bring with it many important advantages for the Protestant cause. The convocation was opened by an eloquent Latin discourse from

inner, who had been appointed to this office on account of great talents, and because it was known that no other person could so ably expose the corruptions of the clergy as himself, and thus lead them to an active discharge of their duty. A short time after this, an English translation of the Bible was published and recommended by authority to a general council. During the sitting of the convocation, an animated unsuccessful attempt was made to stigmatize archbishop Cranmer and bishop Latimer, by some public censure. As soon as the convocation broke up, the bishop repaired to his house; he had no taste for state affairs, and he had a mind adapted to the manners of a court. It was the custom at that time to make presents to the sovereign, and many of them were very liberal in their donations; but Latimer, on this occasion presented, instead of a purse of gold, a New Testament with a leaf doubled down on this passage, "Whoremongers and adulterers God will judge."

Attempts were frequently made to ruin the bishop, but hitherto they were unsuccessful; and he continued in favour with the king. After the passing of the bloody statute, or the act of the six articles, the bishop protested against it by his conduct; he resigned his bishopric and retired into the country. He intended to pass the remainder of his days, but an accident which befel him, by the fall of a tree, obliged him to return to London for surgical assistance. His arrival was soon known in the metropolis, and the spies of the bloody-minded minister, watched him in every place. At length they obtained matter for accusation; he was charged with speaking against the statute of the six articles, and was, without delay, committed to the Tower, where he suffered a cruel imprisonment during the remainder of king Henry's reign. On the accession of Edward VI., Latimer, and all the others who had been imprisoned in the same cause, were set at liberty. He might have been reinstated in his bishopric, but he preferred a private life, and accepted an invitation of Cranmer, and took up his residence at Lambeth, where his chief employment was to hear the complaints, and to procure redress for the grievances of poor people. No man was so well qualified for an office of this kind, and he continued in it during two years, interfering very little with public transactions. It was, however, known that he assisted the bishop in composing the Homilies, which were published by authority, in the beginning of Edward's reign, and intended to supply the want of preaching, which was now at a very low ebb. Being one of the most eloquent preachers of the age, he was appointed to preach the Lent sermons before the king, during the first three years of his reign. After this he retired into the country, and by the use of his majesty's licence, as a general preacher, in

those parts where he thought his labours might be more serviceable. He continued in this practice till Popery was re-established in the reign of queen Mary, when he was cited to appear before the council in London. He immediately obeyed, and as he passed through Smithfield, the common place for burning heretics, he said, "This place has long groaned for me." The next day, the 13th of September, he appeared before the council, and after being in a very rude manner examined, he was committed a close prisoner to the Tower. In this situation he behaved himself cheerfully; and it being cold frosty weather, and the servant belonging to the lieutenant of the Tower, appointed to attend him, neglecting to light him a fire, he merrily bade the servant to tell his master, "That if he did not look better to him, perchance he should deceive him." The servant immediately told his master what the prisoner had said to him. Whereupon, the lieutenant imagining he had some design of making his escape, came and severely reprimanded him, reciting at the same time the words he had said to his servant. "Why, truly," replied honest Latimer, "you look that I should be burnt, but unless you let me have some fire, as the weather is cold, and I am so far advanced in years, I am like to be starved to death with the cold." The lieutenant, now understanding Latimer's merry threatening, ordered the servant to be more careful for the future in attending upon him. On the 16th of October 1555, Latimer was burnt to death with Bishop Ridley. Just before he died, he told the bishop of London, "We shall this day, my lord, light such a candle in England, as shall never be extinguished."

Bishop Latimer was a man of most excellent character; he possessed indefatigable activity in the discharge of his professional duties, uncommon cheerfulness of temper, astonishing fortitude in the most trying situations, and an inflexible adherence to what he conceived to be his duty. He was not esteemed a very learned man, for he cultivated only useful learning; and that he thought lay in a very narrow compass. He never engaged in worldly affairs, thinking that a clergyman ought to employ himself only in his profession. Thus he lived rather a good, than what the world calls a great man. We have already seen how eminent he was as a preacher. "As to his sermons," says Mr. Gilpin, "which are still extant, they are far from being exact pieces of composition. Elegant writings was then little known. Some polite scholars there were, Cheke, Ascham, and a few others, who, from an acquaintance with classical learning, of which they were the restorers, began to think in a new manner, and could treat a subject with accuracy at least, if not with elegance. But in general, the writers of that age, and especially the churchmen, were equally incorrect in their composition, and slovenly in their language. We

must not, therefore, expect that Mr. Latimer's discourses will stand a critical inquiry. They are at best loose, incoherent pieces. Yet his simplicity, and low familiarity, his humorous and gibing drollery, were well adapted to the times; and his oratory, according to the mode of eloquence at that day, was exceedingly popular. His manner of preaching too was very affecting; and no wonder; for he spoke immediately from his heart. His abilities, however, as an orator, made only the inferior part of his character as a preacher. What particularly recommends him is, that noble and apostolic zeal which he exerts in the cause of truth. And sure, no one had a higher sense of what became his office; was less influenced by any sinister motive, or durst with more freedom reprove vice, however dignified by worldly distinctions." A collection of his sermons was published in 1570, by Augustus Bernhere, a Swiss, who calls the bishop his master, and dedicated by him to Catherine, duchess of Suffolk. It consists of forty sermons, and has since been frequently reprinted. Several of his letters are preserved in Mr. Fox's Acts and Monuments; among which is his celebrated one to king Henry VIII., in 1530, for restoring again the free liberty of reading the Holy Scriptures. Injunctions given to him by the prior and convent of St. Mary House in Worcester, during the first visitation in 1537, are also inserted into the collection of records, at the end of the second volume of Burnet's History of the Reformation.

REGINALD-GONSALVO MONTANUS vernacularly MONTANO, a Spanish Protestant, who published a work entitled "*Sanctæ Inquisitionis Hispanicæ Artes aliut defectæ, ac palam traductæ, &c. Heidelbergiæ, 1567.*" This work of Montano's is the earliest account of the Inquisition, and probably the source from whence all subsequent accounts have for the most part been taken. It is a curious and melancholy book, written for the express purpose of teaching his fellow Protestants what they were to expect from that accursed tribunal, and in what manner they might best hope to escape. The victims whose sufferings and martyrdom he records, had been his own friends and associates, and the account of the system of the examinations, &c. were supplied by persons who had themselves been in the dungeons.

BERNARD DOVIZI, or DIVISIO, more frequently known by the name of Bernardo of Bibiena, a cardinal descended of a reputable family, and born at Bibiena in 1470. At the age of nine he was sent to Florence for education. He was introduced into the family of the Medici, and made such proficiency in his studies, that he was selected, before he arrived at the age of manhood, to supply the place of secretary to Lorenzo de Medici. He was also the principal preceptor to John de Medici, afterwards Leo X.; who, when made pope, gave

his tutor a cardinal's hat. Leo also employed Bibiena in various negociations. The cardinal died in November, 1520. Bibiena, although an ecclesiastic, partook of the licentious character of the papal court and the times in which he lived, but was an encourager of literature, and a patron of the arts. In his disposition he was affable, and facetious. He wrote a comedy called "La Calandria," which deservedly obtained great reputation for its author, and even at this day meets with considerable approbation. It was first printed at Siena, in 1521, afterwards at Rome in 1524, at Venice in 1552, and 1562, and at Florence in 1558.

GILES OF ITERBO, an Italian prelate, descended of an obscure family, who was in high favour with the popes Julius II., and Leo X., the latter of whom sent him legate to Germany, on which occasion he was made a cardinal. He died in 1532. He was an esteemed pulpit orator, and wrote "Remarks on the Three First Chapters of Genesis; Commentaries on the Psalms; Dialogues; Letters; and Poems."

PETER COUSTURIER, commonly called SUTOR, a French Carthusian Monk, who distinguished himself by his zeal for the Catholic faith in a variety of Treatises in its defence. He was a native of Chemoire-le-ray, in the county of Maine, and was educated in the college of the Sorbonne at Paris, of which he became prior, and afterwards doctor. But he quitted that society to join the Carthusian order, to the management of which, in different monasteries, he devoted the time not employed on his polemical writings, until his death, which happened in 1537.

JOHN LONGLAND, an English prelate and bishop of Lincoln, was born in 1473, at Henley, in Oxfordshire. He was educated at Magdalen college, Oxford, of which society he became a fellow. In 1514 he was raised to the deanery of Salisbury, and he was also appointed confessor to Henry VIII., who promoted him to the bishopric of Lincoln, in 1521. He was a munificent donor to the university of Oxford, of which he was chancellor. He evinced great zeal against heretics, yet he was an advocate for the divorce of the king. He died in 1547. Some of his sermons are extant.

CHRISTIERN PETRI, a learned Danish divine and various writer. He studied at Paris where he took the degree of A. M. Upon his return to his native country, he was made canon of Lunden, and also chancellor of that see. Afterwards he again visited Paris, where he was entrusted with the care of editing "Danica Historia, lib. XVI. Autore Saxone Grammatica," in folio, which made its appearance in the year 1544. He was in Denmark at the time when king Christiern I. was compelled to fly from that country, and was one of those who followed him into exile. Soon after that event, and until the

time when that prince was imprisoned, and his affairs became desperate, Petri took up his residence in Flanders, where he embraced the principles of the Reformation, and became very zealous and active in that cause. He published in 1529, the New Testament translated into Danish. Nor was he less zealous in making converts from popery, after his return to his native country in 1532. Like Luther, and many other Protestant divines, he showered, in the most unequivocal manner, his condemnation of that anti-christian law of the Romish church which imposes on the clergy a life of celibacy, by entering into the matrimonial connection. He died at an advanced age under the reign of Christiern III., who permitted him to retain to the last the emoluments of his canonry at Lunden. He was author of many works.

BARTHOLOMEW DE LAS CASAS, bishop of Chiapa, distinguished for his humanity and zeal for the conversion of the Indians, was born at Seville in 1474, and went with his father, who sailed to America with Christopher Columbus in 1493. At his return to Spain, he embraced the state of an ecclesiastic, and obtained a curacy in the island of Cuba; but some time after he quitted his curacy, in order to procure liberty for the Indians, whom he saw treated by the Spaniards in the most cruel and barbarous manner, which naturally gave them an unquenchable aversion to Christianity: Las Casas exerted himself with extraordinary zeal, for fifty years together, in his endeavours to persuade the Spaniards that they ought to treat the Indians with equity and mildness; for which he suffered much persecution from his countrymen. At length, the court moved by his continual remonstrances, made laws in favour of the Indians, and ordered the governors to see them executed. He died at Madrid in 1566, aged 92. He wrote several works full of humanity and virtue. The principal of them are—An account of the Destruction of the Indies; several treatises in favour of the Indians against Dr. Sepulveda, who wrote a book to justify the inhuman barbarities committed by the Spaniards; a very curious and now scarce work, in Latin, on this question, "Whether kings or princes can consistently with conscience, or in virtue of any right or title, alienate their subjects, and place them under the dominion of another sovereign."

LORENZO CAMPEGGI, an eminent prelate and civilian of the Romish church, was born at Milan in 1474; and having been educated in the profession of the civil law, taught it first at Padua, and afterwards at Bologna. After the death of his wife, he entered into the ecclesiastical state, and in 1510, was made auditor of the Rota at Rome. In 1512 he was advanced to the bishopric of Feltre, by Julius II., and deputed as his nuncio to Milan and into Germany. In 1517, he was created a cardinal by Leo X.; and in 1519, sent as legate to England

to collect the tenths for the war with the Turks; but he succeeded in obtaining the bishopric of Salisbury. In 1527 he was appointed bishop of Bologna, and delegated by Clement VII. to oppose the progress of Lutheranism in Germany. His legation to Henry VIII. of England, with which he was entrusted in 1528, was a very difficult charge, as, in conjunction with Wolsey he was to pronounce sentence concerning the king's divorce from his queen Catharine. When Henry could not be prevailed upon to renounce his project, Campeggio endeavoured to persuade Catharine to consent to a voluntary separation, that he might just save the honour and authority of the church, but his endeavours were unavailing. In the following year he was recalled to Rome, and commissioned to attend as legate the diet of Augsburg. He died at Rome in 1539, having been a man of learning, enjoyed the esteem of Erasmus, and of other eminent scholars, and having approved himself a faithful servant of the church, in times and circumstances peculiarly critical and embarrassing. His constitution for the reformation of the German clergy, and his letters, throwing light on the history of his time, of which the principal are found in a collection of "Letters" written to Frederic Nausea, and printed at Basil in 1550, are the only literary remains of him that are extant.

HENRY BULLOCK, a learned divine, who corresponded with Erasmus, under the signature of Bovilius, was born in Berkshire. He received his education at Queen's college, Cambridge, took his bachelor's degree in 1504, his master's in 1507, and was then chosen fellow. He commenced D.D. in 1520, and was vice-chancellor in 1524-5. Cardinal Wolsey employed him to answer Luther, but neglected to reward him for it. By his letters to Erasmus, it appears that he was a very able Grecian at a time when that language was little known. His works are—1. *De Captivitate Babylonica*. 2. *Epistolæ*. 3. *Orationes*. 4. *De Serpentibus Siticulosis*. 5. *Oratio contra Archiepiscopum Eboracensem*, 4to.

JOHN APEL, or **APELLUS**, a German lawyer, contemporary with Luther, who became one of the preachers of the Reformation. He was born at Nuremberg, in 1486. Having married a nun while canon at Wurtzburgh, he was arrested by the order of the bishop, but was rescued by the soldiers, at which he removed to Nuremberg, where he died, in 1536. He published a defence of his marriage, to which Luther wrote the preface, 1523, 4to. He was also the author of a logical treatise on the Roman law, 4to. 1535.

GAVIN DOUGLAS, bishop of Dunkeld, in Scotland, third son of Archibald earl of Angus, was born in 1474. Where he was educated is not known, but it is certain he studied theology; a study, however, which did not estrange

from the muses ; for he employed himself at intervals in translating into beautiful verse the poem of Ovid de Remedio amoris. The advantage of foreign travels, and the conversation of the most learned men in France and Germany, to whom his merit procured him the readiest access, completed his education. With his superior recommendations and worth, it was impossible he could remain unnoticed. His first preferment was to be provost of the collegiate church of St. Giles in Edinburgh ; a place at that time of great dignity and revenue. In 1514, the queen regent appointed Douglas abbot of Aberbrothock, and soon after archbishop of St. Andrews ; but her power not being sufficient to establish him in that dignity, he relinquished his claim in favour of his competitor Foreman, who was supported by the pope. In 1515, he was, by the queen, appointed bishop of Dunkeld ; and was soon confirmed by Leo X. Nevertheless, it was some time before he could obtain peaceable possession of his see. The duke of Albany, who in this year was declared regent, opposed him, because he was supported by the queen ; and in order to deprive him of his bishopric, accused him of acting contrary to law in receiving bulls from Rome. On this accusation he was committed to the castle of Edinburgh, where he continued in confinement above a year ; but the regent and the queen being at last reconciled, he obtained his liberty, and was consecrated bishop of Dunkeld. In 1517, he attended the duke of Albany to France ; but returned soon after to Scotland. In 1521, the disputes between the earls of Arran and Angus having thrown the kingdom into violent commotion, he retired to England, where he became intimately acquainted with Polydore Virgil the historian. He died in London of the plague, in 1522, and was buried in the Savoy. He wrote—1. The Palace of Honour: a most ingenious poem under the similitude of a vision, in which he paints the vanity and inconstancy of all worldly glory. It abounds with incident, and a very rich vein of poetry. 2. Aureæ Narrationes: a performance now lost ; in which, it is said, he explained, in a most agreeable manner, the mythology of the poetical fictions of the ancients. 3. Comœdiæ aliquot ætæ: none of which are now to be found. 4. Thirteen Bukes of Eneades, of the famous poet Virgil, translated out of Latin verses into Scottish metre, every buke having its particular prologue. Imprinted at London, 1553, in 4to.; and reprinted at Edinburgh, 1710, in folio. The last is the most esteemed of all his works. He undertook it at the desire of lord Henry Sinclair, a munificent patron of arts in those times ; and he completed it in eighteen months. It is said, that he compiled a historical treatise, De Rebus Scoties ; but no remains of it have descended to the present times.

CUTHBERT TONSTALL, or TUNSTALL, an English

prelate, was the natural son of a gentleman of a good family, and born at Hatchford, in ancient Richmondshire, about the year 1474. Having studied both at Oxford and Cambridge, he travelled for further improvement, and graduated doctor of laws at Padua. Recommended by his learning and character to archbishop Warham, he became his vicar-general, and was collated by the king to the rectory of Harrow, in Middlesex. Besides other preferments, he was appointed, in 1516, to the office of master of the rolls, and in this year accompanied Sir Thomas More as ambassador to Charles V. at Brussels, where he formed an intimacy with Erasmus. After obtaining other preferments, and accomplishing another embassy to the emperor, he was promoted, in 1522, to the see of London, and in 1523, to the office of keeper of the privy seal. He was afterwards employed in several missions of importance on civil affairs; and whilst he was at Antwerp, he manifested his religious zeal by buying all the unsold copies of Tyndale's translation of the Bible, in order to burn them at St. Paul's cross. His zeal was similarly engaged in urging Erasmus to write against Luther, and in instituting prosecutions against heresy. In 1530, Tostall was promoted, in recompense of his services, to the see of Durham. Fluctuating in his disposition and politics, he first favoured and afterwards disapproved the divorce of Catharine of Arragon. He also defended Henry's assumed title of supreme head of the church, after having at first protested against it; and though he was not inattentive to the usurpations of the papal see, he was firmly attached to the doctrines of the church of Rome. Repenting, as we hope, of having burnt the Bible, he joined with Heath, bishop of Rochester, in revising an English translation of it in 1541. Under Edward VI. he conformed to all the ordinances relating to religion, whilst in parliament he protested against every change. At length his rich bishopric presented a temptation, which those who sought preferment could not resist, and therefore Tostall was charged with misprision of treason, and a bill of attainder was brought into the House of Lords, which, though opposed by Cranmer, passed the house, but was stopped in the Commons, the evidence being thought insufficient. His enemies, however, determined to displace him, and a commission was appointed to examine him with regard to all conspiracies &c.; and having been found guilty, he was deprived, and committed to the Tower, where he remained a prisoner to the end of this reign. The see of Durham was converted into a county palatine, and granted to the duke of Northumberland. On the accession of Mary, he was restored to his see; and his temper being mild, he neither avenged himself of his enemies, nor were any persons brought to the stake in his diocese during the sanguinary reign. His whole conduct seemed indeed to indi-

ate a favourable change in his temper, for he discouraged persecution, and afforded an asylum to his nephew, Bernard Gilin. When Elizabeth succeeded to the crown, hopes were entertained that his moderate principles would have led him to acquiesce in the Reformation, but he preferred the surrender of his bishopric, to compliances against which his conscience revolted. Refusing to take the oath of supremacy, he was deprived, and being committed to the custody of Parker, archbishop of Canterbury, he was treated with kindness, and by the prelate's reasoning induced to abandon some of the grosser errors of Popery. He died in 1559, at the advanced age of 85, and was interred at the archbishop's expense, in the church of Lambeth. As to his general character, he was munificent and attentive to his Episcopal duties, and in his private life, exemplary and amiable. He was author of several works, among which was a treatise on arithmetic. Some of his letters are preserved in Erasmus's collection.

JAMES HOOGESTRATEN, a Dominican, known by the virulence with which he wrote against Luther, Erasmus, Reneten, and others. He died at Cologne, 1527.

JAMES LATOME, or **LATOMUS**, a learned scholastic divine, who was born at Gambron, in Hainault. He wrote against Luther, and was considered by his own party one of the most able writers in defence of his own communion. He died in 1544. His works were collected and published in 1550, folio, by his nephew, James Latomus. Luther's confutation of Latomus's defence of the articles of Louvain, is accounted one of the best productions of that celebrated reformer.

JOHN DRIEDO, in Low Dutch **DRIDOENS**, was a native of Turnhout, in Brabant, and educated at Louvain, where he took the degree of D.D. in 1512. He became professor of divinity in the university of Louvain, and was also curate of St. James, and canon of St. Peter, in that city. He was an opponent of Luther, but his zeal was moderate. He died at Louvain, in 1535. His works are—1. *De gratia et libero arbitrio*. 2. *De concordia liberi arbitrii et prædestinationis*. 3. *De captivitate et redemptione generis humani*. 4. *De libertate Christiana*, &c.

FRANCIS ALVAREZ PAEZ, a Portuguese prelate of the order of the cordeliers. He died at Seville, 1532. He wrote a famous treatise *De Planetu Ecclesiæ*, in which he boldly supports the temporal powers of the see of Rome; a summary of theology, &c.

ROBERT BARNES, a martyr for the doctrines of Luther. He was brought up to the church, obtained the degree of D.D. and became chaplain to Henry VIII., by whom he was sent to Germany, to consult with the divines of that country respecting the lawfulness of his divorce. While in that country he

adopted the doctrines of Luther; and on his return to England propagated his new opinions with such zeal, that he was taken into custody, brought to the stake, and burnt at Smithfield in 1540. He was author of a treatise on Justification, and several other tracts.

PAUL CAPISUECHI, a canon of the Vatican, bishop of Neocastro, and vice-legate of Hungary. He was appointed by the pope to examine the circumstances of the divorce of Henry VIII. of England, from Catharine of Arragon, and his report was against that proceeding. He died at Rome in 1539, aged sixty.

JAMES SADOLET, a celebrated cardinal, born at Modena, in 1477, was the son of John Sadolet, an eminent lawyer. He studied at Ferrara, where he had for his tutor the learned Niccolo Leoniceno. He chiefly directed his attention to polite literature and philosophy; and his father, who had designed him for the law, suffered him to follow his inclinations. He went to Rome during the pontificate of Alexander VI., and found a munificent patron in cardinal Oliviero Caraffa, and an excellent preceptor in Scipione Carteromaco, under whom he made a great progress in elegant literature. He distinguished himself so much by his Latin style, that Leo X. upon his promotion to the papal chair, made him and Bembo his secretaries. The pope so much approved of his services in this capacity, that he made him bishop of Carpentras, in 1517; and is said to have been obliged to lay his commands upon him, in order to induce him to accept this promotion. The succeeding pontificate of Adrian was less favourable to Ciceronian scholars; and Sadolet had the additional mortification of being calumniated as having falsified a brief. He therefore retired in 1523, to his see, to the great regret of all lovers of polished writing and manners in the Roman court. Clement VII. recalled him to his former post, and manifested the greatest regard for him. That pope did not, however, pay the deference to his prudent counsels which might have averted the impending dangers, of which Sadolet was so well aware, that he obtained permission to retire to his bishopric only twenty days before the sack of Rome. In that terrible catastrophe he lost all the property which he had left in the capital, and his valuable library. At Carpentras he employed himself in pastoral cares, and obtained no less honour as an exemplary prelate, than he had done as one of the most elegant scholars of his age: He repressed the extortion of the Jewish usurers, relieved the necessities of the poor, provided for the liberal education of youth, and was very vigilant in preventing the spread of the new opinions in his diocese, though he always treated the persons of the reformers with lenity. Francis I. highly esteemed him, and made him great offers to draw him to his court; but he thought it

his duty to obey the call of Paul III., who, in 1536, made him a cardinal. He gave his advice freely to that pontiff, who had a great regard for him, and took him to Nice in 1538, when he had a conference with Charles V. and Francis I. It was still the cardinal's principal desire to reside at his see, and employ himself in pastoral duties and the cultivation of letters; and he was permitted to indulge this laudable inclination till 1542, when the pope summoned him to Rome, and appointed him his legate to the king of France, for the purpose of negotiating a peace between that monarch and the emperor. He succeeded in disposing the mind of the French king to an accommodation, but insuperable obstacles were raised on the part of Charles. Sadolet returned to Rome, and assisted in the frequent congregations held previously to the convocation of the council of Trent, till his death in 1547. He was interred without pomp, according to his own direction, in the church of St. Peter ad Vincula, and his funeral eulogy was pronounced by cardinal Caraffa.

Few men of the age have left a more unblemished character than cardinal Sadolet. He showed his disinterestedness by refusing any other benefice than the humble bishopric of Carpentras, though pluralities were never more common among the dignitaries of the church. His temper was mild, with great sensibility, and elevation of soul; and he united solid piety and fervent zeal, with freedom from superstition and Christian charity. His address to the senate and people of Geneva, who had begun to throw off the papal yoke, is a model of Episcopal eloquence, and paternal mildness. It was answered by Calvin. When young, he obtained a high rank among those Italians who, at this period, cultivated polite literature, with a success that has rendered them a kind of second classics. An edition of his works was printed at Verona, in 1737, in 4 vols. 4to.

CONRAD PELLICAN, a learned German divine of the reformed religion, was the son of respectable but not opulent Catholic parents, and born at Ruffach in Alsace, in the year 1478. His family surname was originally Kensiner, which he changed into Pellican. After having been instructed in the rudiments of learning at his native town, he was sent by a maternal uncle to the university of Heidelberg, and supported by him there for about sixteen months, when the expense proving too heavy, our young student returned to his father's house. He now for some time gratuitously assisted his old schoolmaster, and was permitted to read the books belonging to a neighbouring convent of minorites. Observing his fondness for study, the monks endeavoured to engage him to enter into their degrees, and at last prevailed on him to take the habit, in 1493, when he was sixteen years old, without the approbation

or knowledge of his parents. In this convent he applied with unwearied diligence and distinguished success to the study of the Latin and Greek languages, polite literature, philosophy and divinity; and in the year 1496, he was sent for further improvement to the university of Tübingen. Here he attended the lectures of the different professors for above four years, and during this period he made himself a tolerable proficient in the Hebrew language. In 1500, John Capnio, who then came to Tübingen, assisted him greatly in improving his acquaintance with this tongue. In 1501, Pellican was ordained priest at Pfortzheim, and immediately returned to the convent of Ruffach. He had now acquired so high a reputation for learning and knowledge, that in 1502, he was appointed professor of divinity in the convent belonging to his order at Basil. This situation was peculiarly acceptable to him, as it proved the means of introducing him to the acquaintance of the eminent literary characters who frequented that city; and also of the learned printers for whom it was famous, who engaged his assistance in editing the complete works of St. Augustine, and of St. Chrysostom. He became intimate with the celebrated John Froben, who never suffered him to want useful books.

In 1504, cardinal Raymund, Alexander VI.'s legate, hearing of the great merits of Pellican, tried him by an examination which lasted some hours, created him licentiate in divinity, and with this extraordinary distinction, that, when arrived at the age of thirty, he should succeed to the title of doctor in that faculty, without going through any other forms. These titles, however, Pellican would not assume for more than forty years. The cardinal was so well pleased with our young professor, that he intended to take him on a visit to Rome, and Pellican actually set out on his journey; but being soon afterwards seized with a feverish disorder, he returned to Basil. In 1508, he was appointed to fill the divinity chair at Ruffach; and was afterwards elected successively guardian of the convent belonging to his order at Pfortzheim, and in that town. While he held these offices, he made himself master of the Chaldee dialect, and read with great attention the Targum of Onkelos, on the Pentateuch, and various Jewish commentators on the Old Testament writings. In 1516, he was sent to attend a general congregation of the Minorite order at Rouen, in Normandy; and he was afterwards their representative in a general congregation held at Rome. In 1519, he was appointed guardian of the convent at Basil, and renewed his learned connections and intimacies in that place. By reading the writings of Luther, which were about this time brought to Basil, the doubts which he formerly begun to entertain respecting some of the leading tenets of the papal church, were strengthened and con-

med, and he gradually became an entire convert to the doctrines of that great reformer. Under the influence of this change in his principles, he delivered in the pulpit an exposition of the gospel of St. Matthew, which lasted nearly eighteen months, and was attended by crowded auditories, among whom were some of the most learned men in Basil, who heard him with the highest satisfaction, and encouraged him to proceed with his plan. But by this conduct he exasperated the zealous adherents to Popery; and in the year 1523, when the provincial Satzgerus visited the convent at Basil, some doctors of the university, and canons of the great church, preferred a charge against Pellican, his vice-guardian, and others, members of the fraternity, that they were Lutherans, and encouragers of the books of that daring heretic. By their representations the provincial was determined to remove the accused from their situations; but they were prevented from taking that step by the interference of the senate of Basil, who confirmed them in their places, and appointed Pellican fellow-professor of divinity with Ecolampadius.

Some time afterwards, in a general congregation of the Minorite order at Landshut, on the representation of Santzgerus, Pellican was removed from the office of guardian; but he still retained his post in the university, and filled the theological chair alternately with his learned colleague. In the mean while, some of his fellow monks were secretly attempting to prejudice the citizens against him; and they carried their hatred to him to such a length in the convent, that his life was in danger, and he was daily furnished with provisions by friends, that he might not prove the victim of apprehended attempts to poison him. In such circumstances, his friends prevailed on him to consult his personal safety, and in 1526, on the invitation of Zuinglius, in the name of the senate, he privately withdrew to Zurich, where he was appointed professor of divinity and of the Hebrew language. Upon this event he laid aside his cowl, and adopted the common dress of ecclesiastics. To show, likewise, that he finally renounced the papal communion, he followed the example of many of the other clergy who embraced the Reformation, by taking to himself a wife. He died in 1556, aged 78, highly respected for his learning, and esteemed for his integrity, candour, modesty, and simplicity of manners. His works have been collected together, and published in seven vols. folio.

JOHN LANSBERG, on account of the excellence of his character, surnamed the Just was born at Lansberg, in the duchy of Bavaria. He studied at Cologne, where he embraced the religious profession among the Carthusian monks, in the year 1509. Afterwards he was elected prior of a monastery in the neighbourhood of Juliers. He distinguished

himself by his zealous endeavours to convert the Protestants back to the Catholic faith, and to confirm the members of the church of Rome in a steady adherence to its doctrine and discipline. He was the author of numerous "Paraphrases," "Sermons," and "Devotional Treatises," which were collected together, and printed at Cologne, in 1693, in five vols. 4to. He died in that city, in 1539. His works are much esteemed by pious Catholics.

WOLFGANG FABRICIUS CAPITO, an eminent Lutheran divine, born in 1478, at Hagenan, in Alsace, where his father was one of the principal magistrates. He received his education at Basil. In 1520, he entered into the service of cardinal Albert, of Brandenburg, elector of Mentz, who conferred on him letters of nobility. Becoming a convert to the doctrines of Luther, he formed an intimacy with Bucer and Œcolampadius, with whom he laboured in the Protestant cause. He assisted at the conference of Marpurg, in 1529, and was one of the most distinguished divines of his party. He was twice married. His first wife was the widow of Œcolampadius; his second, named Agnes, is said sometimes to have preached when her husband was indisposed. Capito died of the plague in 1542. He wrote a Hebrew grammar, the Life of Œcolampadius, and other works.

GERMAIN BRIXIUS, or **DE BRIE**, a learned French ecclesiastic, a native of Auxerre. In 1512, he was made secretary to queen Anne, and also archdeacon of Albi; afterwards he obtained a canonry of Paris, and became almoner to the king. He died in 1538. Brixius was the intimate friend and companion of Rabelais, and long the correspondent of Erasmus. He had a serious literary quarrel with Sir Thomas More. In 1513, Brixius published a poem, entitled "Chordigera," in which he described a sea fight that took place that year between a French ship, la Cordeliere, and an English ship, the Regent. More composed epigrams in derision of this piece. Brixius revenged himself by the "Anti-Morus," an elegy, in which he attacked with severity the poems of More. There are three editions of the "Anti-Morus." Brixius published other works, and an edition of Longolius, "Perduellionis rei defensiones duæ," 1520.

WILLIAM GROCYN, of Bristol, was educated at Winchester school, and New College, Oxford. In 1479, he obtained the rectory of Newton Longville, Bucks, and afterwards was made prebendary of Lincoln. He travelled to Italy, and improved himself in the Greek, then little understood, under Demetrius Chalcondylas, and Politian; and at his return, 1491, settled at Exeter college, Oxford, as public professor of his favourite language. When Erasmus visited Oxford, Grocyn received him with affection, and introduced him to Warham the

primate, and other learned men. In 1490, Grocyn exchanged his living for the mastership of All-Hallows college, Maidstone, Kent, where he died, 1522, of a stroke of the palsy. He had little respect for Plato, but paid great homage to the philosophy of Aristotle, whose works he undertook to translate, but did not pursue. He left part of his property to Linacre, his executor, and to Thomas Lilly the grammarian. A Latin epistle from him to Aldus Manutius, is preserved in Linacre's translation of Proctus de Sphæra.

PATRICK COCKBURN, a divine, was a native of Scotland, who became professor of the oriental languages at Paris. In 1551, he published a book on the usefulness and excellency of the word of God; and the next year another on the style of the Holy Scriptures. These works caused a suspicion that he favoured the reformers, on which he found it necessary to quit Paris. Returning home, he fully embraced the doctrines of the Reformation. He became minister at Haddington, being the first Protestant preacher in that place. He died, far advanced in years, in 1559. He published there some pious meditations on the Lord's prayer. Besides his published works, he left several manuscripts on subjects of divinity, and some letters and orations, of which a treatise on the "Apostles' Creed," was published at London, 1561, 4to.

JOHN FABER, surnamed from one of his works, the Hammer of Heretics, "*Malleus Hereticorum*," was born at Lentkenhen, a town of Suabia in 1479, and distinguished himself in the universities of Germany. He was zealously attached to the religion in which he had been educated, and was admitted to the degree of doctor in theology. In 1518 he was appointed by the bishop of Constance his official, and in the following year his vicar-general, and in that character he was appointed to examine the tenets of Zuinglius, and his fellow reformers in Switzerland. In this business his zeal out-stripped all sense of moderation and propriety, and he exclaimed at one of the debates in which he was engaged "that the world might very well live in peace without the gospel." This was in reply to those who contended that the Scriptures were the only rule of faith and good conduct. The reformers carried their point, an edict was issued favourable to their opinions, against which Faber had the temerity to enter his protest. He was next appointed confessor of Ferdinand, who at that time was king of the Romans, and afterwards emperor, who sent him as envoy to the court of Henry VIII. of England. In the year 1531 he was advanced to the bishopric of Vienna as a reward for his zeal and exertions in the Catholic cause. To this instance of promotion Erasmus alluded when he said "that Luther, notwithstanding his poverty, found means to enrich his enemies." He died in the year 1542 leaving behind works which were

published at different times, but which after his death were collected in three volumes folio.

JOHN COCHLÆUS, canon of Breslau was born at Nuremberg, in 1479. He was a violent supporter of the Roman catholic faith, and engaged in some fiery disputations with Luther, Osiander, Bucer, Melancthon, Calvin, and other leaders of the reformation. Candid catholics acknowledge that he dealt too much in invective. In 1539, on receiving from England an answer to his tract against the marriage of Henry VIII., by Dr. Morrison, he replied in a publication entitled "The broom of Johannes Cochläus for sweeping down the cobwebs of Morrison." He died at Breslau, January 10, 1552, at the age of 72. His best work is entitled, *Historia Hussitarum*, folio.

JOHN CLAYMOND, a divine, a native of Frampton, Lincolnshire, descended of parents, by no means opulent, but who exerted themselves to give their son a learned education. He was sent to Magdalen college, Oxford, where he became fellow, D.D., received several valuable benefices, and in 1516-17 became president first of Magdalen, then of Corpus Christi college. He died in 1537, and was buried in the chapel of Corpus. He left a considerable property to Brazen-nose, Magdalen, and Corpus Christi colleges. He was personally acquainted with Erasmus, who dedicated to him some tracts of Chrysostom.

JAMES BEATON, BETON, or BETHUNE, archbishop of St. Andrew's, was descended of a respectable family. In 1504 he was made abbot of Dumferling, and soon after on the death of his brother Sir David Beaton, was appointed high treasurer of Scotland. In 1508 he was raised to the bishopric of Galloway, and was speedily translated from thence to the archiepiscopal see of Glasgow, the cathedral of which city he repaired and enriched. After the battle of Flodden-field he was chosen high chancellor, and in 1523 moved to the see of St. Andrew's, where he founded the new-college, which he did not live to finish. He died in 1539, and was interred in his cathedral church before the high altar. He has been charged with acting with great violence towards the protestants, and is particularly accused with taking part in the death of Patrick Hamilton the first martyr of the protestant cause in Scotland. There are however two remarkable stories on record, which tend to show that Beaton did not move very eagerly in this unchristian business. It happened at one of the consultations of the clergy for the suppression of protestantism, that some who were most violent wished to go on with the proceedings in the Archbishop's court, when one Mr. John Lindsey, a man in the confidence of the archbishop, expressed himself to this purpose. "If you burn any more of them, take my advice, and burn them in cal-

lars, for I dare assure you, that the smoke of Mr. Patrick Hamilton has infected all that it blew upon." The other was of a more serious nature; one Alexander Seton, a black friar, preached openly in the church of St. Andrew's that according to the apostle Paul's definition of bishops, there were no bishops in Scotland, which being reported to the archbishop, not very correctly, he summoned Mr. Seton before him, reprimanding him sharply for having said, according to his information, "That a bishop who did not preach was but a dumb dog, who fed not the flock, but fed his own belly." Mr. Seton said, that those who had reported this were liars, upon which witnesses were produced, who testified very positively to the fact. Mr. Seton, in his own defence, expressed himself thus. "My lord, you have heard, and may consider, what ears these asses have, who cannot discern between Paul, Isaiah, Zachariah, Malachi, and friar Alexander Seton. In truth, my lord, I did preach that Paul saith, it behoveth a bishop to be a teacher. Isaiah saith, that they that feed not the flock are dumb dogs; and the prophet Zachariah saith, that they are idle pastors. Of my own head I affirm nothing, but declared what the Spirit of God before pronounced; at whom, my lord, if you be not offended, you cannot justly be offended with me." Whatever the bishop might inwardly feel on this occasion, it is certain that he dismissed friar Seton without injury, who shortly after left the kingdom. It does not appear, that from this period the archbishop took any active part in these persecuting measures, but he granted commissions to others that were willing to proceed against those who preached the doctrines of the reformation, a conduct which justifies the remark of archbishop Spottiswood on this prelate's character. "Seventeen years," says he, "he lived bishop of this see, and was herein most unfortunate, that under the shadow of his authority many good men were put to death for the cause of religion, though he himself was neither violently set, nor much solicitous, as it was thought how matters went in the church."

ANDREW ALTHAMERUS, an eminent Lutheran divine, at Nuremberg, who was author of several theological treatises, and assisted in the promotion of the reformation in the canton of Berne, in Switzerland. His principles were inclined to Antinomianism, and he disputed with much acrimony the authority of the Epistle of St. James, this afterwards was introduced in the dispute between Grotius and Rivet, of which an account may be seen in Bayle. He died about 1540. Althameras was sometimes called Andrew Brentius from the place of his nativity, Brentz, near Gundelfingen, in Swabia; and he sometimes took the fictitious name of Palæo Sphyra I.

FRANCIS DE QUIGNONES, an eminent Spanish cardinal, son of Diego Fernandez de Quignone, the first count of Lima. He embraced the religious life at an early age in a

monastery of Franciscans and his superior talents, caused him to be elected general of his order in 1522. The emperor Charles V., held him in great esteem, and made him his confessor. Upon the capture of Rome by the Imperial army in 1527, and the imprisonment of pope Clement VII., in the castle of St. Angelo, his services were solicited by that pontiff in a negotiation for obtaining his liberty, and were rewarded with a cardinal's hat. Afterwards he was nominated by His Holiness Bishop of Curia, and sent in the capacity of apostolical legate into Spain, and in the kingdom of Naples. He died at Veroli in the Roman territory, in the year 1540. He was the author of a reformed Breviary, and some other works, relating to the government and privileges of his order, which may be seen in Wadingus's collection.

AUGUSTIN JUSTINIANI, bishop of Nebo, one of the most learned men of his time, was descended of a noble family, and born at Genoa in 1480. He assisted at the 5th council of Lateran, where he opposed some articles of the Concordat between France and the court of Rome. Francis I., of France made him his almoner; and he was for five years regius professor of Hebrew at Paris. He returned to Genoa in 1522, where he discharged all the duties of a good prelate; and learning and piety flourished in his diocese. He perished at sea, in his passage from Genoa to Nellio, in 1536. His principal works are—1. *Psalterium Heb. Græc. Arabic. et Chald. cum tribus Latinis interpretationibus et glossis.* 2. *Annales de Republica Genoensi, &c.*

JOHN FRYTH, a martyr to the Protestant religion, under Henry VIII. He was the son of an inn-keeper at Seven Oaks in Kent, and educated at the king's college, Cambridge, where he took the degree of B. A. Thence he removed to Oxford, and was made a junior canon of Wolsey's college. He there became acquainted with William Tyndale, a zealous Lutheran, who converted him to Lutheranism. Avowing his opinions publicly, he was apprehended, examined, and confined to his college. At length having obtained his liberty, in 1528, he went over to Germany, where he continued about two years and then returned to England. At last he was taken up at Reading as a vagrant, and set in the stocks, where he remained till he was nearly dead, for want of sustenance. He was at length relieved by the humanity of Leonard Cox, a school master, who procured his enlargement, and supplied his wants. He then set out for London, where he began to make proselytes, but was apprehended by order of Sir Thomas More, and sent prisoner to the Tower; refusing to recant, he was burnt in Smithfield, on the 4th of July, 1533. He left several works, which were printed in folio, in 1573.

JEROME ALEANDER, born in the year 1480, distinguished himself as a violent opposer of Luther and the refor-

mation. Notwithstanding the assertion of Luther that he was a Jew by birth, it appears probable that he was descended from a respectable catholic family of distinction in Istria, and that the only ground for supposing him a Jew, was his perfect knowledge of the Hebrew tongue. He is said to have possessed a memory in an uncommon degree retentive, and to have been enabled, by means of this faculty, and to have made himself master, besides the Hebrew, of the Greek and Latin, and several modern languages. His splendid talents attracted the attention of the Roman court; Lewis XII. invited him into France, and appointed him, in 1508, professor of philosophy in the university of Paris. The reputation which he acquired in this situation introduced him to the court of Leo X. This pontiff, the patron of learned men, at first procured him the office of secretary to the cardinal de Medici; and afterwards, on the death of Acciaïoli, appointed him librarian of the Vatican. A more important proof of his confidence in his talents and zeal was given him by the pope, when in 1519 he sent him as his nuncio into Germany, to meet the formidable storm which was then rising to threaten the safety of the church. In the diet of Worms he undertook the accusation of Luther, and spoke against him three hours. He could not, however, prevent the diet from granting Luther permission to make his defence. In 1531 he was sent a second time into Germany as nuncio, and endeavoured, though in vain, to dissuade Charles from making a truce with the Protestants in that country. Pope Paul III. raised him to the cardinalate, and sent him a third time into Germany where he remained a year in the capacity of a legate, still exerting his utmost efforts to check the progress of the Reformation. He died at Rome in 1552, at a time when he was putting his last hand to a work against the professors of the sciences, which was never published. The works which he has left, are proofs of his having been an eminent scholar; they are, "*Lexicon Græco Latinum*," printed in folio at Paris in 1521, and "*Grammatica Græca*," printed in 8vo. at Strasburg, in 1517. Luther describes Aleander as a man destitute of principle, ungovernable in his passions, choleric even to madness, of insatiable avarice, and shamefully addicted to licentious pleasures; but it must be remembered that this is the report of an adversary, who was not sparing in terms of reproach against his enemies, and who appears evidently to have given hasty credit to the story of his being a Jew. That he was a man of ill-temper, and violently passionate, is acknowledged by Gentin, this cardinal's secretary, in one of his letters to the bishop of Vienna, in which, having informed him of his death, he says, "Hitherto I have looked out for a Mæcenas at Rome, for the violent temper of my deceased patron renders me fearful, lest I should make Glaucus's

exchange with Diomed." Erasmus, who was intimate with Aleander, and speaks of him as an old friend, bears a handsome testimony to his learning. "I always," says he, "pay great respect to Aleander, especially in letters, nor am I more hurt, if he be more learned, than if he be richer or handsomer than myself." He complains however, and, as it appears, not without good reason, that he had abandoned his friendship, and become his most malignant and inveterate enemy, giving credit to every evil report against him, and not scrupling any means by which he might exasperate the pope and bishops against him. "I am informed," says Erasmus, "that a general persuasion prevails, that my writings have occasioned all this storm which has fallen upon the church; the chief author of this idle report, is Jerome Aleander, a person, to say the least, not scrupulously exact in speaking the truth." The fact seems to have been, that Aleander's zeal for the church of Rome, united with great warmth of temper, surmounted every consideration of private friendship, and determined him at any expense, to accomplish, if possible, the ruin of Lutheranism; and it cannot be doubted that Erasmus, though not an avowed reformer, gave the zealous Catholics as much offence by his indirect strokes of sarcasm, as Luther by his open and vehement assaults. How keenly Aleander felt the mortification of finding all his efforts to stem the torrent of heresy ineffectual; may be seen in the expressive epitaph which he wrote for his own tomb.

"Not unreluctant I resign my breath,
For to behold life's ills, is worse than death."

LEO JUDAH, a Protestant Reformer, was born in Alsace, in 1482. He was educated first at Slestadt, and next at Basil, where he became acquainted with Zuinglius, who converted him to the Protestant faith. He became pastor of the church of St. Peter, at Zurich, where he began to translate the Old Testament from the Hebrew into Latin, but did not live to complete it. He died in 1542, and the version was printed the year following. Judah was also the author of *Annotations on Genesis and Exodus*; and a *Catechism*.

ROGER EDGEWORTH, residentiary and chancellor of Wells, was born at Holt castle, on the borders of Wales. He was educated at Oxford, and became a preacher of considerable fame. During the commencement of the Reformation in the reigns of Henry VIII. and Edward VI., he conducted himself with extraordinary moderation, but when Mary ascended the throne, he openly appeared as a determined and violent Roman Catholic. He died in the beginning of 1560, and was buried in the cathedral of Wells. He published a volume of "Ser-

mons, fruitful, godly, and learned," printed in London in 1557. He was author of some other works.

GASPAR CONTARENI, a learned cardinal, descended from a noble family of Venice. He was employed by the republic in various negotiations of importance. Paul III. created him cardinal in 1535. He died in 1542, at Bologna, aged fifty-nine. He wrote—1. *De Immortalitate Animæ*. 2. *De septem Ecclesiæ Sacramentis*. 3. *De optimi antistitis officio*. 4. *Confutatio Lutheri*, &c.

EDWARD POWELL, a learned popish divine, who was educated at Oxford. He became D.D. and was considered one of the ornaments of the university. His reputation for learning induced Henry VIII. to engage him to employ his pen against Luther; he accordingly wrote a work entitled *Propugnaculum summi sacerdotii evangelici, ac septenarii sacramentorum numeri adversus M. Lutherum, fratrem famulum, et Wickliffe istam insignem*," printed in London in 1523, 4to. This performance added much to his fame. But all this could not protect him from the wrath of the king, when he thought proper to employ his learning and zeal in the support of queen Catharine. and the supremacy of the Roman see, on which account he was brought to trial, hanged, drawn, and quartered in Smithfield, July 30, 1540, along with Dr. Thomas Abel, and Dr. Richard Fetherstone, who suffered on the same charge. Mr. Churton in his "Lives of the founders of Brasenose College," mentions Dr. Powell's preaching a Latin sermon, in a very elegant style, at the visitation of bishop Smyth at Lincoln.

THOMAS ABLE, or **ABEL**, chaplain to queen Catharine of Arragon, one of Henry VIII.'s unfortunate queens. He distinguished himself by his laudable zeal in opposing that tyrant's measures to obtain a divorce, in a work entitled "*Tractatus de non dissolvendo Henrici et Catharinæ matrimonio*;" i.e. A treatise against dissolving the marriage of Henry and Catharine. He took the degree of A.B. at Oxford in 1513, and of A.M. in 1516. In 1534, he was accused of misprision of treason for being concerned in the affair of Elizabeth Barton an imposter suborned by the monks to pretend to the spirit of prophecy, and being also one of those who denied the king's supremacy over the church, he was imprisoned in Newgate, where he was used with great rigour, and afterwards hanged, drawn, and quartered at Smithfield, in 1540. Boucher gives him the character of a very learned man, and says he taught the queen music and the languages.

ANTHONY FERRARI, one of the founders of the Barnabites, in 1520; the other was James Morigia. This order was confirmed by pope Paul III. in 1535, and multiplied exceedingly. Ferrari became superior of it, and died in 1544.

JOHN ŒCOLAMPADIUS, a very eminent German Reformer, born at Winsperg, a village in Franconia, in 1463. He studied at Heilbrun, and afterwards at Hiedelburgh, where he took his degree of bachelor in philosophy at the age of fourteen. His reputation induced the elector palatine to appoint him preceptor to his son. He completed his studies at Tubingen, under Rauchlin, after which he was invited to Basel and made D.D. At Augsburgh, he embraced the sentiments of Luther, and published his "Confession," which contained doctrines disagreeable to the monks of his convent, he quit it, and returned to Basil, in 1522, where the council appointed him professor of divinity and city preacher. He translated Chrysostom's Commentaries upon Genesis, into Latin. In the dispute between Luther and Zuinglius respecting the Eucharist, he defended the opinions of the latter, in a work which is reckoned well written. In 1528, he married, and completed the reformation of the churches at Basil and Ulm. In 1539, he assisted at the conference at Mapsburg; and returning to Basil, died of the plague, in 1531, aged 49. A monument was erected in the cathedral to his memory. He left a son and two daughters. His works are numerous and respectable. To the excellence of his personal character, both Catholics and Protestants have borne ample testimony.

EDWARD LEE, archbishop of York, was born in 1475, and was the son of Richard Lee, of Lee Magna in Kent, and grandson of Sir Richard Lee, Knt. twice lord mayor of London. He was partly educated in both universities, and was accounted a man of great learning and talents, which commended him to the court of Henry VIII., in which, among others, he acquired the esteem of Sir Thomas More. The king sent him on several embassies. He was made chancellor of Sarum, and in 1531, archbishop of York, but enjoyed that high station a very short time, dying at York, Sept. 13, 1534. He was buried in the cathedral. He lived to witness the dawn of the Reformation, but adhered to the popish system in all its plenitude, except, says his popish biographer, that "he was carried away with the stream as to the article of the king's supremacy." He was a zealous opposer of Luther, and had controversy with Erasmus. This somewhat displeased Sir Thomas More, who was greatly attached to Erasmus, but did not lessen his friendship for Lee. He was a very good divine, famous for virtue as well as wisdom; a constant preacher of the gospel, liberal to the poor, and beloved by all sorts of men.

MARTIN LUTHER, the illustrious author of the Reformation in Germany, was descended from a family of peasants in humble circumstances, and born at Eisleben in Saxony, in the year 1483. Having discovered an early inclination for learning,

was initiated in the rudiments of grammar while he continued at his father's house, and when he had entered on his fourteenth year, was sent to school at Magdeburg. Owing to the poverty of his parents, however, he was not able to remain here more than one year; and during that time was obliged, like many other poor German scholars, to support himself by begging his bread. From Magdeburg he was sent to Eysenach in Thuringia, where he was amongst the relations of his mother, who was descended from an ancient and reputable family in that place. Here he attended a celebrated school for four years, and distinguished himself by his diligence and proficiency, while he afforded many indications of uncommon vigour and acuteness of genius. In the year 1501, he went to the university of Erfurt, where he went through the courses of logic and philosophy, according to the scholastic methods then in vogue, under very able masters, and wanted not penetration to comprehend all the niceties and distinctions with which they abounded; but his understanding, naturally sound, and superior to every thing frivolous, soon became disgusted with those subtle and un instructive sciences. He, therefore, studied with great assiduity the works of the ancient Latin writers, such as Cicero, Virgil, Livy, &c.; and, as he possessed a wonderfully retentive memory, laid in from them such a fund of knowledge and good sense, as rendered him the object of admiration to the whole university. Having obtained the degree of M. A. when he was only twenty years of age, he afterwards read lectures on Aristotle's physics, on ethics, and other branches of philosophy, and acquired no little reputation for eloquence, as well as learning, acuteness, and vigour of mind. As he was thus possessed of talents and acquirements which would appear with eminent advantage in the legal profession, by the advice of his relations, he applied to the study of jurisprudence; but he was soon diverted from that pursuit, and led entirely to change his views in life, by an accident. While walking out one day with a friend into the fields, by the discharge of a thunder-cloud, his companion was killed, and he was himself thrown on the ground, though he sustained no personal injury. This event affected him very sensibly; and as his mind was naturally susceptible of serious impressions, and tinged with somewhat of that religious melancholy which delights in the solitude of a monastic life, he determined to retire from the world into a convent of Augustinian friars, and without suffering the entreaties of his parents to divert him from what he thought his duty to God, he assumed the habit of that order. Here he applied himself closely to the study of divinity, as laid down in the writings of the schoolmen; but was soon furnished with a more solid foundation of knowledge and piety in the sacred Scriptures. Having found a copy of the

Bible in the library of his monastery, he studied it with such assiduity as quite astonished the monks; but increased his reputation for sanctity so much, that he was chosen professor of philosophy and theology at Wittemberg on the Elbe, where Frederic, elector of Saxony, had founded a university. While Luther continued to enjoy the highest reputation for sanctity, and learning, Tetzel, a Dominican friar, came to Wittemberg, to publish indulgences. Luther beheld his success with great concern; and having first inveighed against indulgences from the pulpit, he afterwards published ninety-five theses, containing his sentiments on that subject. These he proposed, not as points fully established, but as subjects of inquiry and disputation. He appointed a day on which the learned were invited to impugn them either in person or by writing; and to the whole he subjoined solemn protestations of his high respect for the apostolic see, and of his implicit submission to its authority. No opponent appeared at the time fixed; the theses spread over Germany with astonishing rapidity, and were read with the greatest eagerness. But though he met with no opposition at first, it was not long before many zealous champions arose, to defend those opinions with which the wealth and power of the clergy were so greatly connected. Their cause, however, was by no means promoted by these endeavours; the people began to call in question the authority of the canon law, and even of the pope himself. The court of Rome at first despised these new doctrines; but at last the attention of the pope, Leo X., being raised, by the great success of the Reformer, and the complaints of his adversaries, Luther was summoned, in July 1518, to appear at Rome, within sixty days, before the auditor of the chamber. One of Luther's adversaries, named Prierias, who had written against him, was appointed to examine and decide upon his doctrines. The pope wrote at the same time to the elector of Saxony, beseeching him not to protect a man whose heretical and profane tenets were so shocking to pious ears; and enjoined the provincial of the Augustinians, to check by his authority, the rashness of an arrogant monk, which brought disgrace upon their order, and gave offence and disturbance to the whole church. From these letters, and the appointment of his enemy to be his judge, Luther easily saw what justice he might expect at Rome; and therefore was anxious to have his cause tried in Germany, and before a more impartial tribunal. He wrote a submissive letter to the pope, in which he promised an unreserved obedience to his will, for as yet he entertained no doubt of the divine origin of the pope's authority; and, by the intercession of the other professors, Cajetan, the pope's legate in Germany, was appointed to hear and determine the cause. Luther appeared before him without hesitation; but Cajetan thought it below

his dignity to dispute the point with a person so much his inferior; and therefore required him, by virtue of the apostolic powers with which he was clothed, to retract the errors which he had uttered, with regard to the indulgences, and the nature of faith, and to abstain for the future from the publication of new and dangerous opinions; and at last forbade him to appear in his presence, unless he intended to comply with what was required of him. This haughty and violent manner of proceeding, with other circumstances, gave Luther's friends such reasons to suspect that even the imperial safe-conduct would not be able to protect him from the legate's resentment, that they prevailed on him secretly to withdraw from Augsburg, and return to his own country. But before his departure, according to a form of which there had been some examples, he prepared a solemn appeal from the pope, ill-formed at that time, concerning his cause, to the pope, when he should receive more full information. Cajetan, enraged at Luther's abrupt retreat, and at the publication of his appeal, wrote to the elector of Saxony, requiring him, as he regarded the peace of the church, and the authority of its head, either to send that seditious monk a prisoner to Rome, or to banish him out of his territories. Frederic had hitherto, from political motives, protected Luther, as thinking he might be of use in checking the enormous power of the see of Rome, but though all Germany resounded with his fame, he had never yet admitted him into his presence. He had bestowed great expense and much attention on his new university, and foreseeing how fatal a blow the removal of Luther would be to its reputation, he not only declined complying with the pope's requests, but openly avowed great concern for Luther's safety, whose situation became daily more and more alarming. If he should be obliged to quit Saxony, he had no other asylum, and must stand exposed to whatever punishment the rage and bigotry of his enemies could inflict; and so ready were they to condemn him, that he had been declared a heretic at Rome before the expiration of the sixty days allowed him to make his appearance. Notwithstanding all this, he discovered no symptoms of timidity, but continued to vindicate his conduct and opinions, and to inveigh against those of his adversaries, with more vehemence than ever. And, being convinced that the pope would soon proceed to the most violent measures, he appealed to a general council, as the representative of the Catholic church, and superior in power to the pope; who, being a fallible man, might err, as St. Peter, the most perfect of his predecessors, had done. In the mean time, the court of Rome were assiduous to crush the author of these new doctrines. A bull was issued by the pope, of a date prior to Luther's appeal, in which he magnified the virtues of indulgences, and subjected to the heaviest ecclesias-

tical censures all who presumed to teach a contrary doctrine. Such a clear decision of the sovereign pontiff against him might have proved fatal to Luther's cause, had not the death of the emperor Maximilian I., which happened January 17th, 1519, given matters a different turn. Both the principles and interest of Maximilian had prompted him to support the authority of the pope ; but, by his death the vicariate of that part of Germany which was governed by the Saxon laws, devolved to the elector of Saxony ; and under his friendly shelter, Luther himself enjoyed tranquillity, and his opinions took such deep root in different places, that they could never be eradicated. At the same time, as the election of an emperor was a point more interesting to Leo, than a theological controversy, of which he could not foresee the consequences, he was extremely solicitous not to irritate a prince of such influence in the electoral college as Frederic ; and discovered great unwillingness to pronounce the sentence of excommunication against Luther, which his adversaries continually demanded with the most clamorous importunity.

A suspension, therefore, of proceedings against Luther, took place for eighteen months ; and frequent negotiations were carried on during this interval, to bring matters to an amicable issue. The manner in which these were conducted having given our Reformer many opportunities of observing the corruption of the court of Rome, its obstinacy in adhering to established errors, and its indifference about truth, however clearly proposed or strongly proved, he began, in 1520, to utter some doubts with regard to the Divine origin of the papal authority, which he publicly disputed with Eckius, one of his most learned antagonists. The dispute was indecisive, both parties claiming the victory ; but it must have been very mortifying to the partizans of the Romish church to hear such an essential point of their doctrine publicly attacked. Luther after this proceeded to push on his inquiries and attacks from one doctrine to another, till at last he began to shake the firmest foundations on which the wealth and power of the church were established. Leo then saw that there were no hopes of reclaiming such an incorrigible heretic, and therefore prepared to pronounce the sentence of excommunication against him. The college of cardinals was often assembled to prepare the sentence with due deliberation ; and the ablest canonists were consulted how it might be expressed with unexceptionable formality. At last it was issued on the 15th of June, 1520. Forty-one propositions extracted out of Luther's works, were therein condemned as heretical, scandalous, and offensive to pious ears ; all persons were forbidden to read his writings, upon pain of excommunication ; such as had any of them in their custody, were commanded to commit them to

flames; he himself, if he did not within sixty days, publicly
 tant his errors, and burn his books, was pronounced an ob-
 nate heretic, excommunicated, and delivered to Satan; and
 secular princes were required, under pain of incurring the
 ne censure, to seize his person, that he might be punished as
 crime deserved. Luther was not in the least disconcerted
 this sentence, which he had for some time expected. He
 renewed his appeal to a general council; declared the pope to
 that Antichrist, or man of sin, whose appearance is foretold
 the New Testament; declaimed against his tyranny with
 ater vehemence than ever; and at last, by way of retaliation,
 ring assembled all the professors and students in the univer-
 of Wittemberg, in the presence of a vast multitude of spec-
 ors, he cast the volumes of the canon law, together with the
 ll of excommunication, into the flames. The manner in
 ich this action was justified, gave still more offence than the
 ion itself. Having collected from the canon law some of the
 st extravagant propositions with regard to the plenitude
 l omnipotence of the pope's power, as well as the subordina-
 n of all secular jurisdiction to his authority, he published
 se, with a commentary, pointing out the impiety of such te-
 s, and their evident tendency to subvert all civil government.
 the accession of Charles V., Luther found himself in a very
 igerous situation. Charles, to secure the pope's friendship,
 l determined to treat him with great severity. His eager-
 s to gain this point, rendered him not averse to gratify
 papal legates in Germany, who insisted, that, without any
 ay or formal deliberation, the diet, then sitting at Worms,
 ght to condemn a man whom the pope had already excom-
 nicated as an incorrigible heretic. Such an abrupt pro-
 ding, however, being deemed unprecedented and unjust by
 members of the diet, they made a point of Luther's ap-
 ring in person, and declaring whether he adhered or not to
 se opinions, which had drawn upon him the censures of the
 urch. Not only the emperor, but all the princes through
 ose territories he had to pass, granted him a safe conduct;
 l Charles wrote to him at the same time, requiring his im-
 diate attendance on the diet, and renewing his promises of
 tection from any injury or violence. Luther did not hesi-
 : one moment about yielding obedience; and set out for
 rms, attended by the herald who had brought the empe-
 's letter and safe conduct. While on his journey, many of
 friends, whom the fate of John Huss, under similar circum-
 ces, filled with solicitude, advised and intreated him not to
 wantonly into the midst of danger. But Luther, superior
 uch dangers, courageously replied, "I am lawfully called
 ppear in that city, and thither will I go in the name of the
 d, though as many devils as there are tiles on the houses,

were there combined against me." The reception which met with at Worms, was such as might have been reckoned full reward of all his labours, if vanity and the love of applause had been his motives. Greater crowds assembled to behold him, than had appeared at the public entry. His apartments were daily filled with princes and personages of the highest rank; and he was treated with an homage more sincere as well as more flattering, than any which pre-eminence in merit or birth can command. At his appearance before the diet he behaved with great decency and firmness. He readily acknowledged an excess of acrimony and vehemence in his controversial writings; but he refused to retract his opinions, unless he were convinced of their falsehood, or to consent to being tried by any other rule than by the word of God. Some of the ecclesiastics proposed to imitate the example of the council of Constance, and, by punishing the author of this silent heresy, which was now in their power, to deliver the church at once from such an evil. But the members of the diet refusing to expose the German integrity to fresh reproach by a second violation of public faith, and Charles being unwilling to stain the benignity of his administration by such a notorious action, Luther was permitted to depart in safety. A few days before he left the city, a severe edict was published in the emperor's name, and by authority of the diet, depriving him, as an obstinate and excommunicated criminal, of all privileges which he enjoyed as a subject of the empire, forbidding any prince to harbour or protect him, and requiring to seize his person as soon as the term specified in his protestation should expire. But this decree had no effect, the execution it being prevented, partly by the multiplicity of occupations which the commotions in Spain, with the wars in Italy and the Low Countries, created to the emperor; and partly by a prudent precaution employed by the elector of Saxony, Luther's faithful patron. As Luther, on his return from Worms, was passing near Altenstrain in Thuringia, a number of horsemen in masks suddenly rushed out of a wood, where the elector had appointed them to lie in wait for him, and, surrounding his company, carried him, after dismissing all his attendants, to Wortburg, a strong castle not far distant. There the elector ordered him to be supplied with every thing necessary and agreeable; but the place of his retreat was carefully concealed until the fury of the violent storm against him began to abate, upon a change in the political system of Europe. In this solitude, where he remained nine months, and which he frequently called his Patmos, after the island to which St. John was banished, he exerted his usual vigour in defence of his doctrines, and in confutation of his adversaries; publishing several treatises, which revived the spirit of his followers,

nished and disheartened at the sudden disappearance of their leader. Luther appeared publicly again at Wittemberg, March 6, 1522. He appeared indeed without the elector's leave; but immediately wrote him a letter, to prevent him from taking it ill. The edict of Charles V. had given little or no check to Luther's doctrine, for the emperor was no sooner gone into Flanders, than his edict was despised, and the doctrine spread faster than before. Carolostadius, in Luther's absence, had pushed things on faster than his leader; had attempted to abolish the mass, to remove images, to set aside auricular confession, invocation of saints, and abstinence from meats; had allowed the monks to leave their monasteries, to despise their vows, and to marry; in short, had quite changed the doctrine and discipline of the church at Wittemberg; all which, though not against Luther's sentiments, was yet blamed by him, as rash and unseasonably done. Lutheranism was still confined to Germany; it had not got to France; and Henry VIII. made the most rigorous acts to hinder it from invading England. Nay, to show his zeal for the holy see, and his skill in theology, he wrote a treatise "Of the seven Sacraments," against Luther's book "Of the captivity of Babylon;" which he presented to Leo X., in Oct. 1521. The pope was so well pleased with the king of England, that he complimented him with the title of "Defender of the Faith." Luther, however, paid no regard to his kingship; but answered him with great sharpness, treating both his person and performance in the most contemptuous manner. Henry complained of Luther's rudeness to the princes of Saxony: and Fisher, bishop of Rochester, replied in behalf of Henry's treatise; but neither the king's complaint, nor the bishop's reply, were attended with any visible effects. Luther now made open war with the pope and bishops; and, that he might make the people despise their authority as much as possible, he wrote one book against the pope's bull, and another called the order, falsely called the "Order of the Bishops." The same year, 1522, he wrote a letter dated July 29th, to the assembly of the states of Bohemia; in which he assured them that he was labouring to establish their doctrine in Germany, and exhorted them not to return to the communion of the church of Rome; and he published also, this same year, a translation of the New Testament in the German tongue, which was afterwards corrected by himself and Melancthon. This translation having been printed several times, and being in every body's hands, Ferdinand, archduke of Austria, the emperor's brother, made a very severe edict, to hinder the farther publication of it, and forbade all the subjects of his imperial majesty to have any copies of it, or of Luther's other books. Some other princes followed his example; whereupon Luther wrote a treatise,

“Of the secular power,” in which he accuses them of tyranny and impiety. The diet of the empire was held at Nuremberg at the end of the year; to which Adrian VI., Leo’s successor, sent his brief, dated Nov. 25th, wherein he observes, to the diet, that Martin Luther, after the sentence of Leo X., was ordered to be executed by the edict of Worms, contrary to teach the same errors, and daily to publish books full of heresies: that it appeared strange to him, that so large and religious a nation could be seduced by a wretched apostate; and that nothing, however, could be more pernicious to Christianity: and therefore he exhorts them to use their utmost endeavours to make Luther, and the authors of these tunes return to their duty; or, if they continued obstinate, to proceed against them according to the laws of the empire, and the verity of the last edict.

The resolution of this diet was published in the form of an edict, on the 6th of March, 1523; but it had no effect in checking the Lutherans, who still went on in the same triumphant manner. This year, Luther wrote many pieces, particularly one upon the dignity and office of the supreme magistrate; which Frederic, elector of Saxony, is said to have highly pleased with. He sent, about the same time, a writing in the German language, to the Waldenses, or Pickards of Bohemia and Moravia, who had applied to him “about shipping the body of Christ in the Eucharist.” He wrote another book, which he dedicated to the senate and people of Prague, “about the institution of ministers of the church.” He drew up a saying of mass. He wrote a piece, entitled “An example of Popish doctrine and divinity; which I call a satire against nuns, and those who profess a monastic life.” He wrote also against the vows of virginity, in his face to his commentary on 1 Cor. viii., which was soon followed with effects; for nine nuns, among whom was Catharina Bore, eloped from the nunnery at Nymptschen, and were brought, by the assistance of Leonard Coppen, a burgo-master of Torgan, to Wittemberg. This act was highly extolled by Luther; who, in a book written in the German language, compares the deliverance of these nuns from the slavery of a monastic life, to that of the souls which Jesus Christ has redeemed by his death. This year Luther had occasion to condemn two of his followers, who, as Melchior Adam relates, were burnt at Brussels in July, and were the first who suffered martyrdom for his doctrine. He wrote also a consolatory epistle to three noble ladies of Misnia, who were banished from the court of Saxony’s court at Friburg, for reading his books. In the beginning of 1524, Clement VII. sent a legate into Germany to the diet, which was to be held at Nuremberg. Adrian had a little before his death canonized Benno, who was b

of Meissen in the time of Gregory VII., and a most zealous defender of the holy see. Luther wrote a piece, entitled "Against the New Idol and Old Devil set up at Meissen;" in which he treats the memory of Gregory and Adrian with great freedom. Clement VII.'s legate represented to the diet of Nuremburg the necessity of enforcing the execution of the edict of Worms, which had been strangely neglected by the princes of the empire: but, notwithstanding his pressing solicitations, the decrees of that diet were thought so ineffectual, that they were condemned at Rome, and rejected by the emperor. This year the dispute between Luther and Erasmus, about free-will, began. Erasmus had been much courted by the Papists to write against Luther; and tired out at length with their importunities, and desirous at the same time to clear himself from the suspicion of heresy, he resolved to write against Luther, though, as he tells Melancthon, it was with reluctance, and chose free-will for the subject. His book was entitled, "A Diatriba, or Conference about Free-will;" and was written with much moderation, and without personal reflections. He tells Luther in the preface, "that he ought not to take his dissenting from him in opinion ill, because he had allowed himself the liberty of differing from the judgment of popes, councils, universities, and doctors of the church." Luther answered Erasmus's book in a treatise, "De Servo Arbitrio, or, of the Servitude of Man's Will;" and though Melancthon had promised Erasmus, that Luther should answer him with moderation, yet Luther never wrote any thing sharper. He accused Erasmus of being careless about religion, and little solicitous what became of it, provided the world continued in peace; and that his notions were rather philosophical than Christian. Erasmus immediately replied to Luther, in a piece called "Hyperaspistes," in the first part of which he answers his arguments, and in the second, his personal reflections. In October 1524, Luther threw off the monastic habit, which was a very proper preparative to his marriage with Catharine de Bore, on the 13th of June, 1525. This conduct of his was blamed, not only by the Catholics, but, as Melancthon says, by those of his own party. He seemed even for some time ashamed of it himself, on account of the circumstances of the time, when Germany was groaning under the miseries of a war, which was said to be owing to Lutheranism. But Luther soon assumed his former intrepidity, and boldly defended what he had done. "I took a wife," says he, "in obedience to my father's commands, and hastened the consummation, to prevent impediments, and stop the tongues of slanderers." He also says, that he did it partly as concurring with his grand scheme of opposing the Catholic corruptions. Luther found himself extremely happy in his new state, and especially after his wife

had brought him a son. "My rib Kate," says he, "de her compliments to you, and thanks you for the favour of kind letter. She is very well, through God's mercy. So obedient and complying with me in all things; and more agreeable, I thank God, than I could have expected." He was h to say, Seckendorf tells us, that he would not exchange wife for the kingdom of France, nor for the riches of the netians; and that for three reasons, 1st, because she had given him by God, at the time when he implored the assist of the Holy Ghost in finding a good wife; 2dly, because was not without faults, yet she had fewer than other women, and, 3dly, because she religiously observed the conjugal lity she owed him. His marriage, however, did not retard activity in the work of reformation. He revised the Augsburg confession of faith, an apology for the Protestants, when first Protestant religion was first established on a firm basis. After this, Luther had little else to do, than to sit down and contemplate the mighty work he had finished; for that a monk should have given the church such a shock, that it needed but such another entirely to overthrow it, may well be styled a mighty work. He did indeed little else; for the mainder of his life was spent in exhorting princes, states, universities, to confirm the Reformation; and in publishing pieces as might encourage, direct, and aid them in doing so. The emperor threatened temporal punishment with armies, the pope, eternal, with bulls and anathemas; but Luther regarded their threats. His friend and coadjutor Melancthon was not so indifferent; for Melancthon had a great deal of meanness, moderation, and diffidence, which made him very unqualified in the existing disorders. Hence we find many of Luther's letters written on purpose to comfort him under these distresses and anxieties. In 1533, Luther wrote a consolatory epistle to the citizens of Osnabruck, who had suffered hardships for adhering to the Augsburg confession. He was about this time a controversy with George, duke of Saxony, who had such an aversion to Luther's doctrine, that he obliged his subjects to take an oath that they would never embrace his doctrine. However, sixty or seventy citizens of Leipsic had deviated from the Catholic system in some points, on which they had consulted Luther; upon which George complained to the elector John that Luther had not only abused his person, but preached rebellion among his subjects. The elector ordered Luther to be acquainted with this; and to be told, that if he did not clear himself of the charge, he could not escape punishment. Luther easily refuted the accusation, and proved, that, far from stirring up his subjects against him, on the score of religion, he had exhorted them rather to undergo the greatest hardships, and even suffer banishment. In 1534, the B

translated by him into German, was first printed, as the privilege under the elector's hand shows; and it was published in 1535. He also published this year a book against masses, and the consecration of priests, in which he relates a conference he had with the devil upon those points; for in Luther's whole history, he never had any conflicts within, but the devil was always his antagonist. In February 1537, an assembly was held at Smalcald about matters of religion, to which Luther and Melancthon were called. At this meeting, Luther was seized with so grievous an illness, that there were no hopes of recovery. He was afflicted with the stone, and had a stoppage of urine for eleven days. In this terrible condition he insisted on travelling, notwithstanding all that his friends could say to prevent him. His resolution, however, was attended with a good effect; for the night after his departure, he began to be better. As he was carried along, he made his will, in which he bequeathed his detestation of popery to his friends and brethren; and agreeably to what he often used to say: "*Pes-
is eram virus, moriens, ero mortua, papa,*" that is, "I was the plague of the pope in my life, and in my death I shall be his death." This year the pope and the court of Rome, finding it impossible to deal with Protestants by force, began to have recourse to stratagem. They affected therefore to think that though Luther had indeed carried things on with a high hand, and to a violent extreme, yet what he had pleaded in defence of these measures, was not entirely without foundation. They talked with a seeming show of moderation; and Pius III. proposed a reformation first among themselves, and even went so far as to fix a place for a council to meet at for that purpose. But Luther treated this farce as it deserved; unmasked and detected it immediately; and, to ridicule it the more strongly, caused a picture to be drawn, in which was represented the pope seated on high upon a throne, some cardinals about him with foxes' tails on, and seeming to evacuate upwards and downwards, "*Sursum deorsum repurgare,*" as Melchior Adam expresses it. This was fixed over against the title-page to let the readers see at once the scope and design of the book; which was to expose the cunning and artifice with which those subtle politicians affected to cleanse and purify themselves from their errors and superstitions. Luther published about the same time, "A Confutation of the pretended Grant of Constantine to Sylvester, bishop of Rome;" and also some letters of John Huss; written from his prison at Constance, to the Bohemians. Thus was Luther employed till his death, in 1546. That year, accompanied by Melancthon, he paid a visit to his own country, which he had not seen for many years, and returned again in safety. But soon after he was called thither again by the earls of Mansfeldt, to compose some dif-

ferences which had arisen between their boundaries. Luther had not been used to such matters; but because he was at Isleben, a town in the territory of Mansfeldt, he was willing to do his country what service he could, even in this way. Preaching his last sermon therefore at Wittemberg, on the 17th, he set off on the 23rd, and at Hall in Saxony, lodged with Justus Jonas, with whom he staid three days, because waters were out. Upon the 28th he passed over the river with his three sons and Dr. Jonas; and being in some danger he said to the doctor, "Do you not think it would rejoice the devil exceedingly, if I and you, and my three sons, should be drowned?" When he entered the territories of the earl of Mansfeldt, he was received by 100 horsemen or more, and conducted in a very honourable manner; but was at the same time so very ill, that it was feared he would die. He said, these fits of sickness often came upon him whenever he had any great business to undertake: of this, however, he did recover; but died on the 18th of February, aged 63. A little before he expired, he admonished those that were about him to pray to God for the propagation of the Gospel. His body was put into a leaden coffin, and carried with funeral pomp to the church at Isleben, when Dr. Jonas preached a sermon upon the occasion. The earls of Mansfeldt desired that his body should be interred in their territories; but the elector of Saxony insisted upon his being brought back to Wittemberg, which was accordingly done; and there he was buried with the greatest pomp that perhaps ever happened to any private person. Princes, earls, nobles, and students without number, attended the procession; and Melancthon made his funeral oration. Innumerable were the falsehoods invented by the papists, concerning the manner of his death; and innumerable were the calumnies which they propagated concerning his principles and conduct. In Bayle the reader may meet with an ample collection and refutation of these weak efforts of malignity. Bayle has related however, an anecdote of the emperor Charles V. which deserves to be mentioned in honour of the general treatment which he showed to the memory of our Reformers. While, in the year 1547, his troops were quartered in Wittemberg, a soldier gave Luther's effigy in the church of the castle two stabs with a dagger; and the Spaniards were very urgent with him to cause the monument of the pretended heresiarch to be demolished, and his bones to be dug up and burnt. But the emperor instantly forbade that any insult should be offered to his tomb or remains, upon pain of death. "I have nothing farther to do with Luther," he nobly said, "and he is henceforth subject to another judge, whose jurisdiction it is not law for me to usurp. Know, that I make not war with the dead, but with the living, who are still in arms against me."

Of all the different portraits of this extraordinary man which have been exhibited to the public, the ablest and most interesting of those which we have met with, is that executed by the elegant historian of the reign of the emperor Charles V., which we shall present to our readers. "As," says Dr. Robertson, "he was raised up by Providence to be the author of one of the greatest and most interesting revolutions recorded in history, there is not any person, perhaps, whose character has been drawn with such opposite colours. In his own age, one party, struck with horror and inflamed with rage, when they saw with what a daring hand he overturned every thing which they held to be sacred, or valued as beneficial, imputed to him not only the defects and vices of a man, but the qualities of a demon. The other, warmed with the admiration and gratitude which they thought he merited as the restorer of light and liberty to the Christian church, ascribed to him perfections above the condition of humanity, and viewed all his actions with a veneration bordering on that which should be paid only to those who are guided by the immediate inspiration of Heaven. It is his own conduct, not the undistinguishing censure or the exaggerated praise of his contemporaries, that ought to regulate the opinions of the present age concerning him. Zeal for what he regarded as truth, undaunted intrepidity to maintain his own system ; abilities, both natural and acquired, to defend his principles, and unwearied industry in propagating them, are virtues which shine so conspicuously in every part of his behaviour, that even his enemies must allow him to have possessed them in an eminent degree. To these may be added, with equal justice, such purity and even austerity of manners, as became one who assumed the character of a reformer ; such sanctity of life as suited the doctrine which he delivered ; and such perfect disinterestedness as affords no slight presumption of his sincerity. Superior to all selfish considerations, a stranger to the elegancies of life, and despising its pleasures, he left the honours and emoluments of the church to his disciples, remaining, satisfied, himself in his original state in the university, and pastor of Wittemberg, with the moderate appointments annexed to those offices. His extraordinary qualities were alloyed with no inconsiderable mixture of human frailty and human passions. These, however, were of such a nature, that they cannot be imputed to malevolence or corruption of heart, but seem to have taken their rise from the same source with many of his virtues. His mind, forcible and vehement in all its operations, roused by great objects, or agitated by violent passions, broke out on many occasions with an impetuosity which astonishes men of feeble spirits, or such as are placed in a more tranquil situation. By carrying some praise-worthy dispositions to excess, he bordered sometimes on what was culpa-

ble, and was often betrayed into actions which exposed him to censure. His confidence that his own opinions were well founded, approached to arrogance; his courage in asserting them, to rashness; his firmness in adhering to them, to obstinacy; and his zeal in confuting his adversaries to rage and scurrility. Accustomed himself to consider every thing as subordinate to truth, he expected the same deference for it from other men; and, without making allowances for their timidity or prejudices, he poured forth against such as disappointed him in this particular, a torrent of invective mingled with contempt. Regardless of any distinction of rank or character when his doctrines were attacked, he chastised all his adversaries indiscriminately, with the same rough hand; neither the royal dignity of Henry VIII., nor the eminent learning and abilities of Erasmus, screened them from the gross abuse with which he treated Tetzels or Eckius.

“ But these indecencies of which Luther was guilty, must not be imputed wholly to the violence of his temper. They ought to be charged in part on the manners of the age. Among a rude people, unacquainted with those maxims which, by putting continual restraint on the passions of individuals, have polished society and rendered it agreeable, disputes of every kind were managed with heat, and strong emotions were uttered in their natural language, without reserve or delicacy. At the same time, the works of learned men were all composed in Latin, and they were not only authorized, by the example of many eminent writers in that language, to use their antagonists with the most illiberal scurrility; but in a dead tongue, indecencies of every kind appear less shocking than in a living language, whose idioms and phrases seem gross, because they are familiar.

“ In passing judgment upon the characters of men, we ought to try them by the principles and maxims of their own age, not by those of another. For, although virtue and vice are at all times the same, manners and customs vary continually. Some parts of Luther's behaviour, which appear to us most culpable, gave no disgust to his contemporaries. It was even by some of those qualities, which we are now apt to blame, that he was fitted for accomplishing the great work which he undertook. To rouse mankind when sunk in ignorance or superstition, and to encounter the rage of bigotry armed with power, required the utmost vehemence of zeal, as well as a temper daring to excess. A gentle call would neither have reached, nor excited those to whom it must have been addressed. A spirit more amiable, but less vigorous than Luther's, would have shrunk back from the dangers which he braved and surmounted. Towards the close of Luther's life, though without any perceptible diminution of his zeal and abilities, the infirmities of his temper increased upon him, so that he grew daily more peevish, more

ascible, and more impatient of contradiction. Having lived to be a witness of his own amazing success; to see a great part of Europe embrace his doctrines; but to shake the foundation of the papal throne, before which the mightiest monarchs had trembled, he discovered, on some occasions, symptoms of vanity and self-applause. He must have been, indeed, more than man; upon contemplating all that he had actually accomplished, he had never felt any sentiment of this kind rising in his breast."

Luther's works were collected after his death, and printed at Wittemberg in 7 vols. folio. His widow survived him a few years, and continued the first year at Wittemberg. She went hence in 1547, when the town was surrendered to Charles V. Before her departure she had received a present of 50 crowns from Christian III., king of Denmark; and the elector of Saxony, and the counts of Mansfeldt, gave her tokens of their liberality. With these additions, to what Luther had left her, she maintained herself and her family handsomely. She returned to Wittemberg, when the town was restored to the elector, where she lived in a very pious manner, till the plague obliged her to leave it again in 1552. She sold what she had at Wittemberg, and retired to Torgan; but in her journey thither, the horses growing unruly, and attempting to run away, she leaped out of the vehicle, and received a fall, of which she died within three months, on December 20, 1552. She was buried in the great church there, where her tomb and epitaph are still to be seen; and the university of Wittemberg, made a public programma concerning the funeral pomp.

CATHERINE DE BORE, wife of Luther, the celebrated reformer, was the daughter of a private gentleman. Having been long immured in the monastery of Nimptschen, she left it along with eight other nuns, in 1523, during the bustle of the holy week, and was married to Luther in 1526. On these accounts, Catholic writers raised many calumnies against her, from which Mr. Bayle has very completely vindicated her; and points out numberless mistakes of Varillas and others concerning her. He gives her an excellent character, and mentions, that Luther was so satisfied with his choice, that he said, "He would not change his condition for the wealth of Croesus." She bore him six children, and survived him a few years. She died at Torgau, December 20, 1552, aged 53. See Luther.

CONRAD WIMPINA, was professor of divinity at Frankfurt, and engaged in defence of the papal power against Luther. His works appeared at Frankfort, fol.; and he died, 1531.

JOHN TETZEL, a Dominican, was a native of Piernow on the Elbe. Being appointed, in 1517, to vend, in Germany, indulgences issued by pope Leo X., for the completion of St. Peter's church, at Rome, he represented them as

possessing the virtue of pardoning all things past, present, future. This excited the zeal of Luther to oppose the monstrous absurdity. He wrote against Tetzels, which eventually produced the Reformation. The papal nuncio censured the conduct of the Dominican so severely, that he died of chagrin in 1519.

STEPHEN GARDINER, an English prelate and statesman, and who, by the part which he took in the reign of Mary II. has had his name transmitted with infamy to posterity. He was a native of Bury St. Edmonds, and born in 1443. He is supposed to have been the natural son of Dr. Lionel Wulfe, bishop of Salisbury, and brother to Elizabeth, queen consort to Edward IV. He took his surname from his reputed father, a menial servant of the bishop, who married his mother with a view of preventing the consequences which would have resulted, had the real state of the case been known. Of the early years of this remarkable man we have no account; at the proper age he was sent to Trinity hall, Cambridge, where he pursued his studies with uncommon diligence, and in a short time, obtained a high degree of reputation for the brilliancy of his talents, for correctness and elegance in writing, for speaking Latin, and for extraordinary skill in the Greek language. As a classical scholar, he read incessantly the works of Cicero, and imitated his style so closely, as to draw down the severity of criticism on that account. He applied himself to the study of the civil and canon law, and took his degree of doctor, in the year 1520. Different statements are made respecting his first patron; according to some, it was Thomas Howard, duke of Norfolk, though others ascribe the notice which brought him to cardinal Wolsey. To the latter it is known, that Gardiner acted as a private secretary, and was for some time one of the cardinal's family. In this situation, an incident happened which introduced him to the notice of the king. Cardinal Wolsey having projected an alliance with Francis I. king of France, Gardiner was employed to draw up a plan of it. While he was engaged upon the work, the king chose to examine the progress which was made by the secretary, and he was well pleased with the performance, and still more with his conversation, and with his fitness for business; he not only expressed his satisfaction of the young man's talents, but admitted him into a confidential intercourse; and from this period scarcely any state affair of moment was concluded without the advice of Gardiner. In the year 1527, or 1528, he was appointed in conjunction with Edward Fox, to an embassy to Rome, to negotiate the business of the king's divorce from Catharine. Although Fox would naturally rank higher than his coadjutor, yet Gardiner, being esteemed the best civilian in England, was appointed chief of the embassy, and having to

already admitted into the king's cabinet council for this affair, was styled in the cardinal's credentials to the pope, "Primary secretary of the most secret counsels." The cardinal calls Gardiner "the half of himself than whom none was dearer to him," and he assured the pope that he might say with the utmost safety to Gardiner whatever he would deliver to himself. At first the pope seemed to be playing a double game, but by the representations and address of Gardiner, he at length obtained a commission from his holiness, appointing cardinals Wolsey and Campeggi to determine the business in their own way. For this important service, Gardiner was highly applauded by his master, by the king, and by Anne Boleyn, who under her own hand assured him she felt every disposition to render him all the grateful returns in her power. Having sent some his colleague Fox, the secretary remained at Rome, hoping to secure the papal crown for Wolsey, to which he had long aspired, and which the dangerous illness of Clement VII. gave him some hopes of attaining. Gardiner acted with so much zeal and disinterestedness on this occasion, that he secured the suffrages of at least one-third of the whole number of cardinals. The recovery of the pope put an end for a time, to the hopes of the contending parties; nevertheless, the cardinal was aware of the great obligations he was under to Gardiner for the zeal which he had shown in his behalf; nor was he less pleased with him for reconciling the pope to the endowment of his two colleges at Oxford and Ipswich, out of the revenues of the dissolved lesser monasteries. Gardiner was recalled from Rome to manage the king's cause of divorce before the legates; and immediately on his return he was appointed to the archdeaconry of Norfolk, which was the first instance of his preferment, but on account of his great usefulness to the sovereign, he was raised to the office of secretary of state. In his situation he was considered as having a large share in the management of all important affairs, and was particularly consulted by the king when cardinal Campeggi declared that the cause of the divorce must be sent back to Rome, and that himself and his colleague could proceed no farther. Gardiner, by the assistance of archbishop Cranmer, found a method of extricating the king from his difficulty. The new method of proceeding in his business contributed to hasten the ruin of Wolsey, who had been some time suspected by the monarch of being inimical to the divorce. In this distress the cardinal had recourse to his old servant, the secretary, from whom it is believed he met with as sincere returns of gratitude and friendship as he could desire or expect. In the year 1530, Gardiner was employed in conjunction with Fox to procure from the university of Cambridge a declaration in favour of the king's cause. He was at his time master of Trinity Hall, and by the influence which

this office gave him, they succeeded in their plans. For this, and for his other services in behalf of the king, he was rewarded by valuable ecclesiastical promotions, till at length in 1531, he was consecrated bishop of Winchester. In 1533 the new prelate sat in the court with archbishop Cranmer, when the latter pronounced the sentence by which queen Catharine's marriage was declared null and void. In the same year he was sent ambassador to France, whither he was soon followed by Dr. Bonner. The object of this journey was to attend an interview between the pope and the French king at Marseilles, and to discover their designs, which Henry and his council suspected to be of a hostile nature against England. They did not on this occasion scruple to declare that Henry VIII. would appeal to a general council, if the pope should pretend to proceed to judgment in his cause. Upon the return of bishop Gardiner he was called upon, with the other bishops, to acknowledge the king as supreme head of the church, and to take the oath appointed for that purpose. With this summons he not only complied, with the utmost readiness, but published a defence of the king's supremacy. His pen was made use of upon other occasions, in vindicating the king's divorce, his subsequent marriage, and his emancipation of the kingdom from the tyranny of the papal see, upon which subjects his various treatises obtain him a high degree of reputation. Gardiner was, however, zealously attached to the superstitions of the Romish church, and opposed with all his strength any attempts made to introduce the principles of the Protestant reformation. In 1535 he was warmly engaged with Cranmer, who had sent him notice that he should visit his diocese, and who had made a proposal in the convocation to petition the king with leave to make an English translation of the Bible. About this period Gardiner resumed his embassy to France where he prevailed on the French king to remove from his dominions Dr. Reginald Pole, then dean of Exeter, a circumstance that gave rise to the animosity which subsisted between these churchmen. At this period he entered a strong protest respecting a project of a religious league with the Protestant princes of Germany. In 1538 he was sent ambassador to the German diet of Ratisbon, where he acquitted himself with much credit as to the objects of the commission, but he then fell under a suspicion of holding a secret correspondence with the pope, on the subject of rendering popery triumphant in England. But Henry was still too much attached to the doctrine of Rome to bring his prelate into any trouble on account of his zeal on this subject; he even took pains, notwithstanding his hostility to the court of Rome, to prevent his subjects from departing from their old established creed. In some cases, he had recourse to the aid of persecution in justification of the

cause of popery. John Lambert had written a paper against the doctrine of the real presence, which fell into the hands of archbishop Cranmer, before whom and bishop Latimer he was summoned, and there admonished to retract what he had written. Lambert was not to be intimidated, as he could not be convinced; he appealed to the king, who, by the advice of Gardiner, cited him to appear in Westminster hall. Here the king sat in great state, surrounded by the bishops, nobility, clergy, and council; a long debate ensued, in which the honest man was overwhelmed by the multitude of his opponents, and reduced to silence. Henry then demanded of him, if he were convinced, and whether he would live or die? He replied with great humility, that "he committed his soul to God, and submitted his body to the king's clemency." The king sternly told him, for clemency never entered into the composition of Henry VIII., if he did not recant he must die, for he would not be a patron of heretics. Lambert was an hero, as well as an honest man, he refused to recant and was burnt in Smithfield with circumstances of uncommon cruelty. This tragical scene was unquestionably the result of Gardiner's advice, and on that account claims to be narrated in his life, though it must be again referred to.

In 1539, Gardiner distinguished himself by his exertions to procure the act of the Six Articles, commonly denominated the Bloody Statute; and very soon after the passing of this act, Dr. Barnes and two others were burnt in Smithfield for heresy; at the same time three papists were hanged for owning the pope's supremacy, and denying the king's, which caused the remark of a foreigner, "that in England there was a strange method of managing matters, for those that were the pope's adherents were hanged, and those that were against him were burnt."

Upon the fall of Cromwell, in 1540, Gardiner was elected chancellor of the university of Cambridge, in which situation he was the constant opponent of whatever was proposed to be introduced in favour of improving the plans of education; he was the advocate for old customs and practices, because they were old, though at the same time they might be vicious and absurd. He even charged Sir John Clarke with endeavours to remove an evil well placed.

In 1542, a convocation was held to examine the merits of the translation of the Bible. Gardiner and the popish party reprobated it as a most unfaithful version of the original, and to obtain a decree against it they offered to produce a better, fully expecting that the time requisite for the accomplishing so great an undertaking, might afford fair opportunities for suppressing it altogether. Cranmer, however, had the address to get it

referred to the examination of the two universities; and, to the extreme mortification of Gardiner, he made some farther progress in the work of reformation, by obtaining a mitigation of some of the severe acts concerning religion. Gardiner, about this time, was one of the commissioners appointed to conclude a treaty of peace with Scotland, and to negotiate a marriage between the prince of Wales and the young Scottish queen; but in all his public employments he never lost sight of a favourable opportunity for impeding the progress of freedom and inquiring in religious concerns. With this view he probably employed persons as spies upon the conduct of those attached to the reformed principles, and, having been informed that several such were to be found at Windsor, he moved the king in council that a commission might be granted for searching suspected houses in that town, in which some books were found written against the six articles. Four persons were apprehended, tried, and condemned for heresy, of whom three were sentenced to be burnt. After this, Gardiner himself fell under the suspicion of the king, and an order was made out for committing him to the Tower; but the prelate, appearing in person in the presence of his sovereign, contrived to obtain a pardon before any steps could be taken to prove his guilt. In 1545 he opposed and defeated a design which Cranmer had formed, by a revision and reformation of the canon laws, to adopt them to the new order of ecclesiastical affairs in England, and to a period of still further improvement. During the same year Gardiner was employed in Flanders to carry on political negotiations with the emperor and the French king, and while he was absent from the kingdom, Cranmer endeavoured to obtain the king's consent for the abolition of some of the prevailing superstitions. Gardiner was apprised of the plan, and writing to the king to say that his business was in a good train, he took that opportunity of earnestly entreating him not to suffer any innovation in religion, for if he did, there would be no hope left of succeeding with the emperor. Soon after Gardiner's return from the continent he contrived to set on foot a persecution against the Protestants, upon the statute of the six articles. A charge was first brought against Mrs. Anne Ascough, a lady of unblemished manners, exemplary piety, ready wit, and who had enjoyed the advantage of an excellent education. By making her the object of their persecution, they expected to extort from her confessions which would furnish matters of accusation against some of the principal nobility, and other high characters in the kingdom. After several examinations, in which the tortures of the rack were resorted to, they condemned her to the flames, in which she suffered, with three others, for speaking against the real

presence. Sir George Blage, one of the gentlemen of the king's privy chamber, was likewise condemned to be burnt, but the king interfered and set him at liberty.

The next attempt made by Gardiner to crush the favourers of the Reformation, which failed, and which irrecoverably alienated the king's mind from him, was directed against Catharine Parr, to whom the king had been married three years. After this, Henry never admitted the bishop into his presence, excepting once, when he was informed that he came to tender him a benevolence, granted him by the clergy. On that occasion he hardly suffered him to approach, to deliver his message, and when he had received it went into another apartment. So completely was the king alienated from Gardiner, that, though he had formerly appointed him one of his executors, and of the council, he now ordered a new will to be drawn, in which his name was omitted.

After the death of Henry, Gardiner, though the power was taken out of his hands, objected as violently as ever against the measures of a reform, which Cranmer was desirous of introducing, and on this account he was imprisoned in the Fleet, where he was treated with much severity. In this state of confinement he continued to the end of the session of parliament, when he was liberated by the king's pardon, though he had never been formally accused of any particular crime. Being liberated he repaired to his diocese, where he conformed himself, outwardly at least, to the orders of the council, so that it was impossible to take any advantage against him; but no doubt was entertained that he did all that lay in his power, privately, to oppose the principles of the Reformation. He even preached against them, and exhorted his people to beware of receiving any other doctrine than that which he had taught them. Of this conduct a complaint was made against him, in the council, before which he was summoned in the year 1548, and, having been severely reprimanded, was ordered to keep his house till he had given satisfaction, which was to be by preaching before the king, according to certain directions to be given him. On the day appointed he did preach, but his discourse made the breach still wider, and he was committed a close prisoner to the Tower. Here he was detained two years, and then brought before the council, where he was informed, by a special commission to judge him, that he was required to subscribe to the articles which had been sent to him. Gardiner was inflexible, and refused; and, in consequence of it, he was in 1556, deprived of his bishopric for disobedience and contempt of the king's authority. The bishop protested against his judges, and objected to their commission; and when sentence was about to be given against him, he appealed from the delegates to the king, but no notice was taken of the appeal.

After this he was deprived of those little indulgences, which had been before allowed him in his confinement, and he was kept prisoner in the Tower during the remainder of king Edward's reign. There he spent his time in composing a variety of Latin poems ; translated into English verse several of the poetical parts of the Old Testament, and wrote some controversial tracts. He anticipated a change of circumstances which should put him in possession of the degree of influence and prosperity that he formerly enjoyed. In the year 1553 his hopes were realized in the accession of Mary to the throne of these realms. On the 8th of July he was appointed to perform the Romish obsequies for the late king, who was buried at Westminster, with the English service by archbishop Cranmer, and on the following day he resumed the possession of Winchester house, after an absence of five years : and on the 23rd, he was declared chancellor of England, and immediately became the queen's prime minister, and was entrusted with the management of public affairs. He now determined to re-establish the popish religion, and to reconcile the kingdom to the see of Rome. Preaching, except by the queen's special licence, was instantly prohibited, images were set up by the popish party, and the old rites and the Latin service were generally introduced. Though the laws of Edward VI. were still unrepealed, yet these practices, which were highly illegal, were connived at and abetted by the council, which being modelled after Gardiner's own mind, harassed with imprisonment and very severe usage, Sir James Hales, who had ventured to instruct the justices in Kent, to put in execution the laws of Edward that were still in force. The new government soon showed a determined hostility to the Protestants, who, by the authority of Gardiner, were molested in the religious services which the people attended with unusual seriousness, under the apprehension that their liberties would soon be restrained. Spies were employed in all the churches in London, who, to please their superiors, laid informations against the preachers. These had no redress ; they were obliged to submit to the prescribed terms ; or were committed to prison. October the first was appointed for the coronation of the queen, when a general pardon to all offenders was proclaimed, with the exception of those who were imprisoned in the Tower and other places, on the charge of being Protestants. On the 10th of the same month Gardiner opened the first parliament in Mary's reign ; and one of the early acts of this assembly was the passing a statute for confirming the marriage of Catharine of Arragon, the queen's mother, with Henry VIII., in the preamble of which the divorce was pronounced impious and illegal, and the whole blame of it, against all truth and justice, attributed to archbishop Cranmer. He next caused a bill to be

ght into the house of lords, which after a debate of six in the house of commons, was at length carried ; by which the laws relating to religion made in king Edward's reign, repealed, and it was enacted at the same time that there should be no other form of divine service but that which had been used in the last year of king Henry VIII. This was added to the most severe and tyrannical measures ; several instant prelates were deprived of their sees, and their places filled by papists who had been excluded in the last reign. A commission for the deprivation of the former was directed to Gardiner, Bonner, bishop of London, and others. The protestants who had the means, sought for safety by withdrawing into foreign parts, and those who were left behind began to feel the effects of the bishop's vengeance. The prisons were crowded with victims, waiting with anxiety and terror the decrees of a bloody tribunal. In the mean time Gardiner was engaged in the management of a treaty of marriage between the queen and Philip, son of Charles V., king of Spain. This measure was extremely odious to the nation in general, and though the articles of the treaty were drawn with great art and ability, and apparently much in favour of England, yet when they were published, they gave no satisfaction to the people, who expected that if it took place, that not only popery should be confirmed, but a Spanish inquisition be established, perhaps, England at length would be reduced to the degraded situation of a province of Spain. The great discontent on this subject gave rise to the insurrection headed by Sir Thomas Wyatt. This was soon quelled, but the insurgents were pursued with unabating fury, and the odium of the measures was cast on Gardiner, which made him universally unpopular. On the same occasion, the princess Elizabeth was sent to the Tower, under the pretence of being concerned in Wyatt's piracy, but as he publicly acquitted her of this charge, and nothing could be produced against her, she was released from her confinement. In 1554, Gardiner was enabled to conclude the treaty of the queen's marriage, and in July the queen married the Spanish prince at Winchester, where they were married by the bishop. He now felt himself secure, and determined to avenge himself on the protestants in retaliation of what he had suffered from them during the preceding reign. Cardinal Pole was now admitted as the pope's legate in England and soon after his arrival he declared to the parliament the object of his mission, and invited them to reconcile themselves and the kingdom to the apostolic see. To this they readily agreed, and presented a petition to their majesties for that purpose, which being signified to the legate in the royal audience by Gardiner, the cardinal absolved them, and reduced the people of England once more into the bosom of the

catholic church. Almost immediately after this, an act passed, by which the authority of the Roman pontiff was established, and a bill quickly followed it, by which the statutes against heretics were revived in full force. For this period Gardiner gave full scope to his sanguinary disposition: he glutted himself with the blood of protestants, was for some months personally concerned in the most savage acts of barbarity. Finding, however, that by his activity this bloody work he had rendered himself sufficiently odious not only to Protestants, but to all the moderate persons of own party, he withdrew from taking an open part in it. He was now appointed with others to proceed to Calais, to a congress which was held there for the purpose of mediating a peace between the emperor and the king of France. During this negociation, the pope died, and upon the elevation of his successor, Gardiner took every precaution to secure to himself the dignity of cardinal, and the succession to the see of Canterbury. In the month of October, 1555, the bishop opened the session of parliament, and in a short time afterwards was taken ill of a disease which terminated his life about the middle of November. The cause, and the exact time of the prelate's death, have been variously related. By some his disease is said to have been the gout; but by others it is regarded as a suppression of urine, and some have imputed the immediate cause of his death to the effect of God's judgment on him for his cruelties exercised towards the bishops Rickard and Latimer. By every historian, he is represented to have suffered the most excruciating agonies on his death bed, to have felt the utmost remorse in the recollection of his misdeeds. Frequently did he exclaim with the utmost anguish of mind, "*Errasi cum Petro, sed non fieri cum Petro.*" The errors of the apostle Peter were not to be compared, ought not to be mentioned in connection with the foul deeds of the blood-thirsty Gardiner. The denial of his master in this case was probably the result of timidity only; the persecutions of the bishop of Winchester, were the deliberate acts of a malignant heart, steeled against every sentiment of charity, honour, and justice. The person of the bishop perfectly corresponded with his mind, if the account given of it by his successor, Dr. Poyntet can be relied on; "This doctor," says he, "has a swarthy colour, hanging look, frowning brows, eyes an inch within his head, a nose hooked as a buzzard, nostrils like a horse, ever snuffing in the wind, a sparrow mouth, &c." It was probably in some degree a caricature representation dictated by personal hatred; nevertheless, it is a portrait well adapted to a persecutor. It has, however, been remarked, that with all the deformity of his mind, he was occasionally an encourager of learning, when the parties dis-

guished by it were of the catholic faith. He was the patron of some young men who became distinguished public characters; and in two instances these were zealous protestants, as well as eminent for learning. The persons referred to, were sir Thomas Smith, who had been secretary to Edward VI., and Roger Ascham; with regard to these, his attention to the interests of learning triumphed over his systematic enmity to heretics; he permitted the former to live in a state of privacy unmolested, granting him a pension of 100 pounds per annum, and the latter he preferred to be Latin secretary to queen Mary. Gardiner himself was an author, but his pieces are of no great moment. Several of his letters to the duke of Somerset, lord protector, and other persons, are extant in the first edition of Fox's "Acts and Monuments," and some to Smith and Cheke, on the pronunciation of the Greek language in Benet College, library at Cambridge. The character given of this prelate by one of his biographers is, that "he was proud and arrogant, obstinate and vain, of unbounded ambition, and master of the most profound dissimulation. Though possessed of much natural courage and resolution, as a courtier he was servile; and he scrupled not to violate his conscience, when he had objects of interest or ambition in view. The part that he acted against the papal supremacy in the reign of Henry VIII., and the concessions which he offered to make in the reign of Edward VI., compared with his subsequent conduct in the reign of Mary afford abundant evidence of the truth of the preceding remarks. They also show that he had no fixed principles of religion, and that his persecuting spirit is to be attributed to false and narrow views of policy, and to a cruel malignant nature. When he pleased he would assume a winning address, and display no inconsiderable degree of eloquence, but when he was employed in trying heretics, as well as at other times, he would frequently descend to the lowest abuse, and the grossest scurrility, and behave in a manner very unworthy of the character either of a gentleman or a scholar, and still more of a christian and a bishop."

JOHN ECKIUS, an ecclesiastic, and professor in the university of Ingoldstadt, was born in Suabia, in 1483. He is worthy of note as being a means of indirectly promoting the reformation by the weakness of his opposition to Luther, and other leading reformers in Germany; which exciting a spirit of inquiry and discussion eminently advanced the good work. He wrote numerous polemical tracts; and, among the rest, a Manual of Controversies, in which he discourses upon most of the heads contested between the catholics and reformers. This work was printed at Ingoldstadt in 1535. He died at Ingoldstadt, in 1543, aged sixty years.

POMPEO COLONNA, a Roman cardinal, was educated

by his uncle Prospero for the church, though his inclination was for the military profession. After he was bishop of Rieti, he had a quarrel with a Spaniard, and being prevented from fighting him on account of his profession, he tore his cassock in pieces. On a false report of the death of pope Julius II., in 1512, Colonna with Sariello, a young nobleman, excited the Roman people to a revolt, and seized the capital, for which he was deprived of his preferments. He was afterwards reinstated in the pope's favour, and Leo X., created him a cardinal. In 1526, he engaged in another conspiracy to surprise Rome; and to put the pope to death, which, however, was defeated, and the cardinal suffered deprivation. But this affair occasioned the sack of Rome by the constable Bourbon. Colonna was the means of procuring the pope's liberty, for which he was restored to his rank. He also became viceroy of Naples, and died in 1532. He wrote a poem, "*De Laudibus Mulierum*." This cardinal was munificent in his manners, and a patron of literature.

PAUL ELIÆ, a learned Danish monk, was born at Vardberg, in Holland, about 1485. He was one of the first men of learning in Denmark who supported Luther's doctrine. It was not long, however, before his zeal for reformation began to cool. In consequence of a good canonicate given to him by the bishop, he again changed his mind, and defended the popish religion with renewed ardour. Eliæ was undoubtedly one of the most learned men of his time, and on account of some similar traits and circumstances was styled the Danish Erasmus.

JOHN BUGENHAGEN, a learned protestant divine, was born at Wollin, in Pomerania, in 1485. He was educated a catholic priest; and at the first appearance of Luther's books, was a warm opponent of that reformer's doctrines. In process of time, however, he became a convert to them, and propagated them in various parts of the north of Germany. He became at length minister of Wittemberg; and such was his reputation for learning and moderation, that he was sent for by Christiern III., king of Denmark, in order to settle the reformation in that kingdom; in which arduous task he gave great satisfaction. He died at Wittemberg, in 1558. He wrote several works, particularly "*Commentaries on the Holy Scriptures*," in several vols. 8vo.; a "*Harmony of the Evangelists*;" and a "*History of Pomerania*."

PETER DU CHATEL, in Latin Castellanus, a learned French divine, born at Arc, and educated at Dijon. He assisted Erasmus in his translations from the Greek, and became corrector of the press in Frobenius's office, at Basil. After travelling into various countries, and as Egypt and Palestine, he returned to his native country, where he became

reader to Francis I., who gave him first the bishopric of Tulle, and afterwards that of Macon. Henry II. translated him to Orleans, where he died in 1552. He was not only a man of universal learning, but of great eloquence, and a strenuous defender of the liberties of the Gallican church. He wrote two funeral orations for Francis, and a Latin letter for that king against the emperor Charles V.

ULRIC ZUINGLIUS, ZUINGLE, or ZWINGLE, an able and zealous reformer, who laid the foundation of a separation from the church of Rome in Switzerland, at the same time that Luther did the same in Saxony, was born at Wildehausen, January 1, 1487. While he officiated as preacher at Zurich, a Franciscan, by order of Leo X., came to publish indulgences there, against which Zuinglius, after the example of Luther, powerfully declaimed. In the course of this opposition he advanced a new doctrine, which he called Evangelical Truth; and from the beginning of 1519 to 1523, he preached not only against indulgences, but against other articles of the Romish church. But though Zuinglius made no less progress than Luther, he yet conducted himself with more moderation and prudence; and wishing to have the concurrence of the civil powers, procured two assemblies to be called at Zurich; by the first, he was authorized to proceed as he had begun; and by the second, the outward worship and ceremonies of the church were abolished. During these transactions, Zuinglius published several books in defence of his doctrines; but treating of the eucharist, and prescribing a form of celebrating the Lord's Supper different from Luther, he was involved in violent disputes with the rest of his reforming-brethren. Interpreting the words "hoc est corpus meum," by "hoc significat corpus meum," he maintained, that the body and blood of Christ are not really present in the eucharist; and that the bread and wine are nothing more than external signs or symbols, designed to excite in the minds of Christians the remembrance of the sufferings of the Saviour, and of the benefits which arise from them. This opinion, which was afterwards so plausibly supported by the celebrated Hoadly, gave offence to Calvin as well as Luther; but the doctrines of Zuinglius, which were more disagreeable to that eminent reformer, were those which deny election and reprobation, and make the church a society wholly dependent on the state. Respecting the divine decrees, the opinion of Zuinglius, and his followers differed very little from that of the Pelagians; for he maintained that heaven is open to all who live according to the dictates of right reason; and he seems to have denied the doctrine of original sin. Instead of declaring with Calvin, that the church is a separate independent body, vested with the right of legislation for itself, Zuinglius ascribed to the

civil magistrate an absolute and unbounded power in religious affairs, allowing at the same time a certain subordination among the ministers of the church. This was abundantly agreeable to the magistrates of Zurich; but the rest of the Swiss cantons disallowing of their proceedings, other assemblies were called; and things tending to tumult, both sides had recourse to arms. A detachment was ordered to prevent the junction of the forces of Berne with those of Zurich, and the main body advanced towards Chappel. This intelligence alarmed the people of Zurich; and they could only spare 700 men for the relief of their countrymen at Chappel. Zuingli was appointed to accompany them. A battle ensued; and though the Zurichers animated by his exhortations, defended themselves valiantly, they were at length compelled to yield to superiority of numbers, and were entirely routed. Some died at their posts; others fled; and Zuingli received a mortal wound at the commencement of the action, and fell senseless to the ground. As soon as he had recovered sufficiently to raise himself up, he crossed his arms on his breast, and lifted his languid eyes to heaven. In this condition he was found by some Catholic soldiers, who, without knowing him, offered to bring a confessor; but as he made a sign of refusal, the soldiers exhorted him to recommend his soul to the holy virgin. On a second refusal, one of them furiously exclaimed, "Die then, obstinate heretic!" and pierced him through with a sword. His body was found on the next day, and the celebrity of his name drew together a great crowd of spectators. One of these, who had been his colleague at Zurich, after intently gazing on his face, thus expressed his feelings. "Whatever may have been thy faith, I am sure thou wert always sincere, and that thou lovedst thy country. May God take thy soul to his mercy!" Among the savage herd some voices exclaimed, "Let us burn his accursed remains!" The proposal was applauded; a military tribunal ordered the execution, and the ashes of Zuingli were scattered to the wind. Thus, at the age of forty-seven, he terminated a glorious career by an event deeply lamented by all the friends of the reformation, and occasioning triumph to the partisans of the Romish church.

"In the character of Zuingli," says one of his biographers, "there appears to have been united all that makes a man amiable in private society, with the firmness, ardour, and intrepidity that are indispensable in executing the great task of reformation. By nature mild, his earnestness was the result of his sense of the importance of the cause he engaged in to the best interests of mankind, not of a dogmatic or dictatorial spirit. His views were large and generous, and his opinions rose above the narrow scale of sect or party. It was no small

proof of liberality in that age that he ventured to assert his belief of the final happiness of virtuous heathens, and of all good men who act up to the laws engraven on their consciences. His temper was cheerful and social, somewhat hasty, but incapable of harbouring resentment, or indulging envy and jealousy. As a reformer he was original; for he had proceeded far in emancipating himself from the superstitions of Rome by the strength of his own judgment, and had begun to communicate the light to others, whilst Luther still retained almost the whole of the Romish system, and long before Calvin was known in the world. He was more learned and more moderate than the first of these divines, and more humane and kind-hearted than the last. He wrote many works of utility in their day; and the reform, of which he was the author, still subsists unchanged among a people distinguished by their morals and mental cultivation."

PAUL CONSTANTINE PHRYGIO, a learned German Lutheran divine, a native of Schelstadt, in Alsace. He was sent to the university of Basil, where he applied with great diligence and success to the study of history, biblical literature, and divinity, and received a doctor's degree. When the principles of the reformation were introduced into that city, he attended the lectures of *Œcolampadius* and *Zuingli*, to whose doctrines he became a zealous convert. In the year 1529, he was appointed first pastor of the church of St. Peter. The duties of this office he discharged with zeal and fidelity, while he secured universal respect by his piety and goodness. Among other illustrious characters who entertained a just sense of his merits and cultivated his acquaintance, was *Leulderic*, duke of Wirtemberg, who had been expelled from his dominions, and sought an asylum at Basil. In the year 1534, that prince having been restored to the possessions of his dukedom, determined to reform its ecclesiastical constitution; and in the following year he invited Phrygio, who, accordingly removed to Tübingen, where he spent the remainder of his days in the exercise of the pastoral functions, and in eminently promoting, by his counsels and labours, the interests of the reformation in Wirtemberg. He died in the year 1543.

BERNARDIN OCHINUS, a celebrated Italian, born at Conegliano, in 1487, and at first a cordelier. He then changed to the study of physic, and acquired the esteem of cardinal Julius de Medicis, afterwards pope Clement VII. But once more changing his mind, he resumed his monk's habit, and aiming at still higher perfection, he, in 1534, joined the reformed sect of the Capuchins. He practised, with a most rigorous exactness, all the rules of the order, which he contrived so much to improve, that some have called him the founder of it. He was made vicar-general, and became highly

eminent for his pulpit eloquence. Pope Paul III. on account of his extraordinary merit, made him his father confessor and preacher. He was thus the darling both of pope and people; when, falling in with one John Valde, a Spaniard, who imbibed Luther's doctrine, he became a proselyte. He then at Naples, and began to preach in favour of protestantism on which he was summoned to appear at Rome; and in his thither met at Florence with Peter Martyr, who persuaded him not to put himself into the pope's power: and they agreed to withdraw to some place of safety. Ochinus went first to Ferrara, where he disguised himself as a soldier; proceeded thence to Geneva, arrived there in 1542, and married a woman of Lucca. He then went to Augsburg, where he published some sermons. In 1547, he was invited together with Peter Martyr, into England, by archbishop Cranmer to assist in carrying on the reformation. They arrived in December at Lambeth, and were made prebendaries of Canterbury. Ochinus laboured heartily in the reformation; and a dialogue upon the usurped primacy of the bishop of Rome was translated into Latin by Ponet, bishop of Winchester and published in 1549. But upon the death of Edward being forced to leave England, they both retired to Strasbourg in 1553. From this city Ochinus went to Basil, and was invited thence in 1555 to Zurich, to be minister of an Italian church, which consisted of some refugees from Locarno. Ochinus subscribed the articles of faith agreed upon by the church of Zurich, and met in that city with Bullinger, who proved a very good friend to him. He governed this Italian church till 1563, when he was banished thence by the magistrates for publishing some dialogues, wherein he defended the doctrine of polygamy. From Zurich he went to Basil; not being suffered to stay there, he fled in great distress to Moravia, where he fell in with the Socinians, and joined them. Stanislaus Lubienitsky, the great patron of this sect, gave the following account of his last days in his "Hist. Reform. Polon."

"Ochinus," says he, "retired into Moravia after king Sigismund's edict, who, in 1564, banished all tritheists, atheists, &c. During his travels, he fell sick of the plague at Pinksow, and received there all possible kindness from one of the brethren named Philipovius. His daughter and two sons, who were with him, died of the plague; but he had buried his wife before he left Zurich. He continued his journey to Moravia and within three weeks died at Slakow, in 1564, aged 77. His writings are numerous. His dialogues and sermons have been printed in English. From the preface of one of his pamphlets Bayle has extracted a remarkable confession which he made, 'that if he could have continued, without danger of his'

reach the truth after the manner in which he had preached some years, he would never have laid down the habit of order; but, as he did not find within his breast that courage which is requisite for a man to expose himself to martyrdom, he took sanctuary in a protestant country."

FRANCIS LAMBERT, a French monk, who quitted his country to embrace the reformed religion, descended from a noble family, was born at Avignon, in the year 1487. At the age of 15 he entered himself among the Franciscan friars, continued in the community twenty years; during which he acquired celebrity as a preacher, and was made general of the order. He was a thoughtful man, and a diligent searcher after truth, and in the course of his investigations he was led to renounce the doctrines of the catholic church, to adopt those of the reformation. He, of course, found it necessary to withdraw from his native country, and in 1522 went into Switzerland. He became a popular preacher among the protestants, and having continued some time at Zurich, he set out for Wittemberg to visit Luther, in the year 1525.

With that eminent reformer he grew into high esteem, and it was determined he should go to Zurich, to assist in propagating the principles of the reformation through France. His project was abandoned, and he was settled in some eminent situation in the university of Wittemberg, where he most ably continued till the year 1526. In the following year he was appointed divinity-professor at the university of Marburg, and in 1530 he died at the age of 43. He was author of commentaries on almost all the parts of the Old and New Testament, and of many theological and controversial pieces.

AMBROSE CATHARINUS, an eminent polemical divine, was born at Sienne in 1487. His original name was Ambrosio Politi, which he changed on becoming a Dominican. He was present at the council of Trent, and in 1547 was made bishop of Conza, in the kingdom of Naples, from whence he was translated to the archbishopric of Conza, in 1551. He died in 1553. Cardinal Palavicini has thus characterized him in his words: "He was a man of high reputation while living; his works, which have perhaps obtained less favour from the general opinion, because he pays little regard to the same general opinion: but in contests with heretics, in his functions in the council, he was not inferior to any of his colleagues or contemporaries."

WILLIAM COVERDALE, an English divine, in the reign of Edward VI., was born at York, in 1487, and being educated in the Romish religion, became an Augustin monk. He was, however, one of the first who embraced the reformation, and was active and zealous, as a preacher and writer, in its propagation. At the funeral of queen Catherine Parr, to

whom he was almoner, he delivered his sentiments on religion with a freedom which must have had considerable influence on the minds of his hearers. In 1532 he published Tindall's English version of the Bible, to complete which he had given his aid; and afterwards advised and corrected another edition of it, with notes in 1540. In the year 1551, king Edward appointed him to the bishopric of Exeter, on account of his extraordinary knowledge in divinity and unblemished character. When the Romish religion was re-established under queen Mary, he was ejected from his see, and committed to prison, but through the mediation of the king of Denmark, was permitted, as a great favour, to retire into banishment. On the accession of queen Elizabeth, he returned to his native country, but refused to be restored to his bishopric, on account of conscientious scruples, which he entertained respecting the terms of conformity that were then enforced. The terms to which he particularly excepted were those which enjoined the wearing of habits, and the observance of rites and ceremonies, which many pious and learned divines of the church of England considered to be appendages of popery and therefore scandalous and sinful. The injudicious zeal with which conformity on these subjects was rigorously required, proved the means of silencing some of the most useful and popular among the clergy, and was one principal cause of the puritanical secession, which afterwards was maintained upon more enlarged grounds, involving in them the great principles of civil and religious liberty. As bishop Coverdale could not comply with the terms of conformity under the new order of things, he was for a considerable time neglected, and left without any provision. However, when he was become both aged and poor, Grindal, bishop of London, gave him the small living of St. Magnus, at the foot of London-bridge. In that situation he exercised his ministerial functions for two years, by connivance, without wearing the offensive habits. But the popularity which he acquired awakened the jealousy of his superiors, and he was compelled to relinquish his professional duties a little before his death, which took place, most probably, in 1567, when he was 81 years of age. His religious pieces are now much sought after as typographical curiosities.

EDMUND BONNER, bishop of London, proverbial for his cruelty, was born at Hanley, in Worcestershire, and is generally supposed to be the natural son of one Savage, a priest who was the natural son of sir John Savage, of Clifton, in the same county. Strype, however, says, he was positively assured that Bonner was the legitimate offspring of a poor man, who lived in a cottage known to this day by the name of Bonner's place. About 1512, he entered student of Br adgate hall, Oxford. In 1519, he was admitted bachelor of the canon law.

civil law. About the same time he took orders, and obtained some preferment in the diocese of Worcester. In 1526, he was created doctor of canon law. Having now acquired the character of a shrewd politician and civilian, he was soon distinguished by cardinal Wolsey, who made him his commissary for the faculties, and heaped upon him a variety of church preferments. He possessed at one time the livings of Blaydon and Cherry-Burton, in Yorkshire, Ripple, in Worcestershire, East Dereham, in Norfolk, besides being prebend of St. Paul's, and archdeacon of Leicester. Bonner was with the cardinal at Cawood, when he was arrested for high-treason. After the death of that minister, he soon insinuated himself into the favour of Henry VIII., who made him one of his chaplains, and employed him in several embassies, particularly to the pope. In 1532, he was sent to Rome, with Sir Edward Kame, to answer for the king, whom his holiness had cited to appear in person or by proxy. In 1533 he was again despatched to pope Clement VII., at Marseilles, upon the excommunication of king Henry on account of his divorce. On this occasion he threatened the pope with so much resolution, that his holiness talked of burning him alive, or throwing him into a cauldron of melted lead; upon which, Bonner thought fit to decamp. His infallibility did not foresee that the man, whom he thus threatened, was predestined to burn heretics. In 1538, being ambassador at the court of France, he was nominated bishop of Hereford; but, before consecration, was translated to the see of London, and enthroned in April, 1540. Henry VIII. died in 1547, while Bonner was ambassador at the court of the emperor Charles V. During this reign he was constantly zealous in his opposition to the pope; and, to please the king, favoured the Reformation; but, on the accession of young Edward, he refused the oath of supremacy, and was committed to the Fleet; however, he soon thought fit to promise obedience to the laws, and was accordingly released. He continued to comply with the Reformation; but with such manifest neglect and reluctance, that he was twice reprimanded by the privy council, and in 1549, after a long trial, was committed to the Marshalsea, and deprived of his bishopric. The succeeding reign gave him ample opportunity of revenge. Mary was scarcely seated on the throne before Bonner was restored to his bishopric; and soon after appointed vicegerent and president of the convocation. From this time he became the chief instrument of papal cruelty; and he is said to have condemned no less than 200 protestants to the flames in the space of three years. Nor was this monster of a priest more remarkable for his cruelty than his impudence. When queen Elizabeth came to the crown, he had the insolence to meet her, with the rest of the bishops, at Highgate. But, in the second year of her

reign, refusing to take the oath of allegiance and supremacy, he was again deprived, and committed to the Marshalsea. In this state of confinement he lived some years, bearing his change of fortune with a cheerfulness which might have become a better man, and occasionally warding off by keen and humorous repartees the popular insults that were offered him. He died in September, 1569, and was buried at midnight, lest any indignities should be offered to his remains. Bonner was blustering and profane in his speech, rough and passionate in his manners, gross in his body, and in all respects fitted for the part of a fierce persecutor. He was not distinguished for learning, though several pieces, controversial, theological, and pastoral, were published in his name. By his interest with queen Mary he obtained several advantages for his see, which his successors still enjoy.

RUYARDUS TAPPERUS, a native of Enchuysen, in Holland. He studied philosophy and divinity at Louvain, where he was professor of divinity thirty-nine years, and dean of St. Peter's church about twenty-four years. He was also chancellor of the university. He followed some time the court of the emperor Charles V., and was consulted by that prince upon several important occasions. Some say that these avocations hindered him from thoroughly studying the doctrine of grace, and that, not having read St. Augustine carefully, and being desirous of keeping at too great a distance from the protestants he approached too near Pelagianism. He was deputed to the council of Trent as the emperor's divine, in the year 1551, where he discovered a great capacity, and immediately upon his return, he set up for a party leader against Michael Baius, who strictly adhered to St. Augustine's doctrine on the articles of predestination and free-will. He died at Brussels, March 2, 1559, at seventy-one years of age, and was buried at Louvain.

JOHN MAGNUS, archbishop of Upsal, was born at Linkioping, in 1488. Being made apostolical nuncio, he used his utmost endeavours to prevent Gustavus Vasa from becoming king of Sweden, and the introduction of Lutheranism into his dominions. He died at Rome, in 1544. He wrote a History of Sweden, and a History of the archbishops and bishops of Upsal.

OLAUS MAGNUS, archbishop of Upsal, succeeded his brother John, in 1544. He appeared with great credit at the council of Trent, in 1546, and suffered much afterwards for the catholic religion. He wrote a History of the Manners, Customs, and Wars of the Northern Nations of Europe. He died in 1558.

JAMES MERLIN, a learned doctor of the Sorbonne, born in the diocese of Limoges, was curate of Montmartre,

and afterwards canon and grand penitentiary of Paris. In 1527 he was imprisoned in the Louvre, for preaching against some persons belonging to the court, who were inclined to the reformed religion, and then banished to Nantes. He returned to Paris, and was appointed grand vicar of that city in 1530, and also curate of la Magdelaine. He died September, 1541. He was the first who published a "Collection of Councils," of which there are three editions. This work is said to be very accurately and impartially compiled.

WILLIAM FAREL, a learned minister of the church, and most intrepid reformer, was the son of a gentleman, of Dauphiné, in France, and born at Gap, in 1489. He studied philosophy, and Greek and Hebrew, at Paris with great success, and was for some time a teacher in the college of cardinal le Moine. Briconnet, bishop of Meaux, being inclined to the reformed religion, invited him to preach in his diocese in 1521, but the persecution raised there against the early protestants who were styled heretics, in 1523, obliged him to provide for his security out of France. He retired to Strasbourg, where he was acknowledged as a brother by Bucer and Capito, as he was by Haller, Œcolampadius, and other eminent reformers in Switzerland. At Bern, he publicly defended his opinions, in certain theses, against the doctrines and practices of the catholics till he excited so much opposition as obliged him to quit the place. He now undertook the reformation of Montbeliard; and was very successful in the attempt, but his zeal was too nearly allied to intemperance to produce all the effects that his talents were capable of commanding. On a procession day, he tore from the hands of the priest the image of St. Anthony, and threw it into the river; which had well nigh cost him his life, and which, among other acts of violence, led Erasmus to think and to speak slightly of him. His friend, Œcolampadius, was the means of moderating his temper, by seriously expostulating with him on the subject in an epistolary correspondence, "Men," said he, in one of his letters, "may be led, but will not be driven by force. Give me leave to say, you do not seem in every respect to remember your duty; you were sent to preach, not to rail. Pour on wine and oil in due season, and demean yourself as an evangelist, and not as a tyrannical legislator." Farel travelled from place to place in the character of a reformer; and from many of the scenes of his exertions and labours, he was driven by the bigotry and fanaticism of the times. At Neufchatel and Geneva, he exercised the office of pastor; and at Metz, he planted a church, and obtained numerous proselytes; but he and his followers were obliged to fly from that city, and take refuge in the abbey of Gortze, where the count of Furstenberg took them under his

protection. Their enemies were, however, more powerful than their friends; they besieged them in their asylum, and obliged them to surrender upon a capitulation. Farel escaped and returned to Neufchatel, where he resumed his labours with much assiduity. In 1553, he was obliged to appear at Geneva, to answer a charge brought against him that would, if true, have affected his life; but according to Calvin, it was an infamous fabrication, in return for his zeal in reproofing public vice. At this time Farel, with utter inconsistency of character, and to his own eternal disgrace, assisted in the persecution and murder of Servetus. In 1558 he married; and 1565, as he was on a journey, he was taken ill and died, being about seventy-six years of age. He was distinguished for an undaunted spirit; for a commanding voice, and for a powerful eloquence. His writings are neither numerous nor important. They consist of theses, disputations, and some practical treatises.

FRANCIS DE TOURNON, an eminent French prelate, descended of a noble family, and born in 1489. He entered very early into the order of St. Antony, of Viennois; and being afterwards nominated by his superiors to the commandery of Feurs, he received there king Francis I., who engaged him in his service. He was presented by that monarch to the abbacy of Chaise-Dieu and the archbishopric of Embrun, was made one of his principal counsellors, and employed in important negotiations. After the battle of Pavia, he was sent into Spain, with the president of the parliament of Paris, to negotiate for the king's liberation; and he went a second time into that country to treat for the return of the princes who were left there as hostages. He was afterwards translated to the archbishopric of Bourges, and in 1530, he was raised to the cardinalate by pope Clement VII. The government of Lyonnois was conferred upon him, and he several times visited Rome, either upon public business, or to assist at papal elections. This cardinal was a zealous opposer of the Calvinists, and when presiding at the conference of Poissy, which was held against his will, he repressed the boldness of Beza in his attacks on transubstantiation. For his conduct on this occasion, Beza launched an epigram against him, turning upon his ignorance on theological topics. The cardinal, however, was a patron of men of letters, and had Lambin, Muret, and some other eminent scholars, generally with him. But when Francis I., had given an invitation to the learned and excellent Melancthon to come to France, Tournon's catholic zeal overcame his love of literature; and by an application to the king, of the story of St. John, and the heretic Cerinthus, related by Irenæus, he procured a countermand of the invitation. He enjoyed a very ample revenue from his dignities, of which he

made a very liberal use, and he founded the college of Tournon, which he afterwards gave to the Jesuits. This prelate died in the year 1562, at the age of seventy-three. He is spoken of with high encomium by De Thou, as one of great prudence and ability in the management of affairs, of singular love for his country, connected with none of the factions which divided France during those periods, and who, in a ministry of thirty years, had nothing in view but the service of the king, and the good of the people.

IGNATIUS LOYOLA, the founder of the order of the Jesuits, was born at the castle of Loyola, in Giupuscoa, in 1491, and became first page to Ferdinand V., king of Spain, and then an officer in his army. In this last capacity he signalized himself by his valour; and had his right leg broken by a cannon ball, at the siege of Pampeluna, in 1521. While he was under cure of his wounds, a "Life of the Saints" was put into his hands, which determined him to forsake the military for the ecclesiastical profession. His first devout exercise was to dedicate himself to the Blessed Virgin as her knight. He undertook a pilgrimage to Montserrat, and having arrived at the desired spot, he stripped off his clothes, which he gave to a poor man, put on a coarse garment of sackcloth, girded himself with a cord, from which was suspended a gourd for carrying water, put a matted shoe on one foot which had not yet recovered the injury produced by his wounds, leaving the other naked, and his head exposed to the violence of the weather, and substituting in the place of his lance a plain crab-tree staff. Thus equipped, he presented himself before the altar of the Virgin, hung his sword and other arms on a pillar near the altar, and watched all night, sometimes kneeling, and sometimes standing, devoting himself as a champion to the service of the Virgin and of Jesus.

Early on the morning after he had gone through this ceremony, Loyola departed on foot for Mauresa, three leagues from Montserrat, where he intended going through a course of penance, by way of preparation for his expedition for the Holy Land. Here he staid about a year, living chiefly with the poor of the hospital, begging his bread from door to door; occasionally retiring to a cavern in a mountain near Mauresa; and for a short time inhabiting a cell in the Dominican convent. This time he spent in the most rigorous mortifications of every kind; not indulging himself with any other food but bread and water; excepting a few herbs on Sundays; fasting six days in the week; wearing a coarse hair-cloth next his skin; whipping himself three times a day in a vocal prayer; suffering his hair and nails to grow, till he became so squalid a figure, that the boys hooted at him and pelted him whenever he made his appearance abroad; lying only on the bare ground, and permit-

ting himself very little sleep ; and enduring numerous spiritual conflicts, during which, like other superstitious and melancholy enthusiasts, he was more than once tempted to put an end to his life. At length, having persuaded himself that he had obtained a complete victory over the devil by these penances, and that God had given him a special call to convert sinners from their wickedness, he moderated his austerities ; rendered his person less repulsive by cleansing himself from his filth, and, wearing a decent habit of coarse cloth ; and commenced his labours of spiritual exhortation, both in private families and in public places. Loyola departed from Mauresa in the year 1523, and embarked on board a vessel at Barcelona, from which he landed in five days at Gaeta. Being now in Italy, he proceeded without delay to Rome, that he might receive the pope's blessing ; and having arrived at that city on Palm Sunday, his holiness, Adrian VI., gave him his benediction, and his leave to pursue his pilgrimage to Jerusalem. From Rome he travelled on foot, begging his bread from day to day till he arrived at Venice. Here he procured a passage to the east, and after a voyage of about six weeks arrived at Joppa on the last day of August, and at Jerusalem on the fourth of September. After visiting the scenes of our Saviour's principal transactions in that city, and the surrounding country, and going through the exercises usually performed by pilgrims, Loyola formed the design of remaining in Palestine for the purpose of devoting himself to the conversion of the inhabitants of the East. This design he communicated to the father-guardian of the Franciscans, who referred him to the father-provincial. That father, well knowing the danger to which an attempt of carrying such a design into execution would expose not only Loyola himself, but all the Christians at Jerusalem, exercised the authority with which he was invested by a papal bull, and obliged our pilgrim to apply to Rome. During his voyage on board a vessel bound to Venice, while reflecting on the great object which he had principally at heart, that of employing himself in the work of converting sinners, he became fully sensible of his lamentable deficiency in the learning and knowledge requisite for such an undertaking. He therefore, determined, though he was now about thirty-three years of age, to go through a course of studies, commencing with grammar-learning ; and as he was acquainted with the master of the public school at Barcelona, and trusted that he should be able to find the means of subsistence there, he determined to repair as speedily as possible to that city. Loyola had no sooner landed at Venice, than he proceeded without delay to Genoa, where he obtained a passage by sea to Barcelona. Here he first began to learn the rudiments of grammar, in the year 1524 ; and when, after much difficulty and

labour, he had made so much progress as to be able to understand a Latin author, he began to read the "Enchiridion Militis Christiani" of Erasmus. But that book, in which a purity of style is united with the most sage rules of Christian morality, did not suit the fanatical taste of Loyola, who relinquished it for the study of Thomas á Kempis. Erasmus's work, he said was like so much ice, which abated the fervour of his devotion, and cooled the fire of divine love in him; on which account he took an aversion to it, and would never read any of that author's writings, nor suffer his disciples to read them. In two years' time, Loyola was judged to have made such a progress in grammar-learning, as to be qualified for entering on academic studies, and in 1526 he went to the university of Alcalá de Henares. Loyola had now associated himself with four companions, who imitated his course of life, and went clothed like him, in brown woollen habits. An account of their extraordinary manner of living, and the crowds who followed to hear their exhortations, being brought to Toledo, the jealousy of the inquisitors was awakened, and the consequence was that Loyola was cast into prison. After this he went to Paris, and laid the foundation of his new order; the institutes of which he presented to pope Paul III., who made many objections to them, but at last confirmed the institution in 1540. Loyola was created general of the order in the year 1541, and established his head quarters at Rome, whence his companions were sent on missions to every part of the world. Besides conducting the government of the society, Loyola employed himself in several occupations, as the conversion of the Jews, the reforming of lewd women, and assisting of orphans.

Soon after the accession of pope Julius III., in 1550, having obtained the confirmation of his order anew by that pontiff, Loyola was desirous of resigning his office of general; but the society would not consent to such a measure, and he retained it till his death, which took place in 1556, when he was in the sixty-sixth year of his age. Before that event, he had seen his order spread over the greatest part of the old and new worlds, and in the short space of sixteen years forming twelve large provinces, containing at least an hundred colleges. Loyola was in person of a middle stature, and of an olive complexion, with a bald head, eyes full of fire, a large forehead, and an aquiline nose. He was a little lame in consequence of the wound which he received at Pampeluna, though that defect was scarcely perceivable as he walked. Of fanaticism he had an abundant portion in his composition, and seems to have persuaded himself into a firm belief, that, as he gave out, and his followers afterwards taught, the plan which he formed of the constitution and laws of his society, was suggested to him

by the immediate inspiration of Heaven. The most surprising thing in the history of Loyola, is the prodigious influence and power which his order acquired in a few years, both in the old world and in America, notwithstanding the opposition which it met with from his adversaries. In the year 1608, sixty-eight years after their first institution, the number of Jesuits had increased to ten thousand five hundred and eighty-one. In the year 1710, the order possessed twenty-four professed houses; fifty-nine houses of probation; three hundred and forty residences; six hundred and twelve colleges; two hundred missions; one hundred and fifty seminaries and boarding-schools; and consisted of nineteen thousand nine hundred and ninety-eight Jesuits. Loyola left his disciples two famous books, entitled *Spiritual Exercises*, and *Constitutions, or Rules of the Order*. But though these avowed institutes contain many privileges injurious to the welfare of society, the most objectionable are contained in the private rules entitled "*Monita secreta*," which were not discovered till the close of the seventeenth century; and most writers attribute these, and even the constitutions, to Laynez, the second general of the order.

FRANCIS, or FRANCISCUS DE VICTORIA, so named from a town of Navarre, in which he was born, was a celebrated Spanish divine. He was educated in the university of Paris, and having taken his degrees, he returned to his native place. He entered into the order of Dominican preaching friars, and was appointed to the office of professor of theology, and delivered lectures at Salamanca and other Spanish universities. His merits were held in high estimation by his countrymen, and his works have met with a favourable reception in the Catholic world. His most important work is a collection of theological and moral lectures, which was published after the author's death, at Lyons, in 1557, and afterwards in other places, under the title of "*Theologicæ Prælectiones XIII.*," &c., in two volumes, which are analyzed by Dupin. The author died at Salamanca, in the year 1549.

JOHN GAGNY, a learned French priest, and first almoner to Francis I. king of France. He was chancellor of the university of Paris, and died in 1549. He published an edition of the Psalms in verse, and Commentaries on the New Testament, &c.

LEWIS DE BERQUIN, lord of Berquin, and a native of Artois, was for some time king's counsellor to Francis I. of France. Being a Protestant he published a book against the monks, of whom he openly expressed his detestation upon all occasions, which engaged him in a controversy with William Quernus, one of the most violent inquisitors of his time, and at last subjected him to a prosecution for heresy. The articles of accusation were chiefly drawn from his writings; but upon

trial he was acquitted. His accusers alleged, that the royal influence saved him on this occasion; but Berquin, ascribing his acquittal to the justness of his cause, spoke and wrote with more boldness than ever. Whereupon he was again apprehended, and a fresh process commenced against him, upon a new accusation of pernicious errors. The decision was, that the books should be burnt, and himself along with them, unless he should retract his errors, and make a proper submission. Being a man of an undaunted and heroic spirit, he refused to make any recantation, and in all probability would have suffered at this time, had not some of the judges procured that decision to be re-examined, and the cause heard afresh. Some say that this was owing to the interference of the queen, then regent. Be that as it may, Francis I., returning from Spain, wrote to the parliament to be cautious how they proceeded in the affair against his counsellor. Accordingly, Berquin was soon after liberated; which gave him such courage, that he commenced a prosecution for irreligion against his accusers. Erasmus advised him against this measure, and the event proved his advice salutary; for the issue of this third trial was, that he was sentenced to make a public recantation; which he, with the heroism of a primitive martyr, refusing, he was condemned as an obstinate heretic, to be strangled on the Greve, and afterwards burnt. This he suffered, with undaunted resolution, at Paris, A. D. 1529; being then about forty years of age.

JAMES STURMIUS, a learned German, born at Strasburg in 1489. He rendered the most important services to his country, by contributing greatly to the reformation of religion at Strasburg; to the erection of a college there, and to his friend Sleidan's History of the Reformation in Germany. He also served his country essentially as an ambassador to different foreign courts, and as a deputy to the diets of the empire. This learned reformer died at Strasburg, October 30th, 1553.

JOHN VALDES, a Spanish reformer and a lawyer, was knighted by Charles V. During a tour in Germany he imbibed the principles of Luther; and afterwards settled in Italy, and chiefly at Naples, where he became secretary to the king. During his abode in this city, he communicated his sentiments to several persons, and particularly to Peter Martyr and Ochinus. But though in his religious sentiments he concurred with the reformers, and in his notions with respect to the Trinity with those that were denominated Unitarians, he does not appear to have formed any separation from the church of Rome. His disciples, however, were numerous, and attracted the notice of the Inquisition; the dread of which induced several of them to quit the country, and others to retract their opinions. Valdes

died at Naples about the year 1540, with an established character for piety and virtue, and leaving several works, particularly "Commentaries on various parts of the New Testament, &c." some of which have been inserted in the Index of the Inquisition, and others censured by the reformers.

• **ANDREW BODENSTEIN CARLOSTADT**, or **CARLOSTADT**, an early Lutheran divine, was a native of Carlostadt in Franconia, whence he derived his usual name. He studied in Germany, and Italy, and became canon, archdeacon, and theological professor, at Wittemberg. He was dean of that university in 1512, when Luther received the degree of doctor; and when that reformer began to preach against popery, Carlostadt joined him and became his colleague. As he was of a warm impatient temper, inclined to enthusiasm, and disposed to carry reformation to its full length, he took the opportunity of Luther's absence in 1552, and excited great tumults at Wittemberg, by suppressing private masses, removing the images from the churches, and abolishing the law of clerical celibacy. These steps, however, he did not take merely on his own authority, but with the concurrence of Melancthon, Amsdorff, and other divines, and under the sanction of the elector of Saxony. Luther, however, either disapproving such violent changes, or displeased that they were made without his authority, broke with Carlostadt on his return. The latter returned to Orlamund, and widened the breach by attacking the opinions of Luther, he taught that the sacramental rite was only a commemoration of Christ's death; and he explained away the force of "This is my body," by saying that Christ then pointed to his own body, not to the bread. Carlostadt was the first of the Protestant divines who took a wife; for which action at least, Luther did not disapprove of him, since he soon followed his example. He was more unfortunate that he caught a portion of the fanaticism of the Anabaptists and other pretenders to immediate inspiration, which induced him to propose abolishing the civil law, and the constitutions of the German empire, and to substitute the laws of Moses in their place. He also declaimed against the universities, assumed the occupation and habit of a labourer, and displayed such marks of a perverted understanding, as caused his banishment from the electorate of Saxony. He repaired to Switzerland, and taught his doctrines at Zurich and other places; but he seems to have recovered in some degree from his fanaticism, since he wrote a work expressly against enthusiasm, and the tenets and proceedings of the Anabaptists, which he addressed to Luther, and which occasioned a reconciliation between them, with permission for him to return into Saxony. The conformity of Zuingle's doctrine on the eucharist, was in his own, it induced him however, to return to Switzerland, he became

pastor and professor of divinity at Basil, where he died in 1541. His memory has been treated with peculiar severity by the Roman catholics, who have retailed some absurd stories concerning him and his dispute with Luther.

HENRY EPPENDORF, a nobleman of Germany, who acquired celebrity by disputing with Erasmus. He was born near Friburg, and was the son of a plebeian. He reflected on the illegitimate birth of Erasmus, who in return retorted against his adversary. The interference of friends produced a reconciliation, but it was momentary, and a war of letters arose more fierce and inveterate.

THOMAS MUNCER, a furious German anabaptist, who headed 40,000 men, and committed dreadful ravages; but was at length defeated by the prince of Hesse, taken prisoner and beheaded at Mulhausen, in 1525.

FRANCIS BERNIA, or BERNI, a Florentine ecclesiastic, who died in 1543. He obtained the patronage of Clement XII., and distinguished himself so much as a satirical poet, that a species of burlesque was called, among the Italians, Berniasque. His Orlando Inamorato Risatto is much esteemed.

HERMAN DE WIDA, joined Luther, Melancthon, and Bucer in effecting the reformation, and was raised to the archbishopric of Cologne in 1515, but resigned in 1547, and died in 1552. His opinions of church government approached the nearest of all the German reformers, to the doctrines of the church of England.

JAMES LOPEZ STUNICA, a Spanish priest of the university of Alcala, who wrote against Erasmus and against the notes of James le Fevre, on St. Paul's Epistles. He published also an account of a journey from Alcala to Rome, entitled, "*Itinerarium, dum Completo Romain profisciceretur.*" He died at Naples in 1530.

GREGORY CORTEZ, or CORTEZIO, a learned cardinal, was born at Modena. He became auditor of the causes under Leo X., and afterwards entered into the Benedictine order. Paul III. created him a cardinal in 1542. He died at Rome in 1548, leaving "*Epistolarum Familiarum,*" and other works.

PAUL BUSH, the first bishop of Bristol, became a student at Oxford, about 1513, and in 1518 took the degree of B.A. He afterwards became a brother of the order of "*Bons-hommes*;" of which, after studying some time among the friars of St. Augustin, now Wadham college, he was elected provincial. In that station he lived many years, till Henry VIII. being informed of his great knowledge in divinity and physic, made him his chaplain, and in 1542 appointed him to the new episcopal see of Bristol; but having in the reign of Edward

VI. taken a wife, he was on the accession of Mary, deprived of his dignity, and spent the remainder of his life at Bristol, where he died in 1558, aged 68. Wood says, that while he was a student at Oxford, he was numbered among the celebrated poets of that university; and Pits gives him the character of a faithful catholic. He wrote an exhortation to Margaret Burgess, wife to John Burgess, clothier of Kingswood, in the county of Wilts, 8vo. Notes on the Psalms. Treatise in praise of the cross. Answer to certain queries, concerning the abuses of the mass. Dialogues between Christ and the Virgin Mary. Treatise on Slaves and curing remedies. The extirpation of ignorance, &c. in verse, Lond. by Pinson, 4to. Carmina Diversa.

JOHN BAPTIST FOLENGIS, was a native of Mantua, and born in 1490. He entered among the Benedictines, in which he rose to the highest offices, and the pope appointed him visitor of the monasteries. He endeavoured, though in vain, to effect an union between the catholics and protestants, and died at his native place in 1550. His Commentaries, particularly on the Psalms, are commended by Dupin and Thuanus.

GASPAR DE SCHWENCKFELDT, a religious enthusiast, of a noble family of Silesia, was born at the castle of Ossig, in the duchy of Lignitz, in 1490. After passing some years with the duke, to whom he was counsellor, he began to learn the Greek language, and to study the Scriptures and fathers of the church. He joined the Protestant party; but upon examining the doctrines and rites established by Luther, he found many things which appeared to him to be erroneous. He accordingly formed opinions for himself, and began to propagate them in Silesia, after which he went to Strasburg, Augsburg, and other imperial cities, every where inculcating his peculiar tenets, and every where encountering the enmity of the zealots of other sects. His morals were pure, his piety fervent, and his sincerity unquestionable; but he had a great propensity to fanaticism, which induced him to believe that he received the doctrines which he taught, from immediate divine inspiration. He differed from Luther in three principal points:—With regard to the Eucharist, he inverted the words “this is my body,” and would have them understood thus, “my body is this, that is, such as this bread which is broken and consumed; a true and real food, which nourishes and satisfies the soul. My blood is this, that is, such in its effects as the wine, which strengthens and refreshes the heart.” With respect to the efficacy of the divine word, he denied that the external word which is committed to writing in the Scriptures, possesses the power of healing, illuminating, and renewing the mind; and he ascribed this power to the internal word, which,

according to his notion, was Christ himself. He would not allow Christ's human nature, in its exalted state, to be called a creature, or a created substance, which denomination appeared to him infinitely beneath its dignity. To these and other mystical notions he was so much devoted, that he passed a life of wandering and contention in propagating them, and, by means of his eloquence and zeal, he obtained a great number of followers. He died at Ulm, in the year 1561. He had founded a church in Silesia. His works have been frequently reprinted.

FR. ANDRES DE OLMOS, was born near Oria, in the district of Burgos, and was brought up in the house of a married sister at Olmos, near Valladolid from which place he took his name. At the age of twenty he took the Franciscan habit in the convent of Valladolid. He distinguished himself by his application to theological studies, and was sent by Charles V., as one of the inquisitorial commissioners against the witches of Biscay. He acquitted himself so much to the satisfaction of his companion Zuinarraga, that when the latter was appointed bishop of Mexico, in 1528, he took Olmos with him to the new world. Here his zeal was wisely directed, and he began a series of labours which entitle him to the respect of posterity. He found it necessary to learn four languages, viz. the Mexican, the Totonica, the Tepheua, and the Guasteca. Of the two first he wrote grammars, and vocabularies, which have been of essential service to other missionaries. He was author of many religious tracts, in the different languages of the tribes, among whom he passed the greater part of his life, enduring with patience and fortitude every kind of privation and difficulty. He lived however, to a great age, and died in October, 1471. He is ranked among the poets of Spain, having translated into Castilian verse a Latin work upon heresy, by Alonzo de Castro.

ROBERT REID, a learned Scottish prelate, was born in the reign of James IV. He received his education at the university of Aberdeen, where, after he had finished the course of his studies in the belles-lettres and philosophy, he went over to the university of Paris, where he studied theology and law. He returned to Scotland in the year 1540, and was made bishop of Orkney. He had likewise bestowed upon him several dignities both in church and state; being made by king James V., one of the lords of the privy council, one of the senators of the college of justice, and president to the session. In 1558, on the marriage of the young queen with the dauphin of France, the parliament made choice of our prelate to negotiate that important affair. After the solemnities of the marriage were over, our prelate, returning to Scotland, died suddenly at Dieppe, on the 14th of September, 1558. He is the author of a geographical description of the islands

of Orkney ; also a Genealogical and Historical account of the family of the Sinclairs.

JOHN HOOPER, bishop of Worcester, and a martyr for the Protestant cause, was born in Somersetshire, and educated at Oxford. In 1518, he took the degree of A.B., and afterwards became a Cistercian monk, but disbelieving his fraternity, returned to Oxford, and became tinctured with Lutheranism. In 1539 he was made chaplain and steward to Sir John Arundel, who afterwards suffered with the protector in the reign of Edward VI. But that very Catholic knight, as Wood calls him, discovering him to be a heretic, he was obliged to leave the kingdom. After continuing some time in France, he returned to England and lived with a gentleman called Seintlon ; but being discovered, he escaped in the habit of a sailor to Ireland, thence embarked for the continent and fixed his abode in Switzerland. Upon Edward's accession, Mr. Hooper returned once more to his native country. In 1550, by his old patron Sir John Arundel's interest with the earl of Warwick he was consecrated bishop of Gloucester ; and in 1552 was nominated to the see of Worcester, which he held in commendam with the former. But Mary had scarcely ascended the throne, before he was imprisoned, tried, and condemned to the flames. On the ninth of February, 1555, he was led to the stake, not being suffered to speak to the weeping crowd, and was there used in a barbarous manner, as the fire was made of green wood ; in consequence of which, his lower limbs were slowly consumed, while his vitals were unaffected, and he underwent the most dreadful torments for above three quarters of an hour. He bore them, however, with admirable patience and fortitude, and the last words which he was able to utter, were, " Lord Jesus, receive my spirit." He was an avowed enemy to the church of Rome, and not perfectly reconciled to what he thought remnants of popery in the church of England. In the former reign he had been one of Bonner's accusers. He was a man of good parts and learning. He was the author of numerous controversial Treatises, Sermons, Homilies, Expositions, Lectures, Confessions, Letters, &c.

JULIUS PFLUG, an eminent German catholic divine, was born about the year 1490, but in what place we are not informed. He was descended from a noble and distinguished family, and having been educated for the church, was made canon of Mentz, and provost of Zeits. His merits as well as his birth, made him known at court, where he was taken into the counsels of the emperors Charles V., and Ferdinand I. Having been made bishop of Naumbergin in the Palatinate, his enemies expelled him on the very day of his election, and found means to keep him from the possession of his see for

six years, but at the expiration of that period, the Emperor Charles V. established him in it with much distinction. He was one of the three divines whom that prince employed in drawing up his famous project of the Interim, and he presided as his representative in the diets of the empire at Ratisbon. Ferdinand I. placed so high a confidence in his judgment and capacity, that he was governed by his advice in the most momentous and difficult affairs. He distinguished himself, likewise, by his controversial writings against the Lutherans. After he had retired to his see, he presided over it in peace for about eighteen years, and is commended for the exemplary fidelity and paternal affection with which he governed his flock. He died in 1564, about the age of 74. He was author of numerous works.

MARTIN BUCER, one of the first reformers at Strasburgh, was born in 1491, in Alsace; and took the religious habit of St. Dominic, at seven years of age; but meeting with the writings of Martin Luther, and comparing them with the scriptures, he began to doubt of several things in the Romish religion. After some conferences with Luther at Heidelberg, in 1521, he adopted most of his sentiments, but, in 1532, he gave the preference to those of Zuinglius. He assisted in many conferences concerning religion; and in 1548, was sent for to Augsburg to sign the agreement between the papists and protestants, called the "Interim." His warm opposition to this project exposed him to many difficulties and hardships; the news of which reaching England, where his fame had already arrived, Cranmer archbishop of Canterbury, gave him an invitation to come over, which he readily accepted. In 1549, a handsome apartment was assigned him in the university of Cambridge, and a salary to teach theology. King Edward VI. had the greatest regard for him. Being told that he was very sensible of the coldness of the climate, and suffered much for want of a German stove, he sent him 100 crowns to purchase one. He died in 1551; and was buried at Cambridge with great funeral pomp. In the reign of Mary, five years after he was buried, his body was dug up and publicly burnt, and his tomb demolished; but it was afterwards rebuilt by order of queen Elizabeth. He composed many works, among which are Commentaries on the Evangelists and Gospels.

BELLAY, a cardinal, was born in 1492; and having made considerable proficiency in literature, was highly esteemed by Francis I. By him he was employed in several embassies, particularly in negotiating a reconciliation between Henry VIII. of England and the see of Rome; and he was advanced by him to several considerable preferments. Bellay, in the business of king Henry, visited the pope at Rome, where he con-

tinued, and in 1535, he was made cardinal by Paul III. As soon as he received intelligence of the hostile designs of Charles V., he returned to France, and resisted that prince's invasion of Provence, in 1536, as the lieutenant-general of Francis, with as much military vigour as prudence, and he exerted himself in putting the metropolis, and other places in Picardy and Champagne in a formidable state of defence. After the death of Francis I. his credit declined by the intrigues of the cardinal of Lorraine, and retiring to Rome, he resigned his preferments in France, and was made bishop of Ostia. He was so much respected by his brother cardinals, that they had thoughts of raising him to the pontificate, when he died in 1560 at Rome, aged 68 years. Bellay was distinguished as a patron of literature; and by his advice, in concurrence with that of Budæus, Francis I. founded the royal college in 1529. He was an elegant writer, both in Latin and in French. In the Latin language he wrote some harangues, and an apology for Francis I., and in the latter three books of poems, consisting of elegies, odes, and epigrams published by R. Stephens, in 1546.

JOHN AGRICOLA, a Saxon divine, was born at Eisleben, in Germany, April 20, 1492. Mosheim describes him as an eminent doctor of the Lutheran church, though chargeable with vanity, presumption, and artifice. He was minister, and principal of a college in his own country; and attended the elector of Saxony to the diet of Spire, in 1526; and to that of Augsburg, in 1530. Urged by ambition, he quitted his own country in 1536, and went to Wittemberg, where he settled as a professor and minister. Although he wrote against Melancthon, in 1527, he was not much noticed before the year 1538, when he took occasion, from the doctrine of Luther, concerning the ground of man's acceptance and salvation, to declaim against the law; maintaining, that it was neither fit to be proposed to the people as a rule of manners, nor to be used in the church as a means of instruction; and that the gospel alone was to be inculcated and explained, both in the church and in the schools of learning: and he thus became the founder of the sect of Antinomians. Luther, who had been before his friend, attacked him with great severity; and his accusations were supported by the divines of Wittemberg. At length, by the interposition of the electors of Saxony, and of Brandenburg, Agricola was induced to publish a recantation of his errors, and to retract the injurious reproaches which he had cast upon Luther. Mosheim says, this recantation did not seem to have been sincere; as he returned to his errors when his fears were dispelled by the death of Luther, and gained proselytes to his extravagant doctrine. Agricola was employed by Charles V., in 1548, in conjunction with others

persons, and liberally rewarded, in composing the "Interim." It is said, that he wanted to restore the use of holy oil in the case of the sick; and that he attributed a supernatural efficacy to it. Some have said, that he was a papist; and others charge him with being a man of pleasure, and with maintaining all religions to be in themselves really indifferent. When he left Saxony, he was patronized at the court of Brandenburg, by the elector Joachim II., whose favour he enjoyed till his death, which happened at Berlin, in 1566. His "Explication of German Proverbs," and his "Commentaries upon St Luke," are the principal of his works.

GEORGE JOYE, an English divine, was a native of the county of Bedfordshire, and educated at Peterhouse, Cambridge, where he took his degrees in arts, and obtained a fellowship, which he resigned in 1527, on account of his having become a convert to the doctrines of Luther. He then went into Germany, where he assisted in Tindall's translation of the Bible. He died in 1553. His works are, *On the Unity and Schism of the Church*. *The Subversion of Moses*; also *Foundation Commentaries*.

NICOLAS OLAHUS, born at Hermanstadt, in 1493, of an ancient family. After different offices of trust and credit, he was appointed, by Ferdinand, king of Hungary, to the bishopric of Zagrab. At the same time he was made chancellor of the kingdom of Hungary. The same monarch afterwards made him archbishop of Stregonia, after placing the crown of Hungary on the head of Maximilian. Olahus died at Igrena, in 1568. This prelate was the author of a "Chronicle of his Time," of a "History of Attila," and a "Description of Hungary."

JONAS JUSTUS, a protestant divine, born at N. Hansen, in Thuringia, in 1493. He was one of Luther's most zealous disciples. He contracted a strict friendship with Melancthon; became principal of the college of Wittemberg, and afterwards dean of the university of that city. He wrote in favour of the marriage of priests, and other works; and died in 1555.

JOHN DRACONITES, a learned German protestant divine, was a native of Carlstadt, in Franconia, and born in 1494. He became bishop in Prussia, and died in 1566. He wrote *Commentaries on the Prophets and Gospels*, and began a *Polyglot Bible*.

DOMINIC SOTO, a learned Spanish Dominican born at Segovia, in 1494. He distinguished himself as a theologian, and was one of the most active and esteemed members of the council of Trent. He was appointed confessor to Charles V., and died in 1560, aged 66. His works are numerous. His

principal works are—1. *On Nature and Grace*, 4to. 2. *De Justitia et Jure*, fol.

DAVID BEATON, archbishop of St. Andrew's, and cardinal of Rome, was born in 1494. Pope Paul III. raised him to the degree of a cardinal in December, 1538; and being employed by James V. in negotiating his marriage with the court of France, he was there consecrated bishop of Mirepoix. Soon after his instalment as archbishop of St. Andrew's, he promoted a furious persecution of the reformers in Scotland when the king's death put a stop, for a time, to his arbitrary proceedings, he being then excluded from affairs of government, and confined. He raised, however, so strong a party that, upon the coronation of the young queen Mary, he was admitted to the council, made chancellor, and procured commission as legate *à latere* from the court of Rome. He now began to renew his persecution of heretics: and among the rest, of the famous protestant preacher, Mr. George Wishart, whose sufferings at the stake he viewed from his window, with apparent exultation. It is said, that Wishart's death foretold the murder of Beaton; which indeed, happened shortly after, he being assassinated in his chamber May 29, 1547. He was a haughty bigoted churchman, and thought severity the proper method of suppressing heresy. The character of cardinal Beaton has been very differently represented by the opposite parties; but seems on the whole sufficiently marked. He had strong talents, especially for business, and was very fit to take the lead in political transactions. But his temper was haughty and violent, and his principles only those of an ambitious and selfish man, resolved by any measures to support the cause which was connected with his own advancement. He appears to have had little learning and his morals were unbecoming his station.

ISIDORE CLARIO, an Italian bishop, famous for his learning, zeal, and charity. He distinguished himself at the council of Trent, and died at Foligno, in 1555. He published *Annotations on the Vulgate*, with corrections of the text in numerous places, which work obtained a place in the index *Expurgatorius*.

ROBERT ALDRICH, a native of Burnham, in Buckinghamshire, educated at Eton and King's college, Cambridge. He was elected master of Eton and provost, and in 1537, made bishop of Carlisle. He is highly commended by Leland, for his learning and piety. He wrote epigrams, &c. and died in 1555, at Horncastle, in Lincolnshire.

PHILIP MONTANUS, vernacularly **MONTAGNE**, learned Flemish divine and professor, was born at Armentières about the year 1495. He received his education at Paris.

he was admitted to the degree of doctor, by the faculty of the Sorbonne, though he never took priest's orders, or was member of any religious community. Here he became acquainted with many of the most eminent literary characters of the time, and particularly with Erasmus, who has spoken advantageously of him in his "Letters." He chiefly excelled in knowledge of languages, and criticism. When he was twenty years of age, he was appointed Greek professor in the university of Douay, by Philip II., king of Spain, and filled that post with reputation for several years. He died about the year 1575, above the age of eighty, and his name is inscribed in the list of benefactors to the university of Douay, for he had founded three scholarships in the college of Marne.

JOHN, surnamed **DE DIEU**, a saint in the Roman calendar, founder of that kind of charitable institutions for the relief of the sick, which are called after his surname, was born at Mate-major-el-Novo, a small city in Portugal, in the year 1500.

He was descended from poor parents, without whose aid he could have made any progress in his studies. When he was only nine years of age, he followed a monk into Spain. When they had arrived at the city of Orense in Castile, the monk deserted him; upon which he was taken into the service of a benevolent person, who sent him to a village which he had in the country, to tend his flocks. He succeeded so well in the service of this master, that after some time he offered to bestow on him his daughter in marriage; but John preferred living single, and chose a soldier's life. Having borne arms for several years, during which he led a hard life, he at length became disgusted with his profession, which he quitted, and entered into the service of a Portuguese gentleman. Afterwards he returned to Spain, where he was so affected by a charity sermon which he heard at Granada, that he determined to renounce the world, and to devote the rest of his life to the service of God, and the relief of the sick. In pursuance of this determination he repaired to the hospital of Granada, and there drew up the plan of a designed charitable institution, which was approved of by Pope Pius V. in the year 1572. Thus authorized, John entered with zeal in collecting the donations of the humane and charitable, and was very successful, insomuch that he was enabled to erect at Granada a noble hospital for the reception and relief of the sick, which was the cause of many similar establishments in different countries throughout Europe. This pious man spent his days in attending and relieving the sick, and his evenings in making collections for his institution. But his charitable spirit was not confined to this object only. He visited the modest poor, and found employment for those who were idle, that they might not through idleness be tempted to

become vicious. He took particular care of some girls who had no means of support, and whose poverty exposed the virtue to danger. He even visited the houses inhabited by prostitutes, and by his exhortations prevailed on numbers of them to abandon their vicious habits. The archbishop of Granada supplied him with considerable sums for the support of his benevolent undertakings, as did the bishop of St. Thomas. The president of the royal chamber of Granada, who gave him the surname of De Dieu. He died in 1550, at the age of fifty-five. He prescribed no rules to his disciples, excepting his own example: pope Pius V. subjected them to the regulations of the hermits of St. Augustine, with some alterations, and the addition of a fourth vow, by which they devoted themselves to the service of the sick poor.

JOHN BALE, in Latin **BALEUS**, an English divine and historian, was born at Cove, near Dunwich, in Suffolk, 1495. His parents having a large family, and but small means, he was entered at the age of twelve, in the monastery of Carmelites, in Norwich, whence he proceeded to Jesus College, Cambridge. The reformation at this time had made its way into England, Bale, though educated in the Romish church, became a protestant. His conversion he ascribes to the illumination which he received from lord Wentworth; but at the same time gives some room to conclude, that it was, in part, the effect of his dislike of celibacy. Relating the particulars of the change, after expressing his gratitude to lord Wentworth, he adds, "I made haste to efface the mark of wickedness, the antichrist; and that I might no longer be in servitude to an execrable beast, I made the faithful Dorothy my wife, in obedience to the divine command; he that has not the gift of continence, let him marry." Upon which, Nicholson, not unfairly remarks, that "his wife, Dorothy, seems to have had a great hand in that happy work." The acrimony with which Bale here speaks of popery, appears to have remained with him through life, and to have united with the intolerant spirit of the times to subject him to much persecution. In early life he enjoyed the protection of lord Cromwell; but after the nobleman's death, the violence of the popish party rendered his situation so uncomfortable and hazardous, that he chose to retire into the Netherlands. On the accession of Edward VI. he returned to England, and his learning and zeal procured him the living of Bishop's Stoke, in the county of Southampton, and soon afterwards the bishopric of Ossory, in Ireland. At this station, however, surrounded with people zealously attached to a mode of religion which he execrated, he lived in a state of perpetual terror. His clergy, on his first preaching the reformed doctrines, either forsook or opposed him; and so violent was the popular fury against him, that his life was

frequently in danger. In one tumult, five of his domestics were killed before his face, and he doubtless would have shared the same fate, had not the magistrate brought a considerable force to his defence. These troubles and alarms, of which he himself wrote a particular account, obliged him to quit his diocese. For some time bishop Bale lay concealed in Dublin. Attempting to make his escape, the trading vessel which conveyed him was taken by a Dutch man-of-war, the captain of which stripped him of all his money and effects. The ship being driven by stress of weather upon the coast of Cornwall, this unfortunate prelate was seized on a suspicion of treason, upon the accusation of the pilot, who hoped to share the bishop's money. A similar charge was afterwards brought against him at Dover, whither he was conveyed in the same ship. Carried a prisoner to Holland, he could not obtain his liberty without paying a considerable ransom. From Holland he withdrew to Basil in Switzerland, and during the reign of queen Mary, remained abroad. The accession of a protestant princess to the throne of England encouraged him to return to his native country. He did not, however, venture again to encounter the vexations and hazards of his Irish see, but contented himself with retiring, after a stormy life, to the quiet repose of a prebendal stall at Canterbury, in 1560. He died at Canterbury in November 1563, in the sixty-eighth year of his age.

Bale, while he was a papist, wrote many small pieces; and after he renounced popery, the productions of his pen, both in Latin and English, were still more numerous. Most of his English writings in prose were pointed against popery, to which he was a bitter enemy. The following is a tolerably correct list of his works. 1. *The Actes of Englysh Votaries*, 8vo. 1546. 2. "Yet a Course at the Romyshe Fox," under the assumed name of John Harrison, 1543. 3. *The Apology of Johan Bale agaynste a ranke Papyst: to which is added, "A brefe Exposycion upon the xxx Chapter of Numeri,"* 1550, 8vo. 4. *An Expostulacion or Complaynt agaynste the Blasphemeyes of a frantic Papyst, of Hamshyre*, 1552, 8vo. 5. "The image of both Churches," 1550, 8vo. 6. *A brefe Chronicle concerning the Examinacion and Death of the blessed Martir of Christ, Sir Johan Oldecastle, Lord Cobham*, 1544, 8vo. reprinted in 1722. 7. *The Vocacyon of Johan Bale to the Bishoprick of Ossorie, in Ireland*, 1553, 8vo. 8. *A Declaration of Edmond Bonner's Articles concerning the Cleargye of London Diocese*, 1561, 8vo. 9. *The Pageant of Popes, containing the Lyves of all the Bishops of Rome, from the beginninge of them to the yeare of grace*, 1555, 4to. 1574. This is a translation from Bale's Latin edition. 10. *A brefe Comedy or Enterlude of Johan Baptiste's Preachynge in the Wyldernesse*, 4to. 1538. 11. *A brefe Comedy or Enterlude*

concernyng the Temptacyon of our Lord and Savior, 4to. 1538. 12. A new Comedy or Interlude concerning the Laws of Nature, Moses, and Christ, 4to. 1562. 13. A Tragedy or Enterlude, manifesting the chief Promises of God unto Man, 1577, 4to. 14. A Mysterye of Inyquyte, contayned within the herectycall genealogye of Ponce Pantalobus, 1545, 12mo. 15. The first and latter Examination of the worthy Servant of God, Mistres Anne Askew, 1546—7, 12mo. 16. A brefs and faythfull Declaracion of the true Fayth in Christ, 1547, 16mo. 17. The laboryouse Journey and Serche of Johan Leylande, for Englandes Antiquities, 1549, 16mo. 18. The Confessyon of the Synner after the sacred Scriptures, 1549, 8vo. 19. A Dialogue of Communycacyon to be had between two Children, 1549, 16mo.—He also translated some works from foreign writers, particularly one on the death of Luther. His plays on sacred subjects, to a modern audience would appear extravagantly burlesque, but which in the age they were written, were doubtless gravely and piously performed. Most of his pieces are at present only sought for as objects of curiosity. The only work of bishop Bale which has given him distinction among authors, is his “*Scriptorum Illustrum Majoris Britanniae Catalogus*; or an “*Account of the Lives of eminent writers of Great Britain*,” commencing, as it is expressed in the author’s title, from Japhet, one of the sons of Noah, and brought down through a series of 3618 years to the Christian era 1557, at which time the author was an exile for religion in Germany. The work is a compilation from various authors, but chiefly from the labours of the eminent antiquarian John Leland. The vehemence of Bale’s invectives against popery, and the freedom with which he exposes the vices of popes, priests, and monks have given great offence to Catholic writers. Several good critics have charged Bale with disingenuity, as well as with credulity. While we admit that the intemperate zeal of this prelate often carried him beyond the bounds of decency and candour in his accounts of the papists, we must add, that his sufferings may furnish some apology for his acrimony, and that many things which he relates, though before designedly concealed, or ingeniously glossed over by Roman Catholic writers, might nevertheless be true. With considerable allowance for the strong bias of party zeal, Bale’s biographical works may be read with advantage.

ALPHONSO DE CASTRO, a Franciscan friar, a native of Zanora in Spain, was a very celebrated preacher, and much esteemed by the emperor Charles V. and his son Philip II., and he accompanied the latter into England when he went to marry queen Mary. He resided long in the Low Countries; and had been nominated archbishop of C , when he-

fore he had received his bulls, he died at Brussels in 1558, aged sixty-three. He is principally known as a writer, by his work "Against Heresies," in fourteen books, partly historical, and partly polemical. He follows the alphabetical order, enumerating each heresy under the title of Errors, according to the subject, and giving their origin, authors, and refutation. His method does not appear to be very clear, yet the work is said to be tolerably well written, and it went through a variety of editions in different countries. Fenardent, a Franciscan, published a new edition of it at Paris in 1570, adding three books of heresies not noticed by de Castro; and in a second volume, he reprinted the same author's treatise on the punishment of heretics, and on penal laws. De Castro also published a number of homilies, and a commentary on the twelve minor prophets.

JOHN FORSTER, a protestant divine, was a native of Augsburg, and born in 1495. He taught Hebrew at Wittemberg, where he died in 1556. His Hebrew lexicon was published at Basle in 1564, folio. He is not to be confounded with John Forster, who published Commentaries on the Scriptures, and died in 1613.

CASPAR HEDIO, one of the first reformers, was a native of Etlingen, in the marquisate of Baden; where he was born in 1495. He was educated at Friburg, and Basil. Having imbibed the doctrines of the reformers, he preached them with great success in the church of Mentz, until a violent persecution caused him to leave the place. He went to Strasburg in 1523, where he co-operated with Capito and Bucer in the reformation. Here he married in 1533. In 1543, Herman, bishop of Cologne, wishing to promote the reformation in his diocese, invited Bucer and Hedio, who were very successful until they were expelled by the emperor and the Spaniards. Hedio escaped with difficulty, and returned to Strasburg, where he died Oct. 17, 1552. He wrote several works, theological, historical, and philological; besides which, he was editor of some parts of the Fathers.

GERARD MORING, an eminent catholic divine, and theologian, was born at Bommel, in Guelderland, concerning the time of whose birth we have no information. He became a member of the university of Louvain, where he was admitted to the degree of doctor of divinity, and officiated for some time as professor in that faculty, with a high reputation for learning and eloquence. He was afterwards made canon and pastor of St. Prudon, vulgarly called St. Pron, in the diocese of Liege, where he died in 1556. He was the author of several works.

PHILIP MELANCTHON, a celebrated reformer and coadjutor of Luther, born at Bretten, in the palatinate of the Rhine, February 16, 1495. His father's name was Schwart-

ferdt, which signifies black earth, but the word was changed according to the affectation of the times, by his friend Reuchlin, into the Greek, Melancthon, of similar meaning. He pursued his studies at Bretten, Heidelberg, &c., and at thirteen years of age wrote a comedy of some merit. He left Heidelberg in 1512, because he was refused a degree on account of his youth, and then passed to Tübingen, where he gave public lectures on Virgil, Terence, and other classics. In 1513, before he had attained the age of seventeen, Melancthon was created doctor of philosophy. It was about this period that Erasmus paid him the following high compliment; "What hopes may we not entertain of young Philip Melancthon, who, though as yet very young, and almost a boy, is equally to be admired for his knowledge in both languages! What quickness of invention! What purity of diction! What powers of memory! What variety of reading! What modesty and gracefulness of behaviour!" While at Tübingen, Melancthon diligently studied the sacred Scriptures, and always carried about with him a Bible, which he had received as a present from Reuchlin. This treasure, it may be said, he bound to his heart; he was scarcely ever seen without it; and during divine service, he frequently referred to its contents; and on this account, those who were jealous of his rising fame, endeavoured to excite prejudices against him, by insinuating that he spent his whole time at church in reading what did not belong to the solemnities of the service. In 1518 he was appointed by the elector of Saxony, professor of the Greek language in the university of Wittemberg, and by his inaugural speech excited the highest applause and admiration. He now began to read lectures upon Homer, and the Greek text of the epistle of St. Paul to Titus, which attracted vast crowds of auditors, and which contributed in no small degree, to promote the study of Greek literature. In the year 1519, he published his "Rhetoric," and in the following year, a treatise on "Logic;" and four years after this, his work on "Grammar." From the time of his settling at Wittemberg, Melancthon contracted a close intimacy with Luther; and in the year 1519, he accompanied him to Leipsic, to be a witness of the ecclesiastical combat with Eckius. He seems not to have been contented to be a mere by-stander, but joined so much in the debate as to provoke the rage and bitterness of Eckius, who found himself completely overwhelmed with the arguments brought against the cause which he undertook to justify and defend. Melancthon, from this moment, became an advocate in the cause of reform, and, by the services which he afterwards rendered it, made his name immortal. In 1520 he delivered a course of lectures at Wittemberg on the Epistle to the Romans, with which Luther was so highly pleased, that he caused it to be

printed, and prefixed a preface of his own, recommending it to the use of the churches. In the following year he undertook a defence of the doctrines of Luther, in opposition to the university of Paris, which had passed a sentence of condemnation upon him. The next business of importance in which he was engaged, was to draw up, conjointly with Luther, a system of laws relating to church government, public worship, the ranks, offices, and revenues of the priesthood, and other matters of a similar nature, which John, elector of Saxony, promulgated in his dominions, and which was adopted by the other princes of the empire, who had renounced the papal supremacy and jurisdiction. After this, Melancthon was commissioned, with others, to visit all the churches in the electoral dominions, for the purpose of seeing these laws carried into execution.

In 1529, Melancthon accompanied the elector John to the diet at Spire, in which the princes and members of the reformed religion acquired the denomination of the Protestants, in consequence of their protesting against a decree which declared unlawful every change that should be introduced into the established religion, before the determination of a general council was known. In 1530, a diet of the empire was appointed to be held at Augsburg, with a view to put an end to the dissensions occasioned by religious disputes, under the eye of the emperor, in order that he might be able to form a clear idea of the real opinions of the reformers, and of the true causes of their opposition to the Roman pontiff. The protestant princes employed Melancthon to compose a creed, which was presented to the emperor, and which reflects honour on the address, moderation, and eloquence of Melancthon. This creed, commonly known by the name of the "Confession of Augsburg," was severely animadverted upon by his opponents, which led him to draw up an able reply, notwithstanding the imperial prohibition, under the title of "A Defence of the Confession of Augsburg." Recourse was now had to conferences, in which our reformer mightily distinguished himself. It was in these that the spirit and character of Melancthon appeared in their true colours; and it was here that the votaries of Rome exhausted their efforts to gain over to their party this pillar of the Reformation, whose abilities and virtues added a lustre to the cause in which he had embarked. His gentle spirit was apt to sink into a kind of yielding softness, under the influence of mild and generous treatment. Accordingly while his adversaries soothed him with fair words and flattering promises, he seemed ready to comply with their wishes; but when they made use of threats, Melancthon appeared in a very different point of light; then a spirit of intrepidity, ardour, and independence animated all his words and actions,

and he looked down with contempt on the threats of power, the frowns of fortune, and the fear of death.

As every attempt at reconciliation had proved in vain, a severe decree was issued by the emperor's order enjoining the provinces, states, and cities, that had thrown off the papal yoke, to return to their duty, and their allegiance to Rome, on pain of incurring the indignation of the emperor, the patron and protector of the church. This at first oppressed the gentle spirit of Melancthon, till he was encouraged and animated by the exhortations of Luther, and he soon had the satisfaction to see the Protestant interest strengthened and extended, owing to the treaty concluded at Nuremberg, of the expediency of which the emperor was made fully sensible, by the league of Smalcald, and other circumstances. Melancthon's fame was now spread far and wide, and he was invited by Francis I., to take up his abode in France, to settle the disputes of the protestants, but the offer was declined; as likewise a similar invitation from Henry VIII. of England. He was engaged in the various conferences on religious subjects at Frankfort, Reinspurg, Worms, Spires, and Ratisbon, and every where evinced the deepest learning and the most peaceable temper. The times, and not inclination, rendered him a controversialist, and his answer to his mother was very remarkable. When asked by the aged woman who repeated before him her prayers in a simple but pious manner, what she must believe in this great confusion of creeds, he replied, "Go on, mother, to believe and pray as you have done, and never trouble yourself about controversies." He died at Wittenberg in 1560, and was buried by the side of his friend Luther. Among the reasons which, on his death-bed, he assigned for considering dissolution as happiness, he said, that it delivered him from theological persecutions. He composed his own epitaph :

*"Iste brevis tumulus miseri tenit ossa Philippi,
Quis, qualis fuerit nescio, talis erat."*

"Nature," says one of this great man's biographers, "had given Melancthon a peaceable temper which was but ill suited to the times he lived in. His moderation served only to be his cross. He was like a lamb in the midst of wolves. Nobody liked his mildness, it looked as if it were lukewarm." He was a person of middle stature, with lively eyes, and well proportioned limbs, but his constitution was delicate, and his health weak, yet by the exercise of the most rigid temperance, he was enabled to pursue his studies with an intensity of application that is almost incredible. The habit of such a man

not fail of interesting those who reflect on what he did for world ; it was his practice to go to bed immediately after early supper, and to rise at midnight to his labours. On going to rest he endeavoured to dismiss as much as possible from his mind every thing that could tend to disturb his repose, for this purpose he always postponed reading such letters as were brought to him in the evening till next day. He was mild and obliging to all ; entirely free from envy, detraction, jealousy, and dissimulation ; and possessed an unrivalled degree of candour and frankness. His principal relaxation from his studies, was the conversation of his friends during his leisure. He was humble and extremely disinterested, constantly refusing the valuable presents which were offered him by many great princes, and contenting himself with the small emolument of his professorship ; yet he managed his narrow income with such admirable economy, that he was able to indulge in a benevolent and charitable disposition to an astonishing degree. According to the testimony of Mosheim, few worthies can be compared with him, if we consider the extent of his knowledge, the fertility and elegance of his studies, the facility and quickness of his comprehension, or the uninterrupted industry that attended his learning and theological labours. He rendered philosophy and the liberal arts the same eminent service that Luther had done to religion, by purging them from the dross with which they had been corrupted, and by recommending them in a powerful and persuasive manner to the study of the Germans. He had the rare talent of discerning truth in all its connections and combinations, of comprehending at once the most abstract notions, and of expressing them with the utmost ease and perspicuity. His love of peace, which was partly owing to the sweetness of his natural temper, led him to desire with ardour, that a reformation might be effected without producing a schism in the church. The spirit of charity led him sometimes to make concessions that were neither consistent with prudence, nor advantageous to the cause in which he was engaged. It is, however, certain that he gave no quarter to those more dangerous errors, that prevailed in the Church of Rome, but maintained, on the contrary, that their existence was in opposition to the existence of the religion. But when the hour of real danger approached, when things wore a formidable aspect, and the cause of religion was in imminent peril, then this mild and even timorous man, in an instant, as it were, was converted into a hero, looked dangers in the face with unshaken constancy, and opposed his adversaries with invincible fortitude. All this shews, that the force of truth and the power of principle, had diminished the weaknesses and defects of Melancthon's natural character, without entirely removing them. Had his fortitude been more

uniform and steady, his desire of reconciling all interests, and pleasing all parties, less excessive, he must deservedly have been considered as one of the greatest among men. His most inveterate enemies were reluctantly compelled to bear testimony to his extraordinary merit. They could not refrain from acknowledging, that very few such worthy characters as Melancthon were enrolled in the records of fame. In philosophy he followed chiefly the principles of Aristotle, and had frequently recourse to the doctrines of the Platonists and Stoics, but always in due subordination to revelation, and only so far as they were likely to answer some valuable purpose. "I would have no one," says he, "trifle in philosophising, lest he should lose sight of common sense; rather let him be careful, both in the study of physics and morals, to select the best things from the best sources." He may not, therefore, improperly be considered as an eclectic.

Melancthon was much assisted in the execution of his plans by the labours of many learned Protestant professors of the Germanic schools, from Italy and Great Britain, who brought with them an attachment to the Peripatetic system, and whenever they were appointed public preceptors, made that system the basis of their philosophical instructions. From Wittemberg, Tubingen, and Leipsic, conducted after the plan which had been introduced by Melancthon, many learned men arose, who, becoming themselves preceptors, adopted the same plan of instruction, which, from Melancthon's Christian name, was denominated "The Philippic method," and thus disseminated the Peripatetic doctrine, till at length it was almost every where taught in the German Protestant schools, under the sanction of civil and ecclesiastical authority. His works were numerous, and as they were written in controversy, and ecclesiastical avocations, they were not always so correct in language as they proved useful in advancing the Reformation. A chronological catalogue of these was published in 1582, and they appeared altogether in 4 vols. folio, 1601.

WOLFGANGUS MUSCULUS, an eminent German Lutheran divine, whose life was chequered with many extraordinary events. He was the son of a cooper, and born at Dienne in Lorrain, Sept. 8, 1497. His father, seeing him inclined to books, wished to make him a scholar, but had not the means of accomplishing his object. Musculus was therefore obliged to provide for his own subsistence by singing from door to door, as was the custom of poor scholars in those times. He sang one day at vespers in a convent of Benedictines, so exceedingly well, that he was offered the habit of their order, which he accepted, being then fifteen years of age. He applied himself to study, and became an excellent preacher. He embraced the principles of Luther, and strenuously sup-

ported them upon all occasions ; and this made such a powerful impression upon many of his brethren, that most of the Benedictines of that convent forsook the order. In the meantime, he raised himself many enemies, and found himself exposed to great difficulties and dangers ; upon which he made an open profession of Lutheranism. He fled to Strasburg, in 1527, and the same year, married Margaret Barth, whom he had betrothed before he left the monastery. As he had nothing to subsist on, he sent his wife to service in a clergyman's family, and bound himself apprentice to a weaver. His master dismissed him, however, in two months for disputing too much with an anabaptist minister that had lodgings in the house. Musculus then resolved to earn his bread by working at the fortifications at Strasburg ; but, the evening before he was to engage in this slavish work, he was informed that the magistrates had appointed him to preach, every Sunday, in the village of Darlisheim. He obeyed the appointment, but lodged the rest of the week at Strasburg with Martin Bucer, from whom he gained a livelihood by transcribing for Bucer, whose hand-writing was so very bad and illegible, that the printers could not read it, and indeed he was himself frequently puzzled to decipher it. Some months after, he was obliged to reside at Darlisheim, where he suffered the rigours of poverty with great fortitude. His only household furniture was a little bed which he had brought from the convent ; this, however, was occupied by his wife during her lying-in, while he lay on the ground upon a little straw. He served the church of this village a whole year without receiving one farthing of stipend, through the oppression of the abbe who gathered the tithes and revenues, and would not pay Musculus's pension. He would have perished through want, if the magistrates of Strasburg had not voted him a sum out of the public treasury. He was called back to Strasburgh, to have the office of minister deacon in the principal church conferred upon him ; and after he had acquitted himself in this character for about two years, he was called to Augsburg, where he began to preach in 1531. Here he had terrible conflicts to sustain with the catholics ; yet, by degrees, he prevailed upon the magistrates to banish popery entirely. In 1534, the senate and people of Augsburg absolutely discharged them from preaching in any part of the city, and left only eight places where they were allowed to say mass ; and these eight places they finally abolished in 1537.

Musculus presided over the church of Augsburg, till 1548 ; when Charles V. having entered the city, and re-established the Papists in the church of Notre Dame, he found it necessary for his safety to retire to Switzerland, his wife and children following soon after. He was invited by the magistrates of Bern, in 1549, to the professorship

of divinity. He cheerfully accepted this invitation, and filled the office with great merit, and to show his gratitude to the city of Bern, he never would accept of any other situation, though he had several excellent offers. He died at Bern, Aug. 30, 1563, respected and beloved by men of all parties, for his moderation and candour, and the amiable qualities of his heart. It is believed he disapproved of the cruel treatment of Servetus. He was a man of great application and deep learning, and a considerable master of the Greek and Hebrew languages; although he was at least thirty-two when he began to study the latter, and forty when he first applied to the former. He published several books, and began with translations from the Greek into Latin. He was the author of some original works, both in Latin and German. "If the works of Musculus," says Bayle, "were of great advantage to the protestant party, as no doubt they were, they are now no longer so, for people have for a long time, left off reading them; and this perhaps is owing to a false delicacy, and too great a devotion to the methods in fashion."

PETER DANES, a French prelate born in 1497, at Paris, of a noble family, studied at the college of Navarre, and was the pupil of Budius and of John Lascaris. He taught Greek in the royal college; and being sent to the council of Trent, distinguished himself by his eloquence. While there he was made bishop of Lavaur. Sponde and de Thou have handed down to us an ingenious answer of this prelate. Nicholas Pseaume, bishop of Verdun, speaking very freely one day in the council, the bishop of Orvietta looking at the French, said to them with a sarcastic smile, "Gallus cantat," the cock crows, "Utinam," replied Danes, "ad istud Gallicanum Petrus resipis ceret!" I wish that Peter would repent at this cock's crowing. Danes died at Paris, April 23, 1577, at the age of eighty. His Opuscula were printed in 1731. 4to.

JOHN HENNUYER, a French prelate, who deserves to have his name handed down with honour to posterity, for the humanity and spirit with which he opposed the massacre of the Protestants in the reign of Charles IX, was born at St. Quintin in Picardy, in the year 1497. He was educated in the college of Navarre, at Paris, and passed through various offices in that society before the year 1539, when he was admitted to the degree of doctor by the faculty of the Sorbonne. Soon after he was appointed professor of theology in the college of Navarre, and was chosen to superintend the studies of Anthony of Bourbon, afterwards king of Navarre. In 1553, he was chosen confessor to Henry II; and in 1557 was nominated to the see of Lodève, from which, in the following year, he was translated to that of Lisieux. In this situation he acquired immortal honour by resisting the barbarous intention of

part to follow up the massacre at Paris on St. Bartho-
 mas's day, by the murder of the protestants in his diocese.
 When the king's lieutenant in the province produced the
 which he had received to put to death the protestants at
 it, our prelate had the virtue to resist its being carried
 execution, and signed a formal and official declaration of
 opposition. Notwithstanding the bigotry of the court, this
 virtue, instead of provoking the resentment of the king,
 led from him a commendation of the bishop's firmness
 humanity, who gained more converts by his mildness of
 asion, than the instruments of the court by their cruelties
 persecutions. He died in the year 1577, at which time he
 dean of the faculty of theology at Paris.

LAWRENCE ANDERSON, or ANDREA, one of the
 promoters of the Reformation in Sweden, is supposed to
 been born at Strengnæs about 1498. His parents were
 circumstances, but anxious for their son's education,
 placed him under the care of the monks. While but a
 he displayed a promising genius, and extraordinary
 as; the expressions he used, and the questions he often
 l, excited the astonishment of his preceptors. He de-
 himself to the church, and became archdeacon of Upsal
 hancellor to Gustavus Vasa. Anderson induced Gustavus
 ally to adopt the principles of the Reformers, and con-
 d him of the necessity of a change in the Swedish church;
 he advantages that would arise from it, if effected in a
 er manner. The king then formed the bold resolution of
 ly shaking off the dominion of Rome which had occa-
 id so much bloodshed and misery in the kingdom. Gusta-
 earned that the reformation in Germany had made no small
 ress in consequence of the translation of the Bible begun
 uther, who completed a version of the New Testament
 e in 1522, he informed Anderson that he wished to have
 ilar translation in the Swedish language, not only that it
 t be read in the churches to the people, but that the
 y themselves might be made acquainted with the Bible,
 hitherto had been a book totally unknown to them and
 aity. Scarcely had the king expressed his wish, when
 erson, who was well versed in the learned languages, un-
 ok the task, as he clearly saw nothing of the kind was to
 pected from the clergy; or at any rate, that if they at-
 ted a translation it would be one suited to their own prin-
 s. This translation, which appeared in 1526, and is su-
 r to that of Luther, had an astonishing effect in
 htening the minds of the people, who now began to per-
 the difference between human institutions and divine
 . As the partisans of popery were not able to oppose
 ruth, they endeavoured to gain their ends by calumny and

misrepresentation. They spread, therefore, among the people, the most injurious reports. The king, to prevent new disturbances, with the unanimous approbation of the states, appointed a diet to be held at Westeraës, in 1557. A violent altercation took place, in which Bishop Brasche appeared as one of the principal actors. The king displeased at this rudeness, suddenly left the assembly after he had formally resigned the administration of the kingdom. Anderson, who knew how to take advantage of the agitations produced by this unexpected measure, supported his representations with such clearness of argument, and pointed out the purity of the king's intentions, and the evils introduced into the kingdom by the church of Rome, as not only softened the minds of all present, but incensed them so much against the violent conduct of the bishop and his adherents, that the three other states, in the next assembly, resolved, according to the king's proposal, that another conference should be holden in their presence between the Catholics and the Lutherans, in order that it might be manifest on which side the truth chiefly lay ; at the same time it was unanimously resolved to entreat the king to recall his declaration, and to resume the government of the kingdom as before. A conference was accordingly held the next day, at which the reformers were acknowledged to have the truth on their side. At length, in an assembly of the clergy, held at Orebro, in the year 1529, it was established as a fundamental principle, that no attention should in future be paid to human ordinances or institutions, and that the word of God should be preached in all its purity. The Swedish liturgy was now improved, and a much better form of worship introduced. The clergy were determined to introduce gradually among the people, religious ideas more agreeable to the spirit of the Scriptures. After this period, respect for the pontifical chair began to decline in the kingdom, and the people, as the veil was now drawn aside, became daily more enlightened. The last catholic archbishop, John Magnus, had left the kingdom in 1526, and his example was followed by bishop Brasche in 1527, when he saw that his exertions could be of no farther avail. The king now found himself at full liberty not only to promote this salutary improvement in religion, but to entrust the vacant archbishopric to a man entirely to his own mind. For this purpose a meeting of the higher clergy was convoked at Stockholm, at mid-summer, 1531, and the business was opened by Lawrence Anderson with a very affecting speech, in which, after adverting to the happy change that had taken place, and the voluntary abdication of the archbishop, he pointed out the necessity of electing a successor who should be well disposed towards the new religion. Anderson himself was then proposed, along with Lawrence Peterson, but the

latter having a majority was declared duly elected, and this choice was confirmed by the king. A circumstance now occurs in the life of Anderson by which his fame is not a little tarnished. He is accused of having participated in a dangerous conspiracy formed against the life of the king in the year 1540. He was condemned to death, but in consequence of paying a large sum of money, he obtained a pardon. He now withdrew entirely from the world, and lived in solitude till the time of his death, which took place at Strengnæs, in the month of April, 1552. Sweden has great cause to respect the memory of Anderson; and his translation of the New Testament, will long continue a monument to perpetuate his fame. He is accused by his enemies of having been of a mercenary disposition and void of religion; but there is great reason to believe that these accusations were either false or very much exaggerated. His character is thus drawn by the abbe Raynal, in his "*anecdotes de l'Europe*;" Lawrence Anderson was chancellor of Sweden, and prime minister of Gustavus Vasa. It was by merit alone that he rose to these exalted stations; for he was born of poor parents and had no fortune, but he was one of the greatest men of his time. He inherited from nature profound talents, and he improved them by reflection. Though ambitious to obtain great places, he was more so to perform great actions, and he chose rather to increase his reputation than his influence. He was not a patriot who would have sacrificed himself for the good of his country; but he deserves that appellation, if it is to be allowed to ministers who entertain such mistaken ideas as to believe, that their glory is inseparable from that of their king and their country. His conduct was never regulated either by the example of those who preceded him, or a regard to the opinion of those who might follow him. His plans were examined only before his own tribunal and that of his master. To this independence, which can be felt only by those who possess it, was added a sagacity that comprehended every thing from its first principles to the remotest consequences; and a luminous judgment, which supplied the most sublime views, and expedients proper to ensure their success. The talent of hastening events without precipitation, was in a manner natural to him; and by appearing sometimes to yield to difficulties, he was able to surmount them. The study of history and reflection had fortified his mind against popular passion, tumult, and even revolt; and he was convinced that with courage, coolness, and policy, a person may sooner or later subjugate mankind, and make them sensible of their own interest. He knew the laws in detail like a magistrate; and was as acquainted with the spirit of them as a legislator. His eloquence was the more irresistible, as it was directly sound reason. This minister belonged rather to another age than

that in which he lived ; and his contemporaries, whom he far surpassed, did not perceive the whole elevation of his character, or the influence which he had on the revolutions experienced by Sweden. His translation of the New Testament was printed at Stockholm, in folio, in 1526. This translation is preferred in many respects to that edition of the Swedish Bible which was published at Stockholm in 1541.

ANDREW OSIANDER, a Lutheran divine, born at Bavaria, in 1498. He studied at Wittemberg, and became professor of theology at Koningsberg. He denied the doctrine of imputed righteousness, which gave rise to a controversy between him and other Lutheran divines. He died in 1522.

RICHARD COX, a learned prelate and principal pillar of the Reformation, born at Whaddon, in Buckinghamshire, in 1499. He was educated at Eton and King's college Cambridge. He was invited by Wolsey to be on his new foundation at Oxford ; but his open avowal of Luther's principles was censured by the university, and he was stripped of his offices and imprisoned. Afterwards he was made master of Eton school, and by the favour of Cranmer, he was made dean of Christ Church. As tutor to Edward VI. he became a favourite at court, was made privy counsellor, chancellor of Oxford, and dean of Westminster. On the accession of queen Mary he was stripped of his preferments and committed to the Marshalsea. Being released, he immediately left the kingdom. Having resided some time at Strasburg with his intimate friend Peter Martyr. On the death of queen Mary he returned to England, and, with other divines, was appointed to revise the liturgy. He often preached before queen Elizabeth ; and in 1559 was preferred to the see of Ely, which he enjoyed upwards of twenty-one years. He was, however, no favourite with the queen, on account of his zealous opposition to her retaining the crucifix and wax candles on the altar of the royal chapel, and his strenuous defence of the marriage of the clergy, which she always disapproved. He died July 22d, 1581. He was a great advocate for the marriage of the clergy, and he was the first who brought a wife to live in the college. Bishop Cox was undoubtedly a learned man, and, in many points, a respectable character ; but that he was bigoted and intolerant cannot be denied by those who impartially weigh his history. He wrote several theological tracts, but he is chiefly known for the active part he took in the compilation of the liturgy. The four gospels—the acts of the apostles—and the epistle to the Romans, were also translated by him, in the Bishop's Bible.

JOHN ÆPINUS, an eminent reformer, was born in the marche of Brandenburg, in 1499. From being a Franciscan

friar, he became a zealous follower of Luther, whose doctrines he propagated with ardour at Stratsund and Hamburgh, at the latter of which places he was ecclesiastical inspector, and pastor of the church of St. Peter. He died in 1553.

JOHN HENTENIUS, a Dominican, was born in France, in 1499. He was educated in Portugal, and became a Dominican at Louvain, where he died in 1566.

MARTIN BORKHAUS, a learned professor of divinity at Basil, was first named Cellarius. He was born at Stutgard in 1499, and acquired the friendship of Melancthon, at Wittemberg, where he had many scholars. But afterwards falling in with Stubner, the anabaptist, he adopted his fanaticism, and in a conference with Luther, in 1522, showed an extravagant degree of zeal. In 1525, being in Prussia, he was imprisoned on account of his principles, which, however, he still defended, and wrote several books to support them. Opinions, true or false are not to be altered by compulsion. Reason alone can convince. The failure of the prophecies of his brother fanatics respecting the immediate renovation of all things, at last converted him, and made him not only change his profession, but even his name. He returned to Basil in 1536, turned glazier for a livelihood, married, and at last was admitted professor of rhetoric and divinity in that university. He wrote Notes on Aristotle's politics, in 1545; A Commentary on Aristotle's rhetoric, in 1551; another on the Pentateuch, in 1557; one on Isaiah and the Revelations, in 1561; and one on Job and Ecclesiastes, in 1564. He died at Basil, in 1564, of the plague.

JOHN BRENTIUS, or BRENTZEN, one of the earliest Lutheran divines, was born at Wil, in Suabia, in 1499. He retained a great part of the popish doctrine of the real presence, and attempted to explain and defend it by the notion of the ubiquity of Christ since his ascension, whence the appellation of "Ubiquitarians," has been applied to a class of Lutherans. On the subject of baptism he had also peculiar notions, and he maintained, in the extreme, Luther's opinion concerning justification. In the assemblies at Worms and Ratisbon, he distinguished himself as an ardent disputant, and he was charged with promoting the religious war of 1546, which rendered him particularly objectionable to Charles V. After the death of Luther he assumed a considerable lead in his party. He was twice married; and in 1570 died at Tübingen, where he was theological professor, leaving behind him a numerous progeny. His works have been published in 8 vols. folio.

JOHN TAUSEN, called the "Dan Luther," because he was one of the first promoters of the Reformation in Denmark, was born of parents who were peasants in the isle of Fyen, in

the year 1499. Having finished his course of education, he became a monk in the convent of the order of St. John of Jerusalem, at Antoonkow, and here he ingratiated himself so much with the prior, that he obtained a pension for travelling into foreign countries, on condition that he should avoid Wittemberg, which was at that time the focus of heresy. In his progress he visited Louvain and Cologne, where he had an opportunity of perusing some of the works of Luther; with which he was so captivated that he could not resist the inclination of proceeding to Wittemberg, notwithstanding the prior's interdict. In this place he pursued his studies under the instruction of Melancthon with such success that he was appointed to give public lectures on theology in the university of Copenhagen. In his convent, to which he was soon recalled, he frequently preached; and at length, viz. in 1524, publicly avowed himself a disciple of Luther. The consequence was his expulsion from the convent of Antoonkow, and his retirement to another at Wiborg. As he here propagated his doctrine, he was imprisoned by the prior; but by this act of severity he was emboldened to proceed, and preached to the populace from a window. Being liberated in 1526, he was in the same year appointed chaplain to the king, and permitted to preach openly at Wiborg. He soon acquired a number of followers, who went to church armed, in order to protect him from the violence of the papists. In 1529 he was invited to officiate in the church of St. Nicholas, at Copenhagen; and in the following year he attended as director at a conference which took place in that city between the Lutherans and the Roman Catholics. On the death of Frederic I., he was banished from Zealand, but being after a few days invited to return, he was appointed clergyman and lecturer in theology at Roschkild. In 1542 he was advanced to the episcopal chair of Ribe, and died in the year 1561. Tausen, besides an improved Danish translation of the Psalms, printed in 1544, and at Copenhagen in 1557, was the author of several works, consisting of Danish hymns, and treatises on the doctrine of Luther. A full account of his meritorious services may be found in professor Munter's History of the Reformation in Denmark, &c.

JOHN REDMAN, or REDMAYNE, a learned divine, descended of a Yorkshire family, and born in 1499. He studied first at Oxford, then at Paris, and lastly at St. John's college, Cambridge, where he became D.D. in 1534. He was also appointed public orator of that university, and master of King's hall, which office he resigned on being preferred to the headship of Trinity college. He was besides archdeacon of Taunton, and prebendary of Wells and Westminster. He died in 1551. Dr. Redmayne was one of the compilers of the English liturgy; and the author of "*Opus de justificatione*,"

"Hymnus in quo prelator justificationem quærens rude imagine des cribitur," "The Complaint of Grace," "Resolutions concerning the sacrament," &c.

THOMAS GOODRICH, an English bishop, was a native of Lincolnshire, and educated at Benet college, Cambridge, where he took his master's degree in 1514. He was raised to the bishopric of Ely, in 1534, and proved a zealous promoter of the Reformation. He was made lord chancellor in 1551; and, though the seals were taken from him by Mary, he was suffered to retain his bishopric. He died in 1554.

MATTHEW BANDELLO, bishop of Agen, was born at Castlemovo, in the Milanese. He was first a Dominican monk, and distinguished himself by writing novels in the manner of Boccace. When his country was invaded by the Spaniards, he went to France, and there, in 1550, obtained the bishopric of Agen, but resigned it in 1555. He died in 1561. The best edition of his novels, is that printed at London in four vols. 4to. 1740.

ALBERT PIGHIUS, a Romish divine, was born at Campen, in Holland, and received his education at Louvain, where he wrote with great bitterness against the reformers. He died at Utrecht in 1542.

HISTORY, BIOGRAPHY, AND ANTIQUITIES.

GEORGE PHRANZA, or **PHRANZES**, a modern Greek historian, was employed from his youth in the service of the Byzantine court, and was chamberlain to the emperor Manuel Palæologus, who died in 1425, when Phranza was twenty-four years of age. John, the successor of Manuel, made Phranza master of his wardrobe. Constantine, the last emperor of the East, sent him ambassador to the courts of Georgia and Trebizond, to negotiate for his marriage. When the Turks under Mahomet II., in 1453, took Constantinople, Phranza with his family underwent the common lot of captivity, and remained four months in slavery. Being then set at liberty, he ransomed his wife, but his two children, a son and a daughter, in the flower of youth, were seized for the *teraglio* and lost to their unhappy parents. Phranza afterwards became domestic of prince Thomas, brother of the deceased Constantine, who employed him in various embassies. He assumed the monastic habit before his death, which took place at a very advanced age. At the request of some noble *Corcyreans* he drew up a chronicle of the affairs of Constantinople and the Morea, to most of which he had been a witness. This work he brought down to the year 1461. Though

many MSS. of the Greek originals are extant in libraries, it has been published only in the Latin version, or abstract of James Pontanus.

JOHN HARDING, author of an English Chronicle. He died in 1461.

ARABSCHAH, a Mahometan writer, was born at Damascus, where he died in the year 1460. He wrote a history of Tamerlane, entitled, "The wonderful effects of the Divine decrees in the affairs of Tamerlane;" and a theological treatise "Of the unity of God."

JAMES BRACELLI, an Italian historian and antiquary, was born at Sarzano, in Tuscany. He became secretary to the republic of Genoa, but refused the honour of that appointment when offered by pope Nicholas V., who was his countryman. He died in 1460.

PIETRO PORCELLIO, an historian and poet, was born at Naples, of the family of Pandoni. In the latter part of his life, he resided chiefly at Rome, where he taught Latin. In 1434 he was imprisoned by order of pope Eugenius IV., for taking a part in the tumults which drove that pontiff from Rome. When he was released, he passed some time in exile. He then became secretary to Alphonso, king of Naples, by whose order he joined the Venetian army engaged against Francesco Sforza, for the avowed purpose of becoming the historiographer of that war. He was, after this, employed in other official situations, but was never able to rise to any degree of affluence. The time of his death is not known, but it is supposed to have taken place during the pontificate of Paul II. He was regarded as one of the most eminent Latin poets of his time. His style in prose is better than in verse. Some of his Latin poems have been printed in collections, and his History of the War, of which he was a witness, was published by Muratori.

JOHN LONGINUS DLUGOSS, a Polish historian, was born in 1415, at Bizeznich, a town in Poland, of which his father was governor. When John was in his sixth year, his father received an appointment to be governor of Rorczyn. At this place our historian began his education, which was carried on in various towns of which his father successively became governor, until he was at last sent to Cracow. Here he found a friend in Zbigneus, bishop of the place, who was a patron of learned men. This prelate was so pleased with his conduct as to appoint him one of his executors, and give him some considerable preferments. In 1450 Dlugoss went to Palestine, and on his return became tutor to the sons of Casimir IV., but lost the king's favour for some time, and was banished for espousing the cause of an ecclesiastic, to

from the monach was averse. However, he was recalled at the end of three years, and employed on many state affairs. At length he was made archbishop of Leopold, but died before consecration, May 29, 1480. His principal work is entitled, "*Historia Polonica*," 1615, folio; and again, more complete, in 1712. His other writings are—1. *Vita St. Stanislai*, 1611. 2. *Polocensium episcoporum vitæ*, folio. 3. *Vitæ episcoporum Postpasiensium*, 4to.

THOMAS WALSINGHAM, an English Benedictine monk of the monastery of St. Albans, about 1540. He applied himself to the history and antiquities of his country, in quality of historiographer to the king; and composed *The History of King Henry VI.*, with other works.

BARTHOLOMEW SACCHI, or **PHILIP PLATINA**, as others call him, a learned Italian historian, born in 1421, at Trevena, a village between Cremona and Mantua. He first embraced a military life, but afterwards devoted himself to literature. He went to Rome under Callixtus III., about 1456: was introduced to cardinal Bessarion: obtained some benefices from Pius II., and was appointed apostolic abbreviator. Paul II. succeeding, abolished the offices of all abbreviators. Platina complained to the pope, and requested to be judged by the auditors of the Rota. Paul gave him a haughty repulse; Platina wrote to him, which Paul considered as an act of rebellion, and put him in prison, where he suffered great hardships for four months, when he was liberated, but forbid to leave Rome. After this he was again imprisoned with many others, on suspicion of a plot, and put to the rack. The plot being found imaginary, he was next accused of heresy. All his persecution he is said to have suffered for assuming the name of Callimachus. Sixtus IV. succeeding in 1467, appointed Platina keeper of the Vatican Library; in which station he lived very happy till 1481, when he died of the plague. He was author of several works, of which the most famous is his *History of the Popes*.

JOHN JOVIXU PONTANUS, a learned Spanish historian, born in 1426. He was preceptor and secretary to Alphonsus V. of Arragon. He wrote the *History of the wars of Ferdinand I.*, and John of Anjou; and died in 1503, aged seventy-seven.

MONINUS MOMBRITIUS, an Italian author, born in Milan. He wrote the *Lives of the Saints*, a curious work, which is now very scarce, and much sought after. It was printed about 1479.

JULIUS POMPONIUS LÆTUS, an Italian antiquary, was the natural son of a nobleman, named Sanseverino, in the kingdom of Naples. He pursued his studies at Rome under Laurentius Valla, and became his successor in the professor-

ship. Here also, he founded an academy, the members of which took latinized names; when our author took the name of Pomponius Lætus. This institution was suppressed by Paul II., who imprisoned the members, where they were put to the torture, of which one of them died. Sixtus IV. liberated the rest, and restored Pomponius to his professorship. He died in 1498. He published the first edition of Sallust, and wrote notes on various authors. His own works were printed at Mentz in 1521.

PHILIP BUONACORSI, a native of Tuscany. He retired from Rome upon being suspected of conspiring against Paul II. and settled in Poland. He was employed in several embassies, and as prime minister, and died at Cracow, 1490, aged 59. He wrote a life of Attila, of Ladislaus, king of Poland, before Casimir, &c., highly esteemed.

JAMES PHILIP DE BERGAMO, an Augustine monk, was born at Bergamo in the year 1434. He composed, in Latin, a Chronicle from the creation of the world, down to the year 1503, and a Treatise on Illustrious Women. He was of a very considerable family, and became a monk in the year 1518 in the monastery of his order.

PHILIP CALLIMACHUS ESPERIENTE, an eminent Italian historian, was born at San Geminino, a village of Tuscany, in 1437. He was of the illustrious family of the Buonacorsi, which name he changed to that of Callimaco or Callimachus; to which he added Esperiente, or Esperienza, either in allusion to the vicissitudes of his life, or as others suppose, to signify, that all true knowledge is the result of experience. He established an academy, which was prosecuted by the pope as a dangerous institution. On this Esperiente fled to Poland, where he became tutor to the children of Casimir III., and was employed by that monarch in some embassies. John Albert, the successor of Casimir, who had been pupil to Philip, admitted him to his confidence, and even to a share of power, which excited the envy of the people, who were jealous of the interference of a foreigner and a fugitive; but the good conduct of Esperiente repelled the attacks of his adversaries, and he preserved his stations and honours to the close of his life. He died at Cracow, Nov. 1, 1494. His works are—1. *De Gestis Attilæ*, 4to. 2. *Historia de rege Uladislaw, seu clade Varnedsi*, 4to. 3. *De clade Varnensi, epistola*, folio. 4. *Oratio de bello Tucis inferendo, &c.* 4to.

MATTHIAS DOUNCK, or **THOUNCK**, a Franciscan monk, was born at Kiritz, in Brandenburg, and died in 1494. To him is ascribed the *Miroir Historial*, commonly called the *Chronicle of Nuremberg*.

GIOVANNI SIMONETTA, an historian, was a native of

Cassaro in Sicily. In 1444 he entered into the service of **Francisco Sforza**, duke of Milan, of which prince his brother **Cicco** was the confidential minister. After the death of **Francisco**, he attached himself to his son **Galeazzo-Maria**, to whom he, with his brother, continued so faithful, that when **Lodovico Sforza** usurped the dukedom, they were arrested and sent prisoners to Pavia. **Cicco** in the following year was beheaded, and **Giovanni** was banished to Vercelli. He appears, however, to have returned to Milan, where he was buried. The year of his death was probably 1491. **Simonetta** composed, in Latin, a history of the actions of **Francesco Sforza**, from 1423 to his decease in 1426, which is accounted one of the best works of that time, both for the elegance of the style and the exactness of the narrative.

JOHN CHARTIER was a monk of the Benedictine order, and wrote the great chronicles of France, from **Pharamond** to the death of **Charles VII.** 3 vols. folio, 1493. His *History of Charles VII.* was printed in 1661.

PHILIP DE COMINES, an excellent historian, born in Flanders, in 1440. Being of noble descent, he lived in intimacy with **Charles the Bold**, duke of Burgundy, for about 8 years; but **Lewis XI.** having invited him to France, he was highly promoted, and executed several successful negociations. But after his death he experienced many troubles, by the envy of other courtiers, and lay long in prison before he was discharged. He died in 1509. **Comines** was a man of more natural abilities than learning; he spoke several living languages, but knew nothing of the dead. He has left behind him "*Memoirs of his own Times*," which are admired by all true judges of history. **Catharine de Medicis** used to say, that **Comines** made as many heretics in politics as **Luther** had done in religion.

JOHN NAUCLERUS, a gentleman, descended of a noble family of Suabia, was provost of the church of Thuringia, and professor of law in the university of that city. His original name was **Vergeau**, which in German signifies a sailor, and which he changed into "*Naclerus*," a word of the same signification in Greek. He was alive in 1501. He wrote a Latin chronicle from **Adam** to A.D. 1500, which was continued by **Basilus** and **Surius** to 1564. It is very accurate, but is chiefly valued for what regards the occurrences of the 15th century. It was printed at Cologne in folio in 1564 and 1579.

OLIVER DE LA MARCHE, a French historian. He was at first page to **Philip the Good**, duke of Burgundy; and afterwards he served in the army under **Charles the Rash**, who fell at the battle of Nancy, in 1477. He lastly became *maitre d' hôtel* to **Maximilian of Austria**, and died at Brussels in

1501. His works are—1. "Memoirs," printed at Lyons in 1562. 2. "A Treatise on Duels," 8vo. "Triomphe des Dames d'Honneur," 8vo.

JOHN ROSS, or ROUSE, called the antiquary of Warwick, was born in that town. He pursued his studies at Balliol college, Oxford, and was afterwards canon of Osney. He travelled over most of the kingdom to collect information respecting historical events, and then took up his residence at Guy's Cliffe, in Warwickshire, where he died in 1491. His work on the Antiquities of Warwick, and the History of our Kings, was printed by Hearnes in 1719. There is also a manuscript of his on the history of the Earl of Warwick, in the Bodleian library.

JOHN MAIR, a Scottish historian, was born at North Berwick about the year 1446, studied at Cambridge, Oxford, and Paris, and was at length appointed principal of St. Salvador's college, St. Andrews. His six books, *De Gestis Scotorum*, were published at Paris in 1521. His narrative is meagre, and his style quodlibetical, but his candour and simplicity of heart cannot fail to endear him to every ingenuous reader. Lesley has properly characterized him as a writer more studious of truth than of eloquence. In the scholastic learning of the age he was profoundly skilled.

LUCIO MARINEO, a writer of history, was born at Bidino, a small town in Sicily. After acquiring the rudiments of literature in his native island, he studied at Rome under Pomponio Leto, by whose advice he changed his baptismal name of Luke into Lucio. Returning into Sicily about 1481, he taught school at Palermo for five years; when he was persuaded by Frederic Henriquez, great admiral of Castile, to accompany him to Spain. He fixed himself at Salamanca, where he joined with Elio Antonio Nebrissense, a Spaniard, who had studied many years in Italy, in combating the barbarism and ignorance which had long reigned in the schools of Spain, and introducing a taste for pure latinity. After teaching at Salamanca for twelve years, he was called to court by Ferdinand and Isabella, appointed one of the royal chaplains, and presented with several benefices. In gratitude for their patronage, he composed several works relative to the history of that kingdom.

ALBERTUS KRANTZIUS, a native of Hamburgh, and a famous historian, who travelled over several parts of Europe, and was made a rector of the university of Rostoc in 1482. He went thence to Hamburgh in 1508, where he was elected dean of the chapter in the cathedral. He did much good to that church, and city; and was so famed for his abilities and prudence, that John, king of Denmark, and Frederic, duke of

Holstein, made him umpire in a dispute they had with the Diemarsi. He wrote several good historical works, particularly an ecclesiastical history of Saxony, entitled *Metropolis*, in folio; the best edition is that of Frankfort.

DIEBOLD SCHILLING, a native of Soleure, in Switzerland, who was gressier of a tribunal. He wrote in the German language, "A History of the War between the Swiss and Charles le Temeraire, D. of Burgundy;" which was published for the first time, at Berne, in 1743, in folio. The author was present in almost all the battles he describes.

ROBERT GAGUIN, a French historian, was born at Colines, near Amiens, and educated at Paris. He was keeper of the royal library, and general of the order of Trinitarians and died in 1501. His principal work is *Compendium super Francorum gestis a Pharamonda as queadam 1491*, published at Lyons in 1524.

RICHARD ARNOLDE, an English chronicler. He was a merchant of London, trading to Flanders. He resided in the parish of St. Magnus, London bridge, but at one time, from pecuniary embarrassments, was compelled to take shelter in the sanctuary at Westminster. In the year 1488, he was confined in the castle of Sluys, in Flanders, on suspicion of being a spy, but was soon liberated; and it appears he was concerned in some treasonable practices at home, for which he was convicted, and pardoned. He is supposed to have died in the year 1521, at about the age of seventy. His work, which has been sometimes called "The Customes of London," and sometimes "Arnolde's Chronicle," was printed by Doesborowe at Antwerp, about the year 1502; again by Trevis about 1520, and the third time in 1811, in 4to.

ROBERT FABYAN, or **FABIAN**, an English historian, was an alderman of London, and a native of Essex, and a member of the Drapers' company. He was actively employed in the city on many public concerns. In 1502, on the pretext of poverty, he resigned the alderman's gown, not willing to take the mayoralty. That he was opulent at this period cannot be doubted, but he considered that the expences of the chief magistracy were too great for a man with a family of sixteen children. He died in 1512, and was buried at St. Michael's church, Cornhill. He wrote a chronicle, called "The Concordance of Histories," partly in prose and partly in verse, printed first in 1516, and recently in 4to.; to which is prefixed an account of the author.

Fabian divides his chronicles into seven portions, giving a copy of verses as an epilogue to each, under the title of the Seven Joys of the Blessed Virgin. The first six portions bring his history from the landing of Brute to the Norman

conquest. The seventh extends from the conquest to the conclusion.

HENRY BRADSHAW, a Benedictine monk, was born at Chester. Discovering an early propensity to religion and literature, he was received while a boy into the monastery of St. Werberg in the city; and afterwards sent to Gloucester college, in the suburbs of Oxford, where he studied theology with the novices of his order, and then returned to his convent at Chester. In the latter part of his life he applied himself chiefly to history, and wrote several books. He died in 1517. His poetry is not inferior to that of his contemporaries. His works are "*De Antiquitate et magnificentia urbis Cestriæ Chronicon.*" The Life of the glorious virgin of St. Werberg, printed, London 1521, 4to. in verse. The life of St. Werberg makes only part of this work; for it contains only a description of the kingdom of Mercia, life of St. Ethelred, the life of Sexburg, the foundation and history of Chester, and the chronicles of some kings. Bishop Tanner says, that he wrote a chronicle in English verse, perhaps the above "*Chronicon,*" extracted from Bede, Malmesbury, Giraldus, and others.

RICHARD KYDERMYSTER, a native of Worcester, and abbot of a monastery of Benedictines at Winchcombe, in Gloucestershire, of which abbey he wrote the history; also some pieces against the Reformation. He died in 1581.

JOHN AUTHON, or **AUTON**, historiographer of France under Louis XII., abbot of Angle in Poitou, was originally of Saintonge, and said to be of the same family from which the famous Barbarossa descended. He wrote the history of France from 1490 to 1508, with admirable faithfulness. He died in January 1523. Only a part of his history has been printed.

BERNARDINE CORIO, an historian of Italy, was born of an illustrious family, at Milan, in 1460. He was secretary of state to that duchy; and the duke Lewis Sforza appointed him to write the history of Milan. He died in 1500. The best edition of his history is that of 1503, in folio. It is printed in Italian, and is very scarce.

FERNANDO DE PULGAR, secretary, counsellor, and chronicler to Ferdinand and Isabella. He was a native either of the city, or kingdom of Toledo. He wrote the chronicle of the Catholic kings up to 1492. This chronicle was first published in 1565. The *Claros Varones* of Pulgar have been more frequently printed. These brief but valuable sketches of contemporary biography were ably edited for the last time at Madrid, 1776, in one volume.

MARK ANTHONY COCCIUS SABALICUS, an Italian, born at a small town upon the Teveron. He became professor of belles lettres at Vicenza. He obtained a pension

for writing the history of the Republic. He died in 1506. His other works have been printed in 4 vols. folio. The principal is a Universal History, in Latin.

SCIPIO DUPLEIX, of Condom, was master of requests, and historiographer of France. In his old age he wrote a book on the liberty of the Gallican church, which he presented to chancellor Legnier, but the courtier threw it into the fire, which so shocked the venerable author, that he returned to Condom, and died soon after, of deep vexation, 1561, aged 92. His works are—1. *Memoires of the Gauls*, 1650, folio, a book of great value. 2. *History of France*, in 6 vols. folio. 3. *Roman History*, 3 vols. folio. 4. *A Course of Philosophy*, 3 vols. 12mo.

ANDREW NAVAGIERO, a noble Venetian historian, who began a history of Venice, but died without completing it. His other works were printed at Padua in 4to. in 1718. He died in 1529, as he was journeying on an embassy to Francis I.

GORELLI, or **GREGORIO**, the son of Raynier, of the family of Luisgardi. He wrote the history of Italy, in verse, upon the model of Dante. It is unknown at what period he died.

MARK GUAZZI, of Padua, wrote an history of Charles VIII., an history of his own time, and other things, much admired.

BONAVENTURE ATTARDI, monk of the Augustine order, was born at St. Philip of Agin, in Sicily, and became professor of church history at Catania, also provincial of his order in Sicily and Malta.

ANDREW of **RATISBON**, an historian, who wrote a chronicle of the dukes of Bavaria, and a history of Bohemia.

GEORGE CODINUS, one of the curopalates, or officers who had the care of the imperial palace of Constantinople. He wrote a treatise on the origin of that city, in the Greek language, and another on the officers of the palace, and those of the great church in that city. These works were translated into Latin by George Douza and Francis Junius, and printed in Greek and Latin at Paris, in 1615. His *Antiquities of Constantinople* were published by Goar, at the royal press, in 1648, fol.

SANUTO, a person of celebrity, who lived to the year 1535, and was much employed in public affairs by the republic of Venice. He wrote an ample chronicle of that state from its origin to 1501, which has been published in Muratori's *Collection of the Italian Historians*.

PAULUS ÆMILIUS, a celebrated historian, was a native of Verona, and obtained such reputation in Italy that the cardinal of Bourbon invited him into France in the reign of Louis XII. to write the history of the kings of France in Latin, and

gave him a canonry in the cathedral of Paris. He was near 40 years in writing that history, which has been greatly admired, and died at Paris in 1529.

JOHN MAJOR, a Scottish historian and divine, born at Cleghorn, near Haddington, in 1469. He studied both at Oxford and Cambridge. He went to Paris in 1493, and studied in the college of St. Barbe under John Baulac. Thence he removed to that of Montacute, where he studied divinity under Llandouk. In 1498 he was entered in the college of Navarre. In 1505 he was created D.D.; he returned to Scotland in 1519, and taught theology several years in the university of St. Andrew's. But being disgusted with the quarrels of his countrymen, he returned to Paris, and resumed his lectures in the college of Montacute, where he had several pupils, who afterwards became eminent. About 1530, he returned once more to Scotland, and was chosen professor of theology at St. Andrews, of which he afterwards became provost, and there died in 1547, aged 78. His logical treatises, his commentary on "Aristotle's Physics," and his theological works, amount to several large volumes folio; which, though now disregarded, were admired by his contemporaries: A work, less prized in his own age, has made him known to posterity. His book "De Gestis Scotorum," was first published at Paris by Badius Ascensius, in 1521. He rejects in it some of the fictions of former historians. He intermingles the history of England with that of Scotland, and shews his impartiality by admitting the authority of English writers, often in preference to those of his own country. Bede, Caxton, and Froissard, were much consulted by him. The freedom with which he has censured the rapacity and indolence of ecclesiastics, and the strain of ridicule with which he treats the pope's supremacy, does honour to his judgment. But Bishop Spottiswood calls his style *sombonnic* and *barbarous*.

POLYDORO VERGILIO, an historian, was born at Urbino, and became first known to the learned by a Latin collection of proverbs, preceding that of Erasmus, and the occasion of some bickering between them. It was printed in 1498, and frequently republished. In the following year appeared his work "De Rerum Inventoribus," a very learned performance, but destitute of sound criticism, and exhibiting many evidences of the credulity of the author. About the commencement of the following century pope Alexander VI. deputed him to England, for the purpose of collecting the papal tribute called Peter-pence. As he was admired in this country for his learning and Latin style, he was promoted to the archdeaconry of Wells, and engaged by Henry VII. to write a history of England. This work was begun in 1506, and printed at Basil in 1548, with a dedication to Henry VIII.

Enjoying in this country the preferments of prebend and archdeacon, he wished to continue in it, notwithstanding the changes of religion that had occurred, and the cessation of his office as collector of a tax that no longer subsisted, more especially as he evinced himself, by his approbation of the marriage of the clergy, and his condemnation of the worship of images, to be no strict Catholic. He had likewise introduced into his treatise "*De Inventoribus*," some passages which the Inquisition expunged, and reflected on the pride of the clergy, by suggesting that St. Peter would not suffer Cornelius the centurion to kiss his feet. He ventured, however, in 1550, being in advanced life, to return to his own country for the benefit of a warmer climate. His English benefices were continued till his death, which happened at Urbino about 1555. Of his history of England, contained in 26 books, and extending to the reign of Henry VIII., it is sufficient to observe, that its style is clear and elegant, but that the matter of it has been censured by various writers.

BOECE, or BOETHIUS, the historian, was born at Dundee about A.D. 1470, and studied with applause in the university of Paris, where he became acquainted with Erasmus, and laid the foundation of a friendship which was honourable to him. In 1500 he was recalled to Aberdeen by Bishop Elphinston, who made him principal of that university. Gratitude for this promotion engaged him to write with particular attention the life of that prelate. It appeared in his history of the diocese of Aberdeen; and may be considered, perhaps, the most valuable portion of that work. His History of Scotland, a more useful undertaking, was first published in 1526. In 1574 it underwent a second impression, and was enriched with the 18th and a part of the 19th. A farther continuation of it was executed by Johannes Fenerius Pedemontanus. Boece died about A.D. 1550. He has been compared, and not without reason, to Geoffrey of Monmouth. He had a propensity to fable and exaggeration; a fault, for which the elegance of his expression does not compensate. His judgment was not equal to his genius; and his fictions as an historian are a contrast to his probity as a man. John Ballenden, archdeacon of Murray, translated his history into the Scottish language at the desire of James V. This translation Will. Harrison converted, though with many imperfections, into English; and his associate Hollingshed published his work in his Chronicle, with additions and improvements by the ingenious Francis Thynne.

JAMES NARDI, an historian, was of a noble family, and born at Florence in 1476. When the house of Medici gained the superiority, he was banished from the republic, on which he removed to Venice, where he wrote the history of his

native country, which however, was not published till after his death, an event that is supposed to have occurred in 1555.

N. ZACUTUS published a book entitled, "Juchasin, a Jewish chronology, from the creation to the year 1500."

LEANDER ALBERTI, a native of Bologna, and provincial of the Dominicans, who died in 1552, aged seventy-three. He was the author of *An History of Illustrious Dominicans*, folio; *A Description of Italy*, 4to; *Biographical Memoirs*; and a history of Bologna.

JOHN MOLINA, a Spanish historian, author of "*Cronica antiqua d' Aragon*," published at Valencia in 1524, in folio; and of "*De las memorables d' Espagna*," in folio, published in Alcala.

JOHN LEO PLACENTIUS, was born in the principality of Liege, and entered among the Dominicans. He died at Maestricht in 1548. His works are;—*Catalogus Antistitum Leodiensium*; a History of the Bishops of Tongres and Liege; a poem entitled, *Pugna Porcorum*, in which every word begins with P.

GERARD EOBANUS GELDENHARIUS GELDENHAUR, an historian and Protestant divine, born at Nimeguen in 1482. He studied classical learning at Deventer, and went through his course of philosophy at Louvain, where he contracted a very strict friendship with several learned men, and particularly with Erasmus. He became reader and historian to Charles of Austria, and afterwards to Maximilian of Burgundy. At length he embraced the Protestant religion; taught history at Marpurg, and afterwards divinity till his death, in 1542. He wrote a History of Holland: a History of the Low Countries: a History of the bishops of Utrecht; and other works.

FRANCIS GUICCIARDINI, a celebrated historian, born at Florence in 1482. He professed the civil law with reputation, and was employed in several embassies. Leo X. gave him the government of Modena and Reggio, and Clement VIII., that of Romagna and Bologna. Guicciardini was also lieutenant-general of the pope's army, and distinguished himself by his bravery on several occasions; but Paul III., having taken from him the government of Bologna, he retired to Florence, where he was made counsellor of state, and was of great service to the house of Medici. He at length retired into the country to write his history of Italy, which he composed in Italian, and which comprehends what passed from 1194 to 1532. This history is greatly esteemed; and was continued by John Baptist Adriani, his friend. He died in 1540.

PETER MEXIA, a Spanish Historian of some celebrity, was born at Seville of a noble family. He was a historiographer

to Charles V. He was also a poet. He died about 1552. His principal work, for which he is known in this country, is entitled "*Silva de varia Leccion*," which, with the additions of the Italian and French translators, was published at London under the title of the "*Treasury of ancient and modern times*," fol. The original was first printed at Seville, in black letter, in 1542, fol. often reprinted, and translated into most European languages with additions.

PAUL JOVIUS or PALO GOVIO, a celebrated historian, born at Como in Italy, in 1483. As his father died in his infancy, he was educated by his eldest brother, Benedict Jovius, under whom he became well skilled in classical learning, and then went to Rome for the sake of enjoying the benefit of the Vatican library. He there wrote his first piece, *De Piscibus Romanis*, which he dedicated to cardinal Lewis of Bourbon. He received a pension of 500 crowns for many years from Francis I. king of France, whose favour he secured by his flatteries. But in the following reign, having disgusted the constable Montmorency, his name was struck out of the list of pensioners. But Jovius had obtained a high reputation by his writings; and having always showed great respect to the house of Medicis, on whose praise he had expatiated in his works, he applied to Clement VIII. and obtained the bishopric of Novera. His principal piece is his history, which is that of his own time throughout the world, beginning with 1494, and extending to 1554. This was the chief business of his life; for he formed the plan of it in 1415, and continued upon it till his death, which happened at Florence in 1552. It is printed in 3 vols. folio. He is allowed to be a man of wit as well as learning; he was master of a bright and polished style, and his works contain many curious observations; but being a venal writer, his histories are not much credited. His other books are "*De Piscibus Romanis*," folio; *Latin Poems*; the *Lives of the twelve Visconti lords and dukes of Milan*; "*Musæi Joviani Imagines*;" a *Collection of Portraits with Inscriptions*; a *Description of Great Britain, of Muscovy, and of the Lake of Como*; and the *Eulogies of Warriors*.

BENEDICTUS JOVIUS, brother to Paul Jovius, was known as a poet and historian.

PHILIP DE NERLI, an Italian historian was a native of Florence and born of a noble family, in 1485. He was one of the senators of the republic, and was employed in the first offices of the state. He died in 1556. His "*Commentarii de Fatti Civili*," or the *History of the Affairs of Florence from 1215, to 1537*, was printed at Augsburg in 1728.

JAMES MEYER, a Flemish historian of some note, was born at Bailleul, in Flanders, Jan. 7, 1491, where he is sometimes called Babolanus. He became an ecclesiastic and

finally rector of Blanckenberg, but had undertaken the education of youth as an additional source of support. He died Feb. 5, 1552. His "*Annales rerum Flandricarum*," have been much esteemed, not only for their matter, but for ease and purity of style. These annals are carried as far as 1477.

JOHN BARROS or DE BARROS, a Portuguese historian, was born at Viseu in 1496, and brought up at the court of king Emanuel, and was preceptor to the sons of that monarch. His pupil Don Juan, on succeeding to the throne, made him governor of a settlement on the coast of Guinea, and afterwards treasurer of the Indies. He died in 1570. De Barros wrote a History of Asia and the Indies, in four decades; the best edition of which is that of Lisbon, in 1736, 3 vols. folio. Alfonso Ulloa translated it into Spanish. Barros also wrote "*Chronica do imperador Claumando*," a species of romance in the style of Amadis, and some treatises on subjects of morality, religion, and education, for the use of the young princes.

THOMAS FAZZELLO, the historian of Sicily, was a native of Sacca, a town of Palermo, in 1498. He was entered in the order of Dominicans and was their provincial, but from modesty declined the honour of being elected general of the order. He was ten times chosen prior of the monastery at Palermo, and died in possession of that office in 1570. He wrote many works, but the most considerable was a "*History of Sicily*," written in Latin in two decades, which first appeared in Palermo, in 1558, fol. and which has passed through several editions, and was translated into the Italian language.

SAMUEL PITISCUS, a learned antiquary, born at Zutphen, was rector of the college of that city, and afterwards of St. Jerome at Utrecht, where he died aged ninety.

LEONICUS CHALCONDYLAS, a famous Greek historian, born at Athens. He wrote an excellent history of the Turks, from Ottoman, who reigned about A. D. 1300, to Mahomet II. in 1463.

KONDEMIR, a celebrated Persian historian, who attained the patronage of Ali Shir, a lover and protector of men of letters, whom he inspired with a passion for his own favourite pursuit, and with a desire of forming a collection of the principal writers in this class of science. The great object which Khondemir had in view, was to facilitate the study of history, by drawing it up in a more methodical manner than had been done by other writers, and the result of his labours was a judicious compendium of Oriental history from the creation of the world to the year 875 of the Hegira, under the title of "*Khelassat Alakhar, si Veian Ahual Alakhier*," that is, "a faithful and correct summary of what is valuable and interesting in the most authentic and genuine histories."

FLORIAN DE OCAMPO, an historian who was born in 1499. His father's name was Lope de Ocampo, who was a natural son of D. Diego de Valencia, and his mother was Blanch Garcia de Ocampo. Nicholas Antonio says she was a Portuguese; the name appears such, but the Ocampos were an ancient and honourable family in Zamora.

Antonio de Brixia was his tutor at Alcala, and it is pleasant to observe how respectfully he loves to mention him as the restorer of letters in Spain. He took some pains in travelling through many parts in quest of documents for his history, and boasts that he had copied every inscription in Tarragona with his own hand. He says also, that he went down into the ruins near Carthagenæ, "not without peril of our person." He had travelled abroad, and was once driven by storms into Ireland.

Florian was twenty-eight years appointed upon the chronicle of Spain, in consequence of which he was employed as chronicler to the emperor Charles V., in 1539. In 1547 he was made a canon of Zamora, but the duties of this station deprived him of all leisure for literary pursuits, and he therefore petitioned for a pension of 400 ducats, being equivalent to the value of the preferment. This was favourably received, but Ocampo did not live to receive it. His chronicle, which was originally printed in one folio volume, and in the late re-impression, fills two thick foolscap quartos, comes down only to the death of the Scipios.

After relating the fall of Syracuse, Florian devotes a whole chapter to Archimedes, for which he justifies himself with honourable feeling. "The readers of our chronicle ought not to be surprised," says he, "if upon this occasion, given us by the death of the good Archimedes, we have for a little while laid aside the subject of Spanish affairs. Though in truth, none can say that they had been laid aside, recollecting the many inventions which we at this time use here in Spain as our own, of which it is just we should know the master from whom they proceeded. How much more, seeing the wise have determined that men born like Archimedes for the general good, ought to be accounted by all nations as their own, and not be held as strangers by any who profit from their knowledge and genius. I have wished also to indulge myself here, because it seems to me that if chroniclers would look to this, it would be a more fitting thing to record in histories the remembrance of persons so useful to the world, so worthy to have their inventions and benefactions praised by all us who come after them, than the cruelty and fierceness of so many battles, so much strife and rancour, such waste of blood, as we find to be the main subject of their relation, being manifestly things injurious to our nature, and which should be lightly related, or passed over in silence, as of bad example, when not called

forth for the support or defence of virtue, or of princes, good rulers, whom God commands us to regard in his place. Happy would it have been for the world, if all historians had thought thus wisely.

Florian speaks of a work which he designed to write upon mechanical inventions. "I have proposed," he says, "if I could grant me a life free from trouble and fatigue, to compile, with the favour of your majesty, a separate volume, in which I should describe as many machines of fire, wind, weight, and air, as I have seen in those provinces, whither the desire of knowledge and the world led me during some years of my youth, and many besides, which have been described and drawn by others, besides what I myself have laboured out by my own devices and thoughts, and improved upon, or added to, the old masters who are worthy of perpetual remembrance; and then we should first declare the manner to be used in making them; and afterwards the reason and causes of all their effects and circumstances conformable to natural philosophy." It is very much to be regretted that this work was never executed, for the passage seems to imply some knowledge of the powers of steam when he speaks of the difference between wind and air—in *los libros de fuego, de viento de peso y de ayre. Lib. 5. c. 41. §* Ocampo rendered more service to Spanish literature as editor than as an author. During his residence at Zamora the printers of that city came, he says, to ask him for something to write, which they might publish to the use and glory of the kingdom. He happened then to have in his possession a general Chronicle of Spain, which was compiled by order of Alfonso the Wise, and passed under his name. This manuscript, which had been lent him by his friend the licentiate Martin de Aguilar, he, with Aguilar's permission, gave them for their press, and corrected their impression with scrupulous fidelity. This edition was completed, December 9, 1541, and is a very fine black-letter book. There is a Valladolid edition of it, but the book is now become rare. Ocampo died 1555.

GEOGRAPHY, TRAVELLING, AND NAVIGATION.

LEWIS CADEMASTOS, properly *Atrise Da Camara*, Mosto, a celebrated Venetian navigator, born about 1432, while yet a youth accomplished several voyages in the Mediterranean. Wishing to extend his adventures, he quitted Venice in 1454, with the intention of proceeding by sea to Bruges in Flanders; and being driven by a storm on the coast of Portugal near the residence of the Infant Don Henry, that prince engaged him in a voyage of discovery. A caravel was fitted

ut, and laden chiefly at the expence of De Mosto, who embarked in March, 1455, and Vincenzo Diaz, to whom the command of the vessel was entrusted, and proceeded to the east of Africa. Cape Verd had not long before been discovered by the Portuguese, but no ship, according to De Mosto, had yet ventured to pass it. This vessel, however, together with two others which it fell in with at sea, sailed to some distance beyond the Cape, but through fear of the negroes, the crews refused to proceed farther, and the ships returned to Portugal. In the next year, Cademosto, with Usomare, a Seneguese, undertook a second voyage with three ships to the same parts. After passing Cape Blanco, they were driven by a tempest to the Cape Verd islands, as yet undiscovered. On one of these they landed, whence they descried a few others, but the complete survey of this group was not made till the researches of succeeding navigators. Thence they sailed to Cape Verd, which they passed and proceeded as far as the mouth of the river St. Domingo. Here they found negroes whose language their interpreters could not understand, whence they thought it useless to pursue their discoveries any further, and returned to Portugal. Of these voyages Cademosto wrote an account, which is valued as the earliest relation extant of the Portuguese navigation on the coast of Africa. It is not altogether correct, as it records some errors into which he was led by false information from the native merchants; but it gives an interesting account of the gold trade of Tombut and its principal branches. Cademosto's voyage was first published at Vicenza in 1507, afterwards translated into Latin and French, inserted by Grinæus in his collection entitled, *Index Orbis*, and by Ramusio in his *Collection of Voyages*, and since in several others. The author resided some years at Magas in general esteem. He returned to Venice in 1464, and died soon afterwards.

BARTHOLOMEW DIAZ, a celebrated Portuguese navigator, is distinguished as the discoverer of the Cape of Good Hope. John II. of Portugal, employed him on a voyage of discovery on the African coast, and in 1486 he had traced nearly a thousand miles of new country, and after encountering violent tempests, losing the company of the victualling bark which attended him, he came in sight of the cape that terminates Africa; but the state of his ship and the untoward disposition of his crew, obliged him to return without doubling it. On account of the troubles which he had undergone in the voyage, he named it, "Cabo Tormentoso," or the "Stormy Cape." He returned to Lisbon in December, 1487, after a voyage of sixteen months and four days. From his report the king foresaw that the course to the Indies was now certainly

pointed out, and he named the newly-discovered point "Cabo del Bueno Esperanza," or the "Cape of Good Hope."

CHRISTOPHER COLUMBUS, COLOMBO, or COLON, one of those men who form an era in the history of mankind, was a native of Italy; and since his name has become famous, different places have contended for the honour of his birth. After comparing their claims, the most probable result is, that his family, originally from Pradello in the Placentine, settled in the Genoese dominions, in some part of which Christopher was born, about the year 1447. His father was said by some to have been a weaver, by others a bargeman. Humble as was his condition, he nevertheless sent his son to a school, where he acquired the rudiments of the Latin language, together with some knowledge of geometry, cosmography, and astronomy, sciences for which he shewed an early predilection. He went to sea at the age of 14; his first voyages were to those ports in the Mediterranean frequented by the Genoese; after which he took a voyage to Iceland, and proceeding still further north, advanced several degrees within the polar circle. After this, Columbus entered into the service of a famous sea captain of his own name and family. This man commanded a small squadron, fitted out at his own expense; and by cruizing, sometimes against the Mahometans, and sometimes against the Venetians, the rivals of his country in trade, had acquired both wealth and reputation. With him Columbus continued for several years, no less distinguished for his courage than his experience as a sailor. At length, in an obstinate engagement off the coast of Portugal, with some Venetian caravans returning richly laden from the Low Countries, the vessel on board which he served took fire, together with one of the enemy's ships to which it was fast grappled. Columbus threw himself into the sea; laid hold of a floating oar, and by the support of it, and his dexterity in swimming, he reached the shore, though about two leagues distant. After this disaster, Columbus repaired to Lisbon, where he married a daughter of Bartholomew Perestrello, one of the captains employed by Prince Henry in his early navigations, and who had discovered and planted the islands of Porto Santo and Madeira. Having got possession of the journals and charts of that experienced navigator, Columbus was seized with an irresistible desire of visiting unknown countries. To indulge it, he made a voyage to Madeira, and continued for several years to trade with that island, the Canaries, Azores, the settlements in Guinea, and all the other settlements which the Portuguese had discovered on the continent of Africa. By the experience acquired in such a number of voyages, Columbus was become one of the most skilful navigators in Europe. At this time, the

great object of discovery was a passage by sea to the East Indies. This was attempted, and at last accomplished by the Portuguese, by doubling the Cape of Good Hope. The danger and tediousness of the passage, however, supposing it to be really accomplished, which as yet it was not, set Columbus on considering whether a shorter or more direct passage to these regions might be found out; and, after a long consideration, he became thoroughly convinced, that, by sailing across the Atlantic ocean, directly towards the west, new countries, which probably formed a part of the vast continent of India, must infallibly be discovered. His conjectures were confirmed by the observations of modern navigators. A Portuguese pilot having stretched farther to the west than usual, took up a piece of timber, artificially carved, floating upon the sea; and as it was driven towards him by a westerly wind, he concluded that it came from some unknown land situated in that quarter. Columbus's brother-in-law had found to the west of the Madeira isles a piece of timber fashioned in the same manner, and brought by the same wind, and had seen also canes of an enormous size floating upon the waves, which resembled those described by Ptolemy, as productions peculiar to the East Indies. After a course of westerly winds, trees torn up by the roots were often driven upon the coast of the Azores; and at one time the dead bodies of two men, with singular features, which resembled neither the inhabitants of Europe nor Africa, were cast ashore there. Even the mistakes of ancient geographers, as to the immense extent of India, as well as various other reasons, contributed to persuade Columbus, that the shortest and most direct course to the remote regions of the east, was to be found by sailing due west. He presented his plans to the Genoese, and afterwards to the king of Portugal; but instead of patronage, he met in both applications with coldness. In Spain, Ferdinand and Isabella shewed him greater attention; and after many delays, which his zeal successively removed, he was permitted to sail in quest of unknown regions. It was agreed by a treaty with Ferdinand and Isabella, that Columbus should be constituted high admiral in the seas, islands, and continent he should discover, with the same powers and prerogatives that belonged to the high admiral of Castile within the limits of his jurisdiction. He was also appointed viceroy in all those countries to be discovered, and a tenth of the products accruing from their productions and commerce was granted to him for ever. All controversies or law suits with respect to mercantile transactions were to be determined by the sole authority of Columbus, or of judges to be appointed by him. He was also permitted to advance one-eighth part of the expense of the expedition, and of carrying on commerce with the new countries; and was entitled, in

return, to an eighth of the profit. But, though the name Ferdinand was joined with Isabella in the transaction, his trust of Columbus was still so violent, that he refused to take any part in the enterprise as king of Arragon; and as the whole expense of the expedition was to be defrayed by the crown of Castile, Isabella reserved for her subjects of that kingdom an exclusive right to all the benefits which might accrue from its success. Having thus obtained the assistance of the court, a squadron of three small vessels was fitted and victualled for twelve months, and furnished with ninety men. The whole expense did not exceed 4000*l*. Of this small squadron Columbus was appointed admiral. On the third of August, 1492, he left Spain in the presence of a crowd of spectators, who united their supplications to heaven for his success. He steered directly for the Canary islands, where he arrived and refitted, as well as he could, his crazy and ill-appointed fleet. Hence he sailed, September 6th, a due western course into an unknown ocean. Columbus now found a thousand unforeseen hardships to encounter, which demanded all judgment, fortitude, and address to surmount. Besides these difficulties, unavoidable from the nature of his undertaking, he had to struggle with those which arose from the ignorance and timidity of the people under his command. On the 14th of September he was astonished to find that the magnetic needle in their compass did not point exactly to the polar star, but varied towards the west; and as they proceeded this variation increased. This new phenomenon, which is now familiar to us, though the occurrence is one of the arcana of nature, filled the companions of Columbus with terror. Nature itself seemed to have sustained a change; and the only guide they had to point them to a safe retreat from an unbounded and trackless ocean, was about to fail them. Columbus, with no more quickness than ingenuity, assigned a reason for this appearance, which though it did not satisfy himself, seemed so plausible to them that it dispelled their fears, or silenced their murmurs for some time. The sailors, however, discontented, alarmed at their distance from land, several times mutinied and once proposed to throw their admiral overboard. Columbus was now fully sensible of his perilous situation. He observed with great uneasiness, the fatal operation of ignorance and of fear in producing disaffection among his crew; and that it was now ready to burst out into open mutiny. He retained, however, perfect presence of mind. He affected to seem ignorant of their machinations. Notwithstanding his agitation and solicitude of his own mind, he appeared with cheerful countenance; like a man satisfied with the progress which he had made, and confident of success. Sometimes he employed all the arts of insinuation to soothe his men. So

times he endeavoured to work upon their ambition or avarice, by magnificent descriptions of the fame and wealth which they were about to acquire. On other occasions he assumed a tone of authority, and threatened them with vengeance from their sovereign, if, by their dastardly behaviour, they should defeat this noble effect to promote the glory of God, and to exalt the Spanish name above that of every other nation. Even with seditious sailors, the words of a man whom they had been accustomed to reverence, were weighty and persuasive; and not only restrained them from those violent excesses which they meditated, but prevailed with them to accompany their admiral for some time longer. As they proceeded, the indications of approaching land seemed to be more certain, and excited hope in proportion. The birds began to appear in flocks, making towards the south-west. Columbus, in imitation of the Portuguese navigators, who had been guided in several of their discoveries by the motion of birds, altered his course from due west towards that quarter whither they pointed their flight. But after holding on for several days in this direction without any better success than formerly, having seen no object during thirty days but the sea and the sky, the hopes of his companions subsided faster than they had risen; their fears revived with additional force; impatience, rage, and despair, appeared in every countenance. All sense of subordination was lost. The officers, who had hitherto concurred with Columbus in opinion, and supported his authority, now took part with the private men; they assembled tumultuously on the deck, expostulated with their commander, mingled threats with their expostulations, and required him instantly to tack about him to return to Europe. Columbus perceived that it would be of no use to have recourse to any of his former arts, which having been tried so often had lost their effect; and that it was impossible to rekindle any zeal for the success of the expedition among men in whose breasts fear had extinguished every generous sentiment. He saw that it was no less vain to think of employing either gentle or severe measures, to quell a mutiny so general and so violent. It was necessary, on all these accounts to soothe passions which he could no longer command, and to give way to a torrent too impetuous to be checked. He promised solemnly to his men that he would comply with their request, provided they would accompany him, and obey his command for three days longer; and if, during that time, land was not discovered, he would then abandon the enterprise, and direct his course back to Spain. Enraged as the sailors were, and impatient to turn their faces again towards their native country, this proposition did not appear to them unreasonable. Nor did Columbus hazard much in confining himself to a term so short. The presages of discovering

land were now so numerous and promising, that he deemed them infallible. For some days the sounding line reached the bottom, and the soil which it brought up indicated land to be at no great distance. The flocks of birds increased; and were composed not only of sea-fowl, but of such land-birds as could not be supposed to fly far from the shore. The crew of the *Pinta* observed a cane floating which seemed to be newly cut, and likewise a piece of timber artificially carved. The sailors aboard the *Nigna* took up the branch of a tree with red berries perfectly fresh. The clouds around the setting sun assumed a new appearance; the air was more mild and warm; and during night, the wind became unequal and variable. From all these symptoms, Columbus was so confident of being near land, that, on the evening of the 11th of October, after public prayers for success, he ordered the sails to be furled, and the ships to lie by, keeping strict watch, lest they should be driven ashore in the night. During this interval of suspense and expectation, no man shut his eyes, all kept upon deck, gazing intently towards that quarter where they expected to discover the land which had been so long the object of their wishes. About two hours before midnight, Columbus standing on the forecastle, observed a light at a distance, and privately pointed it out to Pedro Guttierrez, a page of the queen's wardrobe. Guttierrez perceived it, and calling to Salcedo, controller of the fleet, all three saw it in motion, as if it were carried from place to place. At two o'clock next morning, Roderic Triana discovered land, and the joyful sound of Land! Land! was heard from the *Pinta*, which kept always a-head of the other ships. But having been so often deceived by fallacious appearances, every man was now become slow of belief; and waited, in all the anguish of uncertainty and impatience, for the return of day. As soon as morning dawned, all doubts and fears were dispelled. From every ship an island was seen about two leagues from the north, whose flat and verdant fields, well stored with wood, and watered with many rivulets, presented the aspect of a delightful country. The crew of the *Pinta* instantly began the *Te Deum*, as a hymn of thanksgiving to God: and were joined by those of the other ships, with tears of joy and transports of congratulation. This office of gratitude to heaven was followed by an act of justice to their commander. They threw themselves at the feet of Columbus, with feelings of self-condemnation mingled with reverence. They implored him to pardon their ignorance, incredulity, and insolence, which had created him so much unnecessary disquiet, and had so often obstructed the prosecution of his well-concerted plan; and sing, in the warmth of their admiration, from one extreme to another, they now pronounced the man whom they had so lately reviled and

threatened, to be a person inspired by heaven with sagacity and fortitude more than human, in order to accomplish a design so far beyond the ideas and conceptions of all former ages. As soon as the sun arose, all their boats were manned and armed. They rowed towards the island with their colours displayed, with warlike music, and other martial pomp. As they approached the coast they saw it covered with a multitude of people, whom the novelty of the spectacle had drawn together, whose attitudes and gestures expressed wonder and astonishment at the strange objects which presented themselves to their view. Columbus was the first European who set foot in the New World which he had discovered. He landed in a rich dress and with a naked sword in his hand. His men followed; and, kneeling down, they all kissed the ground which they had so long desired to see. They next erected a crucifix, and prostrated themselves before it, returning thanks to God for conducting their voyage to such an happy issue. This island was one of the Bahama islands, to which he gave the name of San Salvador, and took possession of it in the name of their Catholic majesties. In this first voyage he discovered several other of the Lucayo or Bahama islands, with those of Cuba and Hispaniola. The natives considering the Spaniards as divinities, and the discharge of the artillery as their thunder; they fell prostrate at the sound. The women, however, offered their favours, and courted the embraces of the new guests, as men. Their husbands were not jealous of them; and in the arms of those wantons the companions of Columbus are said to have caught that malady which directs its poison to the springs of life. He afterwards touched at several of the islands in the same cluster, inquiring every where for gold, which he thought was the only object of commerce worth his attention. In steering southward he discovered the islands of Cuba and Hispaniola, abounding in all the necessaries of life, and inhabited by a humane and hospitable people. On his return, he was overtaken by a storm, which had nearly proved fatal to his ships and their crews. As a crisis when all was given up for lost, Columbus had presence of mind enough to retire into his cabin, and to write upon parchment a short account of his voyage. This he wrapped in an oiled cloth, which he inclosed in a cake of wax, put it into a tight cask, and threw it into the sea, in hopes that some fortunate accident might preserve a deposit of so much importance to the world. After obtaining his grand object, the discovery of the New World, he returned to Spain, and arrived at the port of Palos, on the 14th of March, 1493. As soon as the ship was discovered approaching, all the inhabitants of Palos ran eagerly to the shore, where they received the admiral with royal honours. The court was then at Bar-

celona, and Columbus immediately acquainted the king and queen of his arrival. They were no less delighted than astonished with the unexpected event. They gave orders for conducting him into the city with all imaginable pomp. They received him clad in their royal robes, and seated on a throne under a magnificent canopy. When he approached, they stood up; and raising him as he kneeled to kiss their hands, commanded him to take his seat on a chair prepared for him, and to give a circumstantial account of his voyage. When he had finished his oration, which he delivered with much modesty and simplicity, the king and queen kneeling down, offered up solemn thanks to God for the discovery. Every possible mark of honour that could be suggested by gratitude or admiration, was conferred on Columbus, the former capitulation was confirmed; his family was ennobled, and a fleet was ordered to be equipped, to enable him to go in quest of those more opulent countries which he still confidently expected to find. This consisted of seventeen ships, having on board 1500 persons, several of them men of rank, destined to settle in these newly discovered countries, and amply furnished with all necessaries for that purpose.

Columbus sailed from Cadiz upon his second voyage on September 25, 1493. After a series of adventures he at length arrived at Hispaniola, where he found the little garrison he had left totally extirpated,—a catastrophe brought on them by their own ill conduct towards the natives. Columbus rejected the solicitations made by some of his followers to revenge their deaths, and proceeded to establish a colony, by building a town, to which he gave the name of Isabella, in honour of his royal patroness. Having by his prudence and vigour tolerably composed some discontents and mutinies, which had arisen among his colonists, he left his brother Diego to govern the settlements, and proceeded with a small squadron on an exploratory voyage. In this expedition he made no other discovery of importance than that of the island of Jamaica. On returning to Hispaniola, he found there his brother Bartholomew, who had been sent from Spain with a reinforcement of three ships loaded with provisions. An Indian war then succeeded, which in the end proved extremely destructive to a people naturally timid, and prodigiously inferior in every respect to their invaders. Numerous complaints against the conduct of Columbus had been transmitted to the court of Spain by the malcontents, and a commissioner had been sent over to inquire into their validity. The manifest partiality of this officer induced Columbus to resolve to lay before the throne in person a full account of his transactions. He arrived in Spain in 1496. The presence of a great man often produces effects in his favour which he would in vain ex-

pect from distant representations. The tranquil self-confidence which Columbus eminently possessed, put his enemies to silence, and with the assistance of the gold and precious commodities which he brought with him, recovered the good opinion of his sovereigns. In May, 1498, Columbus proceeded in his third voyage across the Atlantic, with a squadron of six ships. He arrived at Hispaniola in August, much debilitated by sickness and fatigue. There he found that his brother, according to his advice, had removed the colony from Isabella to St. Domingo, on the opposite side of the island. He also found that a mutiny had been raised by the chief justice Roldan, who had seceded with a number of settlers, and threatened a civil war. This he composed as well as he was able, and gratified the discontented with allotments of lands, to which were annexed those distributions of the poor natives, called repartimientos, which eventually proved such an intolerable source of cruelty and oppression to those wretched beings. Envy and malignity, however, still pursued him. The complaints against him and his brothers transmitted to court were more loud and importunate than ever. At length queen Isabella was to such a degree influenced by the charges brought against Columbus, that she signed an instrument revoking his appointment as viceroy and governor of the countries he had discovered, and nominating Francis de Bovadilla in his stead. This man, in the insolence of power, without even admitting Columbus to his presence, threw him into chains, and sent him, along with his brothers also fettered, to Europe. On his arrival in Spain, they were shocked with the idea of that imputation of ingratitude which the Spanish court must undergo from all mankind, upon such unworthy treatment of so great a benefactor to the nation. He was immediately liberated, presented with a sum of money, and invited to court, where he was received with kindness and civility by the king and queen. Bovadilla was disgraced, yet Columbus was not restored to his former dignity. And so deeply did the injury which he had sustained sink into his mind, that he always carried about with him the fetters which he had worn, hung them up in his chamber, and ordered that they should be buried with him. His passion for discovery, however, led him to propose another voyage, the leading purpose of which was his original idea of opening a new tract to the East Indies.

On this fourth voyage, accompanied by his brother Bartholomew, and his son Ferdinand, and furnished with only four small barks, he sailed from Cadiz in May, 1502. On arriving off St. Domingo, he found eighteen loaded ships preparing to depart for Europe. As from certain tokens he discerned the approach of a hurricane, he requested permission to enter the harbour, and at the same time warned the fleet not to sail.

Both his request and his warning were disregarded. The hurricane came on. By proper precautions he escaped its fury ; but it fell with such violence on the fleet, that only two ships were saved, and Bovadilla and Roldan, and several of his inveterate enemies, perished with all their wealth. It happened too, that among those vessels which escaped, was that on which the wrecks of Columbus's property were embarked. Columbus proceeded on his journey, and traced all the coast about the isthmus of Darien, in search of his imagined strait. He left a small colony under the command of his brother on the river Belem, and then sailing homewards was wrecked on the island of Jamaica. At length he was delivered by a squadron sent from Hispaniola ; and after a short stay at St. Domingo, he embarked for Spain, and reached St. Lucan in December, 1504, and thus finished his last disastrous voyage.

He had the mortification of finding his best friend, Isabella, dead ; and Columbus could never obtain the fulfilment of any part of that treaty to which he was entitled. Disgusted with the ingratitude of a monarch, whom he had served with so much fidelity and success, and exhausted with fatigue, he ended his active and useful life at Valladolid, on the 20th of May, 1506, in the fifty-ninth year of his age. He died with a composure of mind suited to the magnanimity which distinguished his character, and with sentiments of piety becoming the sincere respect for religion, which he manifested in every occurrence of his life. He was grave, though courteous in his deportment, circumspect in his words and actions, irreproachable in his morals, and exemplary in his religious duties. The following anecdote, which is related of him, will give some idea of his sagacity and prudence. While his vessels lay off Hispaniola, the Indians neglected to bring the provisions he had agreed for ; on which he sent for the chiefs, and informed them that the God of the Christians was angry at their breach of faith, and as a proof of it, the following night the moon would rise with a threatening and bloody aspect. He knew that there would be an eclipse that night, but the Indians made light of the prediction till they saw it verified ; on which, in great terror, they supplicated his forgiveness, and ever after brought the stipulated supplies regularly. The king was so just to his memory, notwithstanding his ingratitude during his life, that he buried him magnificently in the cathedral of Seville, and erected a tomb over him with this inscription, "A Castilla y a Leon nevevo mundo dio Colon, i. e. Columbus has given a New World to Castile and Leon." The king confirmed to his sons their hereditary rights. Don Diego, the eldest son, was put in possession of all his father's property in 1508 ; and his brothers lived honoured and distinguished.

sharers in the blood of the great Columbus. That another person should supplant him in the glory of giving a name to that New World which he discovered, appears a singular caprice of fortune, or rather of human injustice ; and may be regarded as completing that train of calamities and indignities, which rendered him much less a happy than a famous man.

BARTHOLOMEW COLUMBUS, brother to Christopher, famous for his marine charts and spheres, which he presented to Henry VII. of England. He died in 1514.

FERDINAND DE MAGALHAENS, better known by the name of **MAGELLAN**, a celebrated navigator, was by birth a Portuguese, of a respectable family. He served under Albuquerque in the East Indies for five years, and particularly distinguished himself at the conquest of Malacca in 1510. Not being satisfied with the attentions of his own court towards him, he entered into the service of Charles V., king of Spain. It is said he was guilty of peculation, which caused him to quit his own country. He was accompanied by Ray Falero, another Portuguese, well versed in geography and astronomy. They formed the bold design of discovering a new passage by the west to the Molucca islands, which they offered to prove fell within the division of the globe assigned by the pope to the crown of Castile. It is affirmed that they had first proposed this enterprize to Emanuel king of Portugal, who rejected it, as opening a way for other nations to have access to the East Indies, the trade of which was monopolized by the Portuguese. The king of Spain agreed to the proposal, and on September 20, 1519, Magalhaens sailed from San Lucar, with five ships and two hundred and thirty-six men under his command. Murmurs soon began to arise among his officers, who considered it as a disgrace to be commanded by a renegade Portuguese ; and when, on the following Easter, the fleet was lying at a port in South America, which they named San Julian, three of the captains formed a conspiracy against their commander. This he discovered and quelled. To one of the ships he dispatched a messenger armed with a dagger, to deliver a letter to the captain, enjoining him to stab the captain while he was reading the letter. He boarded the second ship and secured the mutineers, and the third submitted. One of these captains was hung at the yard-arm, and the other set on shore. The coast on which they lay was that of Patagonia ; and this first voyage contains accounts of the extraordinary stature of the natives, concerning which so much discussion has since arisen. Towards the end of October, they reached a cape which they named De las Vergines, forming the entrance of the famous straits since bearing the name of Magellan. The commander was obliged to exert all his authority to induce his men to venture up this

unknown passage with a view of crossing a vast sea beyond it, at the hazard of running short of provisions, of which a supply for three months alone remained. One of the ships actually deserted him, and steered back for Europe. The rest proceeded and discovered the South Sea on November 27, 1519, which caused the commander to shed tears of joy. They continued their voyage over this ocean, now first visited by Europeans, and at length suffered those evils from famine which they had anticipated. The crews were at last reduced to eat the hides with which the rigging was covered, and many men fell victims to their scanty and unwholesome diet; it happened also that only two of the numerous islands in these seas, and those barren and deserted, were descried by them. The weather, however, proved so uniformly calm and temperate, that they gave the name of Pacific to the ocean over which they sailed. On March 6, 1520, they came in sight of the Ladrões, so named by them from the thieving character of the natives. Thence they reached the archipelago of St. Lazarus, afterwards called the Philippines. At one of these islands, named Zebu, Magalhaens with little difficulty obtained the conversion of the king, using the argument that by becoming a Christian he would be rendered superior to his enemies. Under the further condition of becoming a vassal of Spain, the Portuguese assisted him in attempts to reduce to subjection some neighbouring chieftains, and the cross was erected over some burnt villages. The chief of a neighbouring island named Matan, being summoned to pay tribute to the Spaniards and make submission to the king of Zebu, bravely rejected the claim; and Magalhaens, contrary to the advice of the king and of his own officers, resolved to punish his disobedience. With about fifty men he landed upon Matan, and was met by its chief with his people, when an engagement took place, which continued the greater part of the day. At length the fire of the Spaniards slackened for want of ammunition; and the islanders pressing on, a retreat became necessary. Magalhaens received a wound from an arrow in the leg, and being ill supported by his men, who fled in disorder, he was beaten down, and at length slain with a lance. This catastrophe took place in 1521; and by this act of imprudence he lost the honour of being the first circumnavigator of the globe, which attached to Cario who brought his ship home by the East Indies. Magalhaens, however, has secured an immortal name among maritime discoverers, by the commencement of this great enterprise, in which he displayed extraordinary skill and resolution, but accompanied with the disregard of justice and humanity, then almost universal among adventurers of this class.

AMERICUS VESPUTIUS, born at Florence of a very

ancient family, in 1451. He discovered very early a taste for philosophy, mathematics, and sea-voyages. As soon as he was informed of Columbus's return from the West Indies, he burned with impatience to be partaker of his glory. He applied to Ferdinand king of Spain, who supplied him with four ships, with which he departed from Cadiz, in 1497. He fell in with the coast of Paria, and ran along it, and also the coast of Terra Firma, as far as the Gulph of Mexico, returning to Spain in about eighteen months. He did not dispute with Columbus the glory of having discovered the West India islands; but pretended that he first discovered the continent of America. For this the Spanish writers are very severe, and charge him with having falsified dates to support his claim. A year after his first voyage, Vesputius performed a second with six ships, still under the auspices of Ferdinand and Isabella. In this voyage he proceeded to the Antilla islands, and from thence to the coast of Guiana and Venezuela, and returned safe to Cadiz in the month of November, 1500, bringing with him many valuable stones, and other commodities. He met with but a cool reception from the Spaniards for all his services; and their ingratitude sensibly affected him. Emanuel king of Portugal, jealous of the success of the Catholic sovereign, had taken great pains to share in the new discoveries: and being informed of Vesputius's discontent, invited him to Portugal, and gave him the command of three ships to undertake a third voyage of discovery. Vesputius sailed from Lisbon in May, 1501. He ran down the coast of Africa as far as Sierra Leone and the coast of Angola. He then stood over for the coast of America, and fell in with Brazil, which he discovered entirely, as far as Patagonia, and north to the river Plata. This illustrious navigator then sailed back to Sierra Leone, and keeping along the coast of Guinea, returned to Portugal, arriving at Lisbon in September, 1502. King Emanuel, highly satisfied with this success, equipped six ships, with which our navigator made a fourth voyage. In this voyage he designed to stand along America to the south, until he discovered a passage to the Molucca islands to the westward. He ran along the coast from the bay of All Saints, as far as the river Curabada; but having only provisions for twenty months, and being detained on the coast he had discovered five months by contrary winds, he returned to Portugal. Americus died at the island of Tercera in 1514, leaving his name to half the globe. A celebrated author speaking of these voyages, says, that in the eighth and ninth centuries, the barbarians attacked the cultivated nations; but now, the latter in their turns crossed the Atlantic to make war on the barbarians. Americus has left us relations of his four voyages, in which he has described the original inhabitants of America in

lively colours. The king of Portugal caused some remains of his ship, the Victory, to be preserved in the metropolitan church of Lisbon.

PEDRO ALVAREZ CABRAL, or **CABRERA**, a celebrated navigator, son of a Portuguese gentleman, who commanded the second fleet fitted out for the East Indies by Emanuel king of Portugal, in 1500. This admiral having stood out to sea off the coast of Africa, in order to avoid the variable winds near the land, was thrown by a tempest after a month's sailing on the shore of an unknown country, which was that part of South America since named Brazil. He landed April 24, 1500, at a place to which he gave the name of Santa Cruz, and took possession of the country for the crown of Portugal. Cabral proceeded from this new coast to Sofala in Africa, where he arrived after the loss of six out of thirteen of his ships, and thence sailed to Calicut. Here he obtained permission from the king or zamorin to make a commercial establishment. A war soon succeeded, the natural consequence of mutual jealousies. Cabral burnt several ships in the port, battered the town, and compelled the zamorin to comply with his terms. He thence proceeded to Cananor, where he made a treaty with the prince. In 1501 he returned to Portugal with a rich lading. He published an account of this voyage, printed in an Italian translation by Ramusia at Venice, with several others. Cabral died in his own country, after having established a lasting name by his discoveries and exploits.

SEBASTIAN CABOT, one of the discoverers of the continent of America, was the son of John Cabot, a Venetian. He was born at Bristol in 1477; and was taught by his father arithmetic, geometry, and cosmography. Before he was twenty years of age he made several voyages. The first of any consequence seems to have been made with his father, who had a commission from Henry VII., for the discovery of a north west passage to India. They sailed in the spring of 1497, and proceeding to the north-west discovered land, which for that reason they called Prima-vista, or Newfoundland. Another smaller island they called St. John, from its being discovered on the feast of St. John Baptist; after which, they sailed along the coast of the American continent as far as Cape Florida, and then returned with a good cargo, and three Indians aboard to England, where they met with a gracious reception. Purchase justly observes, that America should have been called Cabotiani, or Sebastiana, as Cabot discovered more of it than either Columbus or Vesputius; and he certainly discovered that great continent before either of them. Stowe and Speed ascribe these discoveries wholly to Sebastian, without mentioning his father. It is probable that Sebastian, after his father's death, made several voyages to

these parts, as a map of his discoveries drawn by himself, was hung up in the privy garden at Whitehall. However, history gives but little account of his life for twenty years; when he went to Spain, where he was made pilot-major, and entrusted with reviewing all projects for discoveries, which were then very numerous. His great capacity and proved integrity, induced many eminent merchants to treat with him about a voyage by the newly discovered straits of Magellan to the Moluccas. He therefore sailed in 1525, first to the Canaries; then to the Cape Verd islands; thence to St. Augustin and the island of Patos; when some of his people beginning to be mutinous, and refusing to pass through the straits, he laid aside the design of sailing to the Moluccas; left some of the principal mutineers upon a desert island, and sailing up the rivers Plata and Paraguay, discovered, and built forts in a large tract of this country, which produced gold, silver, and other rich commodities. He thence despatched messengers to Spain for a supply of provisions, ammunition, goods for trade, and a recruit of men; but his request not being readily complied with, after staying five years in America, he then returned home, where he met with a cold reception, the merchants being displeased at his not having pursued his voyage to the Moluccas, while his treatment of the mutineers had given umbrage at court. Hence he returned to England, and being introduced to the duke of Somerset, then lord protector, a new office was erected for him; he was made governor of the mystery and company of the merchant adventurers for the discovery of regions, dominions, islands, and places unknown, a pension was granted him by letters patent £166, 13s. 4d. per annum; and he was consulted in all affairs relative to trade. In 1522, by his advice the court fitted out some ships for the discovery of the northern parts of the world. This produced the first voyage the English made to Russia, and the beginning of that commerce, which has ever since been carried on between the two nations. The Russia company was now founded by a charter granted by Philip and Mary, and of this company Sebastian was appointed governor for life. He is said to be the first who took notice of the variation of the needle, and who published a map of the world. And he was undoubtedly the founder of the maritime strength of Britain, which has since made this nation so flourishing. The exact time of his death is not known, but he lived to be above seventy years of age.

VASCO NUGNES DE BALBOA, a famous Spanish adventurer in the New World, was a native of Castile, and went over very early to make his fortune in the West Indies. He had a considerable settlement in Hispaniola; but his affairs becoming deranged, he embarked with a Spanish captain

named Enciso in search of new lands, and passing the river Darien, they settled a colony upon the isthmus of that name, and founded a town called Santo Maria el Antigua, the ancient, as being the first settlement of the southern continent of America. In this place they established a kind of republican government, under the authority of two alcaides, of whom Balboa was one. Nicuessa, who had been appointed by the king of Spain governor of that part of the continent, was at first refused admission into Santa Maria; at length Balboa permitted him to enter, and protected him from his enemies, till he became the victim of his own misconduct. Balboa, by his courage and prudence, gained to himself all the authority of the new colony, and quarrelling with Enciso, caused him to be imprisoned, and all his effects to be confiscated,—an act of power that eventually proved his own ruin. Balboa, however, pushed his conquests among the neighbouring Indians, selling his services to the best bidder, and amassing gold from all quarters in order to strengthen his interest at the court of Spain. In one of his incursions, a cacique, observing with wonder the Spanish thirst of gold, offered to conduct Balboa and his companions to a country where their wishes should be fully satisfied. Balboa eagerly embraced the proposal, and made preparations for crossing for the first time the isthmus of Darien. He set out on this expedition on September 1, 1512, accompanied by only one hundred and ninety Europeans; and with the greatest valour and perseverance overcame all the obstacles to his progress. After a most toilsome march of twenty-five days, he arrived at a mountain, whence the Indians told him that the South Sea was to be discovered; Balboa halted his men on the ascent, and himself hastened alone to the summit. On viewing the magnificent spectacle which no European eye had hitherto beheld, he fell on his knees in transport, and he returned thanks for being preserved to so great a discovery. He was soon joined by his men, and they joyfully held on their course to the shore; when Balboa, advancing into the waves with his sword and buckler, took possession of this vast ocean in the name of his master. In this country he obtained considerable riches, with information of that mighty and opulent kingdom, lying to the south-east, called Peru; to which, however, Balboa, with his present force, could not think of proceeding. He returned to Santa Maria by a new track, after being absent four months; and immediately sent an account to Spain of his important discovery. King Ferdinand resolved to make unusual efforts to profit by it; but ungratefully overlooking the merit of Balboa, he appointed Pedrarias Davila governor of Darien, and sent him out with a well-equipped fleet and twelve hundred soldiers, who were joined by a great number of voluntary adventurers.

When Pedrarias landed at Darien, he found Balboa clad in a canvass jacket, with coarse hempen sandals, employed, together with some Indians, in thatching his own hut with reeds. He received the new governor with a dignified submission, but it was not long before open dissension broke out between them. Pedrarias, in order to weaken and mortify his rival, renewed the process respecting Enciso, and putting Balboa in prison, did not liberate him without the payment of a ruinous fine. Meantime sickness destroyed a great number of the new comers, and Pedrarias, by his cruel and rapacious proceedings towards the natives, rendered the country round a desert. Balboa transmitted to Europe strong remonstrances against this impolitic conduct; and Ferdinand was induced to create him a *delantado*, or lieutenant-governor, with very extensive powers, and a separate command. An outward reconciliation was meditated between him and Pedrarias, which was even cemented by the marriage of Balboa with the daughter of the governor. But enmity still rankled at the heart of Pedrarias, and he resolved to destroy the man he had too deeply injured for forgiveness. The charge on account of Enciso was renewed, to which were added those of disloyalty to the king, and a design to revolt against the governor. He was found guilty of a capital crime, and, notwithstanding the entreaties of the judges themselves, and the whole colony, he was publicly beheaded in 1517, at the age of forty-two, at a time when he stood the first in reputation for vigour and abilities among the Spanish leaders in America. His fate might be lamented, were it possible for a lover of justice and humanity to feel any thing but satisfaction at the destruction of these ferocious invaders of an innocent people, by their mutual hostility.

VASCO or VASQUEZ DE GAMA, a famous navigator and naval commander, was born of a noble family at Sines, a maritime town in the Portuguese province of Alenteio. When King Emanuel resolved to push the discoveries already made of the southern parts of Africa and the interjacent seas in the East Indies, de Gama's reputation for courage and prudence caused him to be fixed upon to conduct the enterprise. He set out from Lisbon with a squadron of only three small armed vessels and a store ship, in July, 1497, and was four months contending with contrary winds before he reached the Cape of Good Hope. He doubled that promontory and coasted along the south-eastern side of Africa, touching at various ports till he reached Melinda. There he procured a Mahometan pilot, who conducted him to the Malabar coast, and in May he arrived at Calicut. He was at first received in a friendly manner by the zamorin or prince, but the intrigues of the Mahometan

merchants at length caused a plot to be laid for his destruction, upon the discovery of which he set sail upon his return to Europe. He entered the port of Lisbon again in September, 1499, after having lost the greater part of his crew by disease and fatigue. He spent some time in devotional exercises at a hermitage, and then made a very pompous entry into the capital, where he was received with great favour by the king, who rewarded him liberally with pecuniary advantages, and the title of count of Videgueira. This expedition completely established the practicability of a new road to the Indies, and others were sent out in consequence. De Gama himself was employed in a second voyage, in which he commanded a fleet of twenty ships, and bore the title of admiral of the Indian, Persian, and Arabian seas. He sailed in February 1502, and after compelling tribute or alliance from some of the petty princes in his route, arrived at Cochin, where he received a deputation from the Christians of St. Thomas, to whom he promised protection. The zamorin, whose suspicions of these new visitors were now thoroughly awakened, fitted out a fleet to intercept the Portuguese; but de Gama, boldly beginning the attack, boarded and took two of the largest ships, which proved to be prizes of immense value. After this success, leaving a squadron at Cananor, he himself sailed homewards, and arrived at Lisbon in September, 1503. The success of this voyage occasioned great triumph in Portugal, and the whole force of the nation was directed to secure the establishments it had made in the Indies, and extending them by conquest. After the accession of John III., de Gama, now in a very advanced age, was prevailed upon, in 1524, to undertake a third voyage, with the high rank of viceroy of the Indies. He defeated the people of Calicut by sea, and then proceeded to Cochin, where he died in 1525.

JOHN SEBASTIAN DEL CANO or **CANUS**, a native of Biscany, who accompanied Magellan in his voyage through the straits, bearing his name, and who, after his death, took the command and proceeded to the isles of Sunda; thence doubling the Cape of Good Hope, he arrived at Seville in 1552, having performed the voyage round the world in three years and four months.

JOHN DIAS DE SOLIS, a Spanish navigator, the first who sailed up the river Plata in 1515.

LUKE VASQUES D'AYLON, a Spaniard, engaged in the discovery and conquest of America. He made an expedition into Florida in 1520, and is supposed to have perished in a second voyage to the same place.

PETER ALBIENSIS EGIDIUS, a writer whom Francis I. sent to examine and to give an account of the most cele-

brated places of Asia, Greece, and Africa. He died in his 65th year, 1555. He published an account of his travels, besides other works.

JOHN LEO, a native of Granada, and an eminent geographer. After the ruin of his country in 1492, he went to Africa. He renounced the Mahometan religion and was esteemed by pope Leo X. He was the author of the lives of Arabian philosophers—a description of Africa, in Arabic, and died about 1526.

JOHN PARMENTIER, a celebrated French navigator, born at Dieppe, in 1404. He was the first pilot who conducted vessels to Brazil, and the first Frenchman who discovered the Indies as far as Sumatra. He was a good astronomer, and laid down several excellent maps. He died at Sumatra, in 1530.

MUSIC.

JACOB HOBRECHT, or as the Italians write it, OBRECHT, or OBRETH, the most ancient composer of masses, in correct counterpoint of four parts, that are come down to us. He was a Netherlander, and the musical preceptor of Erasmus, as Damon was formerly of Socrates. Glareanus, the disciple of Erasmus, says, that he had frequently heard his preceptor speak of Hobrecht as a musician who had no superior, and say, that he had such a rapid and wonderful facility in writing, that he composed an excellent mass in one night, which was very much admired by the learned. Indeed, in scoring his mass "Si Dederò," which was printed at Venice in 1508, it appears, though the movements are somewhat too similar in subject, that the counterpoint is clean, clear, and masterly. And this is the chief praise that is justly due to most of the compositions of the same period; which, in other respects, so much resemble each other, that a few specimens would exhibit almost all the variety of melody and measure which the productions of a whole century can furnish.

JOHN MOUTON, a great musician who flourished in the time of Louis XII., and Francis I.

JOSQUIN DES PREZ, a Netherlander, a very eminent musician under Lewis XII. of France.

PIERRE DE LA RUE, an ecclesiastical composer in the first stage of correct counterpoint. He was contemporary with Josquin, and one of the composers for the papal chapel during the pontificate of Sixtus IV., who reigned from 1471, to 1484.

CONRAD DE ZABERN, born in Germany about 1450, was a very learned man and much respected for his

morals. He was much beloved by the emperor Frederic III. He wrote two treatises on music.

FRANCHINO GAFURIO, a professor of music, was born at Lodi in 1451. He was in orders and became head of the choir in the cathedral of Milan, where also he was appointed musical professor. He died about 1520.

ADRIAN WILLAERT, a celebrated musician, the disciple of John Mouton, and master of Zarliro. He was born at Bruges in Flanders, and during his youth studied the law at Paris. He lived to a great age, and filled a very high musical station at Venice. His works and scholars were very numerous. He lived in the time of Leo X.

JOHN GALLICULUS, a German writer on music, was contemporary with Martin Luther.

PIETRO AARON, who flourished in the sixteenth century, was a Florentine, of the order of Jerusalem, and a voluminous writer on music. He first appeared as an author in 1516. In the dedication to one of his books, he informs us, that he was born to a splendid fortune, which he wished to improve by some reputable profession; that he chose music, and had been admitted into the papal chapel at Rome during the pontificate of Leo X. There is not much novelty in any of his works; but, in the state of musical science in his time, they were all useful.

CONSTANTIUS FESTA, a very celebrated musician and composer of Italy, who flourished during this century.

GEORGE RHAU, a learned bookseller and musician of Wittemberg, born in 1494.

JOHN DUNSTABLE, an English musician of this century, who wrote a treatise on music, also a geographical work; but neither is extant. He was buried in the church of St. Stephen Walbrook, in 1458.

DR. JOHN HAMBOIS, is said to have possessed a considerable share of learning in all the arts, and to have been no contemptible mathematician, but his biographers add, that music held the first place among all his studies. In Holinshed's Chronicle, page 1355, there is an enumeration of the most eminent men of learning in the reign of Edward IV., among whom the author includes John Hambois, "an excellent musician," adding, that "for his notable cunning therein, he was made a Doctor of Music."

LUDIVICUS FOLIANUS, of Modena, published a Latin treatise on music, in 1529, at Venice.

RODIO ROCCO, an ancient Neapolitan writer on music who is supposed to have lived in this century.

HENRY HABINGTON, was one of the first English musicians who received academical honours in our universities.

Wood, in his *Fasti*, has been able to produce no names of musicians that have been enrolled among the graduates of the university of Oxford before the sixteenth century, though we are told of several at Cambridge of an earlier period. But academical honours in the faculty of music may be traced up to the year 1463, when Henry Habington was admitted to the degree of bachelor of music at Cambridge, and Thomas Saintwix, doctor of music, was made master of king's college in the same university.

MARK SMEATON, a musician in the service of Anne Boleyn, and groom of her chamber, whom Henry VIII., in a fit of jealousy, or pretended jealousy, accused of familiarity with his queen. The musician, in the vain hope of life, prevailed on to confess a criminal correspondence with his royal mistress, "but even this unfortunate queen's enemies expected little advantage from this confession, for they never dared confront him with her."

"The queen said, he was never in her chamber, but when the king was last at Winchester; and then he came in to play on the virginals. She said, that she never spoke to him after that, but on Saturday before May-day, when she saw him standing in the window, and then she asked him, why he was so sad? he said, it was no matter; she answered, you may not look to have me speak to you, as if you were a nobleman, since you are an inferior person. No, no; madam, said he, a look sufficeth me."

MATHEMATICS, ASTRONOMY, &c.

GEORGE PURBACH, an eminent astronomer and mathematician, was born at Purbach, a town on the confines of Austria and Bavaria, in 1423. He was educated at Vienna, where he manifested great talents, and took his degree of M.A. with great applause. He directed his attention principally to mathematics, and advanced in that science with almost incredible rapidity. For farther improvement, he visited the most celebrated universities in Germany, France, and Italy. He found a particular friend and patron in cardinal Cusa, and he formed an intimacy with John Blanchini of Bologna, who admiring Purbach's extensive knowledge, and his ready method of communicating instruction, wished to prevail upon him to deliver lectures on astronomy at Ferrara; but Purbach preferred returning to Vienna, where he obtained the mathematical professorship in that university. About this time he received offers from Ladislaus, king of Hungary, to become his astronomer, accompanied with promises of liberal rewards and distinguished honours, which he declined.

The fame of Purbach, as a mathematical professor, was soon widely diffused, and brought numerous students to attend his lectures at Vienna. Among others was the celebrated Regiomontanus, who secured the esteem of his master, and was chosen the assistant and companion of his labours. From this time they maintained a union of studies, in their endeavours to improve the different branches of mathematical science, and more particularly astronomy. This science they would, no doubt, have materially improved by their joint labours, had Purbach's life been prolonged. His first essay was to amend the Latin translation of Ptolemy's *Almagest*. After this he wrote "An introduction to Arithmetic," and proceeded to draw up another "on Gnomonics," or dialing with tables suited to the difference of climates and latitudes. This was followed by a small tract "Concerning the Altitudes of the Sun," with a table, and "Astrologic Canons." After this he made solid spheres or celestial globes, and not only explained their instructions and uses, but added to them a new table of fixed stars, with the longitude by which every star had increased, from the time of Ptolemy to the middle of the fifth century. He also invented various other instruments, among which was a "gnomon," or geometrical square, with canons, and a table for the use of it, which he sent to the archbishop of Strigonia, who was himself a man of great erudition, and entertained a high opinion of Purbach. Our author made considerable improvements in trigonometry; prepared tables of the fixed stars, and undertook to reform those of the planets, and constructed some entirely new ones. When these tables were finished, he drew up a kind of perpetual almanack, chiefly for the moon, answering to the periods of Meton and Calippus; also an almanack for the planets, or, as it was afterwards called, an *Ephemeris* for many years. He finished his "*Theoriæ Novæ Planetarum*," which was made a text book in all the schools, and was commented upon by some of the most eminent mathematicians. Purbach died in the thirty-eighth year of his age, in 1461.

The following inscription on his tomb, is said to have been written by himself:

Extinctum dulces quid me defletis amici;
Fata vocant; Lachesis sic sua fila trahit.
Destituit terras animus, cœlumque revisit;
Quæ semper coluit, liber et astra petit.

ANTONY TORQUATO, a famous astrologer, was born at Ferrara. He gave Matthias, king of Hungary, a prediction in the year 1480, which was very fatal to Christendom; for he threatened with an entire ruin the Ottoman Empire after

fixed time, which caused the Hungarians to engage in a war that ruined them,

ANGLO CATHO, of Tarentum, was in the service of the duke of Burgundy, and of Lewis XI., as astrologer and physician. He pretended to foretel future events, and died at Beneventum, in 1497.

BERNARD WALTHER, an eminent astronomer was born in the year 1430, and having applied principally to the study of mathematics, and more especially to the study of astronomy, under Regiomontanus, was eminently useful by his talents and opulence in encouraging the inventions and aiding the observations of his preceptor, whilst he continued at Nuremberg; and when by the invitation of pope Sixtus IV. he removed to Rome, with a view to the reformation of the calendar, he continued his observations for nearly forty years, viz. from 1475, to the time of his death in 1504. His instruments were of the most perfect kind which he could then procure, and he was skilful and persevering, as well as successful in the use of them. He was the inventor of a chronometer, or clock with wheels, which indicated the time of noon with an accuracy corresponding to the result of calculation; and he is also celebrated as the first of moderns who observed refraction. The singularity of his character, however, restricted the benefit which astronomy might otherwise have derived from his own observations and those of his preceptor Regiomontanus, or John Muller. After the death of Muller, he purchased his papers and instruments, which he kept in his own possession, without allowing any one to see them; and after his death, they were neglected by his heirs, so that many of them were lost. At length the senate of Nuremberg purchased all the writings of these two mathematicians which they could procure, and deposited them in the library of that city. Several parts of them were afterwards extracted, and published by Schoner and his son.

PAUL TOSCANELLA, a most celebrated Italian astronomer, who erected in the cathedral of Florence, the famous Gnomon, which is still reckoned the best in Europe, and of which Ximenes gave a particular description. He died in 1490.

JOHN MULLER, commonly called **REGIOMONTANUS**, from Mons Regius, or Koningsberg, where he was born, in 1436. He made so great a progress in learning, that, when a boy, he was admitted into the academy at Leipsic. From thence he removed to Vienna, where he studied the mathematics under Purbach, whom he assisted in his observations. At the desire of cardinal Bessarion, Regiomontanus and his master went to Rome, to complete the Latin version of Ptolemy's *Almagest*; but, while there, Purbach died, and the

whole task devolved upon his associate. After a long stay in Italy, he went to Buda; but on the breaking out of a war with the Turks he removed to Nuremberg, where he constructed an observatory, and founded a printing-office.

In 1474, pope Pius IV. conceived a design of reforming the calendar, and sent for Regiomontanus to Rome, as the most able person to accomplish his purpose. The philosopher was exceedingly unwilling to leave his own pursuits, but having received the most magnificent promises from his holiness, who also nominated him bishop of Ratisbon, he set out, and arrived at Rome in 1475, but died the following year, at the age of forty. He was buried in the Pantheon, and his memory was celebrated by the best poets of the time. It may be observed that Purbach was the first mathematician who reduced the trigonometrical tables of fines to the decimal scale. This project was perfected by Regiomontanus, who not only extended the fines to every minute, the radius being 600,000, as designed by Purbach, but afterwards computed them to the radius of 1,000,000 for every minute of the quadrant. He also introduced the tangents into trigonometry, and enriched this part of science with many theorems and precepts. His "Treatise on plane and spherical Trigonometry," consists of five books; in the fifth are various problems concerning rectilinear triangles, some of which are resolved by means of algebra. Regiomontanus was author of several other works. Of his mechanical projects, we are told by Peter Ramus, that in his workshop at Nuremberg there was an automaton in perpetual motion: a fly, which, after escaping from his hand, flew round the room, and returned again; he also formed an eagle, which, on the emperor's approach to the city, he sent out, high in the air, a considerable distance to meet him, and which kept him company to the very gates of the city. "Let us no more wonder," adds Ramus, "at the dove of Archytas, since Nuremberg can shew a fly and an eagle armed with geometrical wings."

MARTIN BEHEM, BEHAIM, BÆHM, or BEHENIRA, a mathematician and cosmographer who, according to the Germans, first conceived the notion of a western continent, and afterwards proved its reality as the original discoverer. He was born of a noble family at Nuremberg, in Franconia. He was devoted from his infancy to the study of geography, astronomy, and navigation; and at a more mature age he often reflected on the possibility of the existence of a western continent, and of the antipodes. Filled with this notion, he applied, in 1459, to Isabella, daughter of John, the first king of Portugal, and regent of the duchy of Burgundy and Flanders, who supplied him with a vessel, in which he made the discovery of the island of Fayel, in 1460. On this island he established a colony of Flemings, whose descendants still exist in the

Azores, which were for some time the Flemish islands. After having obtained a grant of Fayal from the regent Isabella, and resided there about twenty years, during which he made small excursions of discovery, Behem applied in 1484, eight years before the expedition of Columbus, to John, the second king of Portugal, for the means of making a great expedition towards the south-west. This prince supplied him with some ships, with which he discovered that part of America which is now called Brazil; and sailed as far as the straits of Magellan, or to the country of some savage tribes, whom he called Patagonians, from the extremities of their bodies being covered with a skin more like a bear's paws than human hands and feet.

In 1492 the chevalier Behem, crowned with honours and riches, undertook a journey to Nuremberg, to visit his native country and family. He there made a globe of the earth, which is still preserved in the library of that city, and exhibits the outline of his discoveries under the name of western lands, from which it is seen that they are the present coast of Brazil, and the lands near the straits of Magellan. After having performed several other interesting voyages, Behem died at Lisbon in July 1506, leaving behind him no other work than his globe. It appears, however, that the king of Portugal possessed a chart of the coast of America, drawn by Behem, which was seen by Magellan before he undertook his voyage, and that certain letters are still extant at Nuremberg. The globe is made from the writings of Ptolemy, Pliny, Strabo, Marco Polo, and Mandeville, with the addition of his own discoveries in Africa and America.

MARTIN BENENA was the scholar of the celebrated John Muller, or Regiomontanus, and was very intimate with Christopher Columbus.

JOHN BAPTIST DANTE, a native of Perugia, was an excellent mathematician, and is memorable for having fitted a pair of wings so exactly to his body, as to be able to fly with them. He made the experiment several times over the lake Fralimetus; and succeeded so well, that he had the courage to perform before the whole city of Perugia, during the solemnity of the marriage of Bartholomew d'Alviano with the sister of John Paul Baglioni. He shot himself from the highest part of the city and directed his flight over the square, to the admiration of the spectators; but unfortunately the iron, with which he managed one of his wings, failed; and then, not being able to balance the weight of his body, he fell on a church, and broke his thigh. Boyle fancies, that the history of Dædalus, for so he was called, will not generally be credited; yet he observes, that it is said to have been practised at other places, for which he refers us to the "Journal des Scavans"

of 1678. Dante was afterwards invited to be professor of the mathematics at Venice. He flourished towards the end of this fifteenth century, and died before he was forty years old.

JOACHIM FORTIUS RINGELBERGIUS, vernacularly **SLERCK**, an eminent Flemish mathematician and philosopher, was born at Antwerp. He was patronised by the emperor Maximilian I., in whose place he had an apartment, and he there received his first instructions in the rudiments of learning. When he was seventeen years of age, he was sent to the university of Louvain, where he studied the learned languages, philosophy, and the mathematical sciences. He became a public professor in that university, and taught rhetoric, cosmography, the mathematics, and the Greek language, with very high reputation. So numerous were the classes which attended his lectures, that they frequently occupied his attention twelve hours every day, for a month together. In the year 1528 he went into Germany, and taught the mathematical sciences and the Greek tongue in various seminaries of that country. From Germany he went to France, where he filled the professor's chair at Paris, Orleans, Bourdeaux, and other places. He died about the year 1536. He wrote a number of esteemed works, which were published at Basil, Antwerp, and other places, and reflected honour on his learning and judgment.

JOHN CARION, professor of mathematics in the university of Francfort upon the Oder, was born at Buetickheim, in Germany. He published *Ephemerides*, and *Practicæ Astrologicæ*. He gained but little reputation from these two pieces, but he became famous for a Chronicle in which he had no hand, and which the protestants highly extolled. He died at Berlin, in the year 1538.

JACOBUS STAPULENSIS, or **JAMES LEFEVRE, FABER**, born at Etaples in the Boulonnois, was an able mathematician, and one of the few writers on music which France could boast of at that early period. He was educated at Paris, and with a view to further improvement, he travelled through various parts of the world, that he might have an opportunity of conversing with the learned. On his return to France, he declared open war against the scholastic philosophy, and attempted to introduce genuine Aristotelianism, as well as to disseminate a taste for mathematical learning. The boldness with which he opposed the corruptions of philosophy brought upon him a suspicion of heresy, and the persecution of the doctors of the Sorbonne; but he found a secure asylum in the court of Margaret, queen of Navarre, where he is said to have lived to the age of 100 years; and where he died while veering between Protestant and Catholic. His chief works were theological, but his name is preserved by Protestants as a musical

writer. He is said by Bayle to have died at Nirac, where the king of Navarre held his court, in 1537, at near 100. Bayle, who says nothing of his musical work, has been very diffuse on his polemics, calls him a bit of a man, "c'etoit un petit bout d'homme," with a perturbed spirit, who attacked his friend Erasmus in an unhandsome manner; in which controversy he lost reputation, and proved himself to be neither Catholic nor Protestant.

NICHOLAS COPERNICUS, a celebrated mathematician, physician, and astronomer, whose name is immortalized as the inventor or reviver of the true system of the world, was born at Thorn in Prussia on January 19, 1472. His father's name was Nicholas, and his mother was sister to Lucas Watzelrode, afterwards bishop of Warmia. He was taught the Latin and Greek languages at home; and afterwards studied philosophy and physic at Crotovia. His genius being naturally turned to mathematics, he pursued that science through all its various branches. He set out for Italy when he was 23 years of age; but staid at Bononia some time, with the celebrated astronomer Dominicus Maria, whom he assisted in making his observations. From thence he passed to Rome, where he soon acquired so great reputation that he was chosen professor of mathematics. He also made astronomical observations about 1500. Returning to his own country some years after, he began to apply his vast knowledge in mathematics, to correct the system of astronomy which then prevailed. He collected all the books which had been written by astronomers, and examined the various hypotheses invented for the solution of the celestial phenomena. Of all these, none pleased him so well as the Pythagorean, which made the sun to be the centre of the system, and supposed the earth to move not only round the sun, but round its own axis also. He discerned much beautiful order and proportion in this; and it appeared to him that all embarrassment and perplexity from the epicycles and eccentrics, which attended the Ptolemaic hypothesis, were by this scheme entirely removed. This system, then, he began to write upon, when he was about 35; and after more than 20 years, he brought his scheme to perfection, and established that system of the world which is now universally received. His system, however, was then looked upon as a most dangerous heresy; for which he was thrown into prison by pope Urban VIII., and not suffered to be liberated till he had recanted his opinion, and thus renounced the testimony of his senses. He died May 24, 1543, aged 70. This extraordinary man had been made canon of Worms by his mother's brother, Lucas Wazelrodius, who was bishop of that place. He was not only the greatest of astronomers, but a perfect master of the Greek and Latin languages. We are informed, from contem-

porary writers, that the person of Copernicus was beautiful. From his works he is entitled to rank among those powerful minds who have enlightened the human race; and from the incidents of his life it is probable that he was of a placid, calm disposition, little disposed to suffer his tranquillity to be interrupted by the ordinary cares and pursuits of men. When expiring he is said to have expressed the following Latin verses, which are inscribed on his monument:

“ Non parem Paulo gratiam requiro,
Veniam Petri neque posco; sed quam,
In crucis ligno dederat latroni,
Sedulus oro.”

TUCA GAURICO, an astronomer once famous for the pretended science of astrology, was born in 1475 at Gissini, in the kingdom of Naples. He became eminent for astronomical knowledge, and after having for some time taught that science at Naples, he was appointed professor in it at Ferrara, probably in 1507, when he pronounced an oration in praise of astronomy. But not contented with a just reputation in a real science, he adopted the delusions of judicial astrology, which then obtained great credit in the world, and began to distinguish himself by bold predictions. One of these cost him dear; for having foretold that John Bentivoglio would lose his sovereignty of Bologna, he was imprisoned by him, and received five violent shocks from a cord tied to his arm, while he was successively let fall from a considerable height. He then removed to Venice, and thence to Rome in 1535. Pope Paul III., who was a believer in astrologers, conferred upon him in 1545, the bishopric of Civita in Naples, with a liberal pension. He resigned his episcopal office in 1550, and returned to Rome, where he quietly pursued his astronomical studies. He died in 1558, in his eighty-third year. The works of Gaurico were published collectively at Basil in three volumes folio, 1575. The first comprise his works in astronomy, which prove him to have been very well versed in that science. The second relates almost entirely to judicial astrology, and besides the rules of that fictitious science, comprises the horoscopes of several eminent persons, some of which the event proved to be extremely wide of truth. The third volume consists of pieces relative to grammar, poetry, and moral philosophy. He published Ephemerides from 1534 to 1551.

JOHN ROBINS, ROBYNS, an English mathematician, born in Staffordshire about 1490, was student of Oxford. He was elected fellow of All-Souls' college in 1520, where he took his degrees in arts, and was ordained. He was chaplain to Henry VIII., canon of Windsor, and afterwards chaplain to

queen Mary, who admired him for his erudition. The bent of his genius lay towards mathematics, astronomy, and astrology, and he enjoyed the friendship of Record. Several of his MSS. are in the Bodleian library.

JOHN STOFER, a German mathematician. He taught mathematics at Tübingen, and published several books, with great reputation; but, being addicted to astrology, he sunk his fame, as Nathaniel Brassey Halsted, Esq., did in our own day, by predicting a great deluge to happen in 1524, which excited a general terror all over Europe. He lived to see himself laughed at, by the failure of his prophecy, and died in 1531.

JOHN SCHÖNER, a mathematician, was born at Carlostadt in 1477. He became professor of mathematics at Nuremberg, where he died in 1547. His works were printed at Nuremberg, in one volume, folio, in 1551.

JAMES ZIEGLER, a learned divine and mathematician of Suabia. He published a few works, and died in 1549.

NICHOLAS TARTAGLIA, or **TARTALEA**, a mathematician, was born at Brescia, in Italy, about the end of this century. He died about 1558.

JOHN BRONKHORST, of Nimeguen, where he was born in 1494, and therefore sometimes called Noviomagus, was a very eminent mathematician. He became rector of the school of Darenter, and afterwards professor of mathematics at Rostock. He died at Cologne in 1570.

FRANCIS MAUROLICO, an eminent Italian mathematician, was born in 1494, at Messina, where he became a distinguished teacher of the mathematics. He was possessed of a clear understanding, and a most excellent memory. He was appointed abbe of Santa Maria del Porto, in Sicily. The mathematicians, in those days, were generally supposed to be able to read the stars, and Francis could not resist the temptation of assuming to himself such a celestial talent. He accordingly delivered some predictions to Don Juan of Austria, for which, as he chanced to have a happy guess, he obtained the credit of being a prophet, besides considerable rewards. He died July 21, 1575, at the age of eighty-one. His works are—1. The Spherics of Theodosius, fol. 2. Emendatio et restitutio Conicorum Apollonii Pergæi. 3. Archimedis monumenta omnia. 4. Euclidis Phænomena. 5. Sinicarum rerum compendium. 6. Opuscula Mathematica. 7. Arithmeticonum, lib. duo.

ORONTIUS FINÆUS, in French Finé, professor of mathematics in the royal college at Paris, was the son of a physician, and born at Briançon, in Dauphiné, in 1494. He was very skilful in mechanics; and acquired much fame by several instruments which he invented, and made with his own hands. He brought himself into notice by correcting and publishing

Siliceu's "Arithmetic," and the "Margareta Philosophica." He afterwards taught the science of mathematics, in the college of Gervais, and then at the instance of Francis I., in the new college which that prince had founded at Paris. Though he was very assiduous in the instruction of his scholars, yet he found time to write numerous tracts upon almost every branch of the mathematics. A remarkable proof of his skill in mechanics is exhibited in the clock which he invented in 1553, and of which there is a description in the Journal of Amsterdam for March 29, 1694. Yet, notwithstanding his genius, labours, and inventions, and the esteem in which he was held by numbers of persons, he could not secure himself from that fate which so often befalls literary and scientific men. He had to struggle all his life with poverty; and at last died overwhelmed in debt, leaving a wife and six children. His children, however, found friends, who, out of respect to their father rendered them assistance. Finæus died in 1555, aged sixty-one. Like all the other mathematicians and astronomers of that period, he was greatly addicted to astrology; and had the misfortune to be a long time confined in prison, because he had predicted some things which were not acceptable to the French court. He was one of those who vainly boasted of having found out the quadrature of the circle. His works were collected in 3 vols. folio, in 1532, 1542, and 1556, and there is an Italian edition in 4to. Venice, 1587.

PETER NONIUS, in Spanish NUNEZ, a learned Portuguese, and one of the ablest mathematicians of his time, was born at Alcaza. He was preceptor to prince Henry, king Emanuel's son, and taught the mathematics in the university of Coimbra. He published several works, by which he gained great reputation. It is observed in Furetrere's dictionary, that Peter Nonius, in 1530, first invented the angles of 45° made in every meridian, and that he called them *rhumbs* in his language, and calculated them by spherical triangles. Nonius died in 1577 aged 80.

Jorge Coelho wrote the following epigram in honour of Nonius,

Qui cupis e terris arcana incognita cœli
 Noscere, & ignoto pandere vela mari,
 En tibi qui summum reserat sublimis Olympum
 Per medios fluctus, hoc duce, tutus eris.
 Haud mirum ingenii tot epos florere libello,
 Nobilis egregium condidit auctor opus.
 Si clarim Alcidæ durat per sæcula nomen
 Quod cœlum potuit sustinuisse humeris,
 Non minor et Petri dicenda est Gloria Nonni
 Cujus mens terras, æquora et astra capit.

HENRY BAERSIUS, or VEKENSTIL, a mathematician. He was a printer at Louvain.

P A I N T I N G.

GIOVANNI MASO, called **MASACCIO**, an Italian painter, born in 1401, and died in 1443, aged 42. He was a disciple of Masonina da Palicale, but proved as much superior to his master, as his master was to all his contemporaries; and is accounted the principal artist of the second or middle age of modern painters, from its revival under Cimabue. His genius was very extensive, his invention ready, and his manner of design had unusual truth and elegance. He considered painting as the art of representing nature with truth, by the aid of design and colouring; and therefore he made nature his most constant study, till he excelled in a perfect imitation of it. He is accounted the first who, from judicious observations, removed the difficulties that impeded the study and the knowledge of the art, by setting the artist an example of his own works, of that beauty which arises from a proper and an agreeable choice of attitudes and motions, and likewise from such a spirit, boldness, and relief, as appears truly just and natural. He was the first among the painters who studied to give the draperies of his figures more dignity, by omitting the multitude of small folds, so customarily practised by the preceding artists, and by designing them with greater breadth and fulness. He was also the first who endeavoured to adapt the colour of his draperies to the tint of his carnations, making the one harmonize with the other. He was uncommonly skilled in perspective, which he had learned from P. Brunelleschi. His works procured him universal approbation; but the same merit which promoted his fame, excited envy, and he died, to the regret of every lover of the art, not without strong suspicions of having been poisoned.

BENOZZO GOZZOLI, a painter; was a native of Florence, where he was born in 1401. He was disciple to Frà Angelico, but successfully imitated Masaccio. He resided long at Pisa, where his best works still exist.

The Bible-histories, with which he filled one entire side of the Campo Santo at Pisa, are by Vasari styled "a terrible work, performances to intimidate a legion of painters." The inequality of the work, however, seems to betray more than one hand. Gozzoli died at Pisa in 1470, and a sepulchre, erected to his memory by the liberality of his employers, is placed near the above work, on which is inscribed an epitaph in his praise. His works were engraved by Lasinio, and published in 1805, and 1807.

FRANCESCO PRIMATICCIO, an Italian historical painter, born at Bologna, in 1409, and died in 1570, aged 80. He was born of a noble family, and in his youth was intended to be bred up to commercial business; but having too elevated a mind to adapt himself to that occupation, and prompted by his natural genius, he began to learn design and colouring from Innocenzio da Imola, and Bagnacavallo; and in a short time was enabled, by his incessant industry, to give manifest proofs of extraordinary talents. He then quitted his native city and went to Mantua, where he became a disciple of Julio Romano, who at that time was engaged in several grand works at the palace del Fe, being assisted by a number of young artists, who had received their instructions in his school. Primaticcio continued under Julio for six years, and under his direction became a great machinist, an artist in fresco, stucco, and every branch of classic or magnificent ornament. Primaticcio effectually established himself in the favour of his master and of the duke of Mantua, and was recommended in the strongest terms by that prince to Francis I., who took him immediately into his service, and appointed him to execute a great number of designs in fresco, and in oil. This artist was not less fortunate and successful with the king than he had been with the duke, his works were approved and admired, and he adorned Fontainbleau, and most of the royal palaces in France, with his compositions. At the same time that Primaticcio was engaged by Francis, Rosso was also retained and employed at his court, between which two painters, a violent rivalry and jealousy subsisted; and it was thought that the king, who was desirous to quiet their dissension, sent the former to Rome to purchase antiques, as that monarch had conceived the highest opinion of the taste and integrity of Primaticcio. That artist acquitted himself of his commission very happily, and in a very short time collected a hundred and twenty-five statues, busts, and mutilated figures; and procured moulds of the most celebrated statues, which were not to be purchased, such as the Laocoon, the Tiber, and Nile, the Ariadne, Commodus, and others, which were cast in brass. He was called from Rome to perfect a large gallery begun by Rosso, but left unfinished by the death of that master, and the king, to express his esteem for Primaticcio, and his public approbation of his merit, conferred on him the abbey of St. Martin at Troyes, with the annual income of eight thousand crowns, which he enjoyed as long as he lived.

ANDREA DEL CASTAGNO, an historical painter, was born at Castagno, in 1409; and being deprived of his parents, was employed by his uncle to attend cattle; but, having accidentally seen an ordinary painter at work in the country, he observed him for some time with surprise and at-

tion, and afterwards made such attempts to imitate him, as astonished all who saw his productions. The extraordinary genius of Andrea became at last a common topic of discourse in Florence, and excited the curiosity of Bernadetto de Medici so far, that he sent for Andrea, and perceiving that he had promising talents, he placed him under the care of the best masters then in Florence. Andrea became particularly eminent in design, and in a few years made so great a progress, that he found as much employment as he could possibly execute. He painted only in distemper and fresco, with a manner of colouring that was not very agreeable, being rather dry and hard; till he learned the secret of painting in oil from Dominic Venetiano, who had derived his knowledge of that new discovery from Antovello da Messina. Andrea was the first of the Florentine artists, who painted in oil; but although he was in the highest degree indebted to Venetiano for the secret, yet he envied his merit so much, that, because his own works seemed to be less admired than those of Venetiano, he formed the horrid resolution of assassinating his friend and benefactor. He executed this design with the utmost ingratitude and treachery, for Venetiano at that time lived with him, and painted in partnership with him, and he stabbed him at the corner of a street so secretly, that he escaped unobserved and unsuspected to his own house, where he composedly sat down to work; and thither Dominic was soon after conveyed, to die in the arms of his murderer. No discovery of so inhuman a transaction was made, till Andrea, through remorse of conscience, disclosed it on his death bed, in 1480. He finished several considerable works at Florence, by which he gained great reputation; but when his crime became published, his memory was held in deserved detestation. The most noted work of this master is in the hall of justice at Florence, representing the execution of the conspirators against the house of Medici.

ANTHONY of MESSINA, was the first Italian who painted in oil, about 1430. He had received the secret from Vandyke, and he was basely murdered by Andrea del Castagno, who wished to possess alone the valuable information.

THEODORE HAERLEM, a Dutch historical painter, born at Haerlem in 1410, and died in 1470, aged sixty. He was a painter of great merit for the time in which he flourished, of which he has left a competent proof in a picture of his painting at Utrecht. It is less hard and dry than most of the works of his contemporary artists, and very highly laboured in the finishing. The picture is an altar-piece, with two folding-doors, as was customary at that time; on the inside appears the representation of Christ, and on the doors the figures of St. Peter and St. Paul, as large as life.

BEATA CATERINA VIGRI, a most diligent painteress, both in oil and miniature, born at Bologna, in 1413, where she introduced the order of St. Chiesa, in the noble monastery of Corpus Domini, which was founded there; amongst other fine paintings, one is much esteemed of our Saviour when an infant. She died in 1463, having lived so that she was venerated by all her acquaintance.

ALBERT ONWALER, a Dutch painter, was born at Haerlem in 1414, and died in 1515. He painted historical subjects.

COSMO ROSELLI, an Italian historical painter, born at Florence in 1416, and died in 1484, aged sixty-eight. He became an artist of some note in that city, by having successfully painted the portraits of Picus Mirandola, and several of the Florentine nobility; having likewise painted some historical designs in the convents and chapels. Afterwards he was engaged to paint three pictures in the chapel of pope Sixtus IV., along with Sandro Boticelli Pietra Perugino, and others; and his subjects were the drowning of Pharaoh, the Last Supper, and Christ preaching near the sea of Tiberias; subjects, which, it is said, the pope particularly chose, who at the same time promised an honorary premium for the best performance. Roselli, who seems to have had but a mean opinion of the taste of Sixtus, being conscious that he could have no hope of surpassing the other artists in colouring and design, in which parts of his profession his skill was but indifferent, concluded he might conceal these defects by giving his pictures an uncommon brilliancy. He therefore used the purest ultramarine, and the most glaring colours in every part of his painting, and illuminated the trees, draperies, and principal objects with gold, so as to dazzle the eye at the first sight, to compensate for his want of a true and elegant taste, by the glittering richness of the general appearance; and he satisfied himself with a certainty of success. But, to the great mortification and disappointment of Roselli, when the pope went to his chapel to observe the works of the different artists, those of Roselli were universally condemned and ridiculed; and by order of the pope, the greater part of his compositions were altered and retouched by those very painters who were his competitors.

DOMINIC VENETIANO, an Italian historical painter, born at Venice in 1420, and died in 1476, aged fifty-six. He was a disciple of Antonelli da Messina, from whom he learned the art of painting in oil, at that time known in Italy only by Antonello, as the secret had been communicated to them alone by John Vandyke, the original discoverer. He painted several pictures at Loretto and Florence, that were exceedingly admired; but in the latter city he connected himself

unhappily with Andrea del Castagno, who invidiously and treacherously murdered him while he was serenading his mistress, and accompanying the lute with his voice. That detestable action was committed by Andrea, partly that he might preserve the secret of painting in oil from any other artist; but as much out of envy on observing that the works of Dominic were abundantly more commended than his own.

DAMIANO MAZZA, an Italian historical painter. Italian historians are silent as to the circumstances of the birth and death of this artist. He was born at Padua, in which city he was taught the rudiments of painting; but he travelled to Venice, and placed himself as a disciple with Titian, whose manner he carefully studied, and imitated it with very great success. Having in a few years sufficiently improved himself under that incomparable master, he returned to Padua, and was employed to paint the history of the rape of Ganymede, which subject he executed with such elegance of taste, and with so charming a tint of colour, that it might deservedly be taken for the composition and hand of Titian. However, the art of painting was too soon deprived of one of its greatest ornaments, by the untimely death of Damiano Mazza, who was cut off in the flower of his age, at a time also, when there was a general expectation of his being equal to any of the greatest masters of Italy.

FILIPPO LIPPI, called the Old, an Italian historical and portrait-painter, born at Florence in 1421, and died in 1488, aged sixty-seven. He was educated in a convent of Carmelites, and at the age of sixteen he had an opportunity of seeing Masaccio at work, in painting the chapel of that convent, which inspired him with an eager desire to learn the art. He therefore became a disciple of that master, and studied design with inexpressible assiduity, making so rapid a progress, that he not only pleased, but surprised Masaccio. The praises given him by his friends, as well as his instructor, wrought so strongly on his mind, that he forsook the convent, threw off the habit, and devoted himself to the profession of painting. He endeavoured to obtain as much instruction as possible from Masaccio, and very happily imitated his manner: yet the course of his studies was for some time interrupted, by an accident which detained him in Barbary for a year and a half; for while he was amusing himself in the company of some of his friends, on board a felucca in the Mediterranean, a corsair, who was cruising near the shore, took them all prisoners, and carried them into captivity. But Lippi having one day drawn the portrait of his master with a piece of charcoal on a wall, the master was so affected with the novelty of the performance, and the exactness of the resemblance, that, after obliging him to paint the portraits of a few other persons, he generously

restored him to liberty. On his return to Europe, he went to his native city Florence, and for a considerable time he was employed by the grand duke. The merit of his works recommended him, not only to the particular esteem of that prince and the nobility, but also to the ecclesiastics, who engaged him for several noble compositions for their churches and convents. It is observed of Lippi, that he was the first of the Florentine painters who attempted to design figures as large as the life; the first who remarkably diversified the draperies, or who gave his figures the air of the antique. He was a man of very loose morals, and seduced a nun to elope with him from the convent of Prato, where she sat to him as a model for the picture of the Virgin; and though her friends severely reproached him for his misconduct, yet he afterwards engaged himself in another criminal intrigue, for which the parents of the lady caused him to be poisoned. But other writers say, that he died of poison at Spoleto, from the resentment of a person of that city, with whose wife he held a criminal conversation while painting the altar-piece of the cathedral at Spoleto; the design of which picture was exceedingly grand, though it was left unfinished by the unfortunate death of the artist. His colouring was extremely agreeable, and his manner, like that of his master Masaccio, was grand and elegant, his draperies were broad and loose, and his figures had a competent degree of grace, with a good expression.

GENTILE BELLINI, a painter of history and portraits, was born at Venice in 1421, and instructed by his father **Giacomo**, who was himself an artist in the art of painting, both in distemper and in oil. He was employed by the doge to paint the hall of the great council, and he executed several considerable works for several of the nobility. His reputation reaching to the Ottoman court, he was invited by **Mahomet II.** to Constantinople, where he was honourably entertained, and employed in painting the portrait of the emperor, and in various other performances. It is said, however, that the emperor ordered the head of a slave to be cut off in the presence of Bellini, in order to convince him of the incorrectness of a picture which he had painted of the decollation of St. John the Baptist; but the sight affected his mind to such a degree, that he was never easy till he obtained leave to return to his own country. Mahomet, before his departure, put a gold chain about his neck, and dismissed him with letters of recommendation to the senate of Venice, which procured for him a pension for life, and an admission into the order of St. Mark. Vasari mentions a sea fight, painted by this master, which had extraordinary merit. He died in 1501.

GIOVANNI BELLINI, was born at Venice in 1422, and surpassed both his father and his brother in every branch of

painting. He is accounted the founder of the Venetian school by introducing the practice of painting in oil, which had been communicated to his father by Dominic and Andrea del Castagna, as some say ; or which, according to De Piles, he obtained from Antonio of Messina ; and by teaching his scholars to paint after nature. The school of Giovanni produced two memorable disciples ; Titian and Giorgione, who brought the art of colouring to its highest perfection ; and Giovanni himself, by observing the works of these famous artists, improved his own manner very considerably ; so that in his latter pictures the colouring is much better, and the airs of the heads are noble, although his design is somewhat gothic, and his attitudes not well chosen. He died in 1512.

ALONZO BERRUGUETE, a Spanish artist, was born at Parades de Nava, near Valladolid, and died at Madrid, at a great age, in 1545. He was the scholar of Michael Angelo, and was knighted by Charles V. In the cathedral of Toledo is one of his finest sculptures, representing the transfiguration. He was also a good painter and architect.

ANTONELLO, a painter of history and portraits, commonly called Antonio du Messina, where he was born in 1426, and died in 1475, aged 49. He was one of the first masters of the Italian school, who practised the art of painting in oil, which he acquired from John Van Eyck, of Bruges. He communicated the secret to two painters of the names of Bellini and Domenico from which last Andrea del Castagna obtained the knowledge of it, and from the desire of being sole possessor of the secret, basely assassinated him, by which incident the art of painting in oil became progressively known, and generally practised throughout all Italy.

PETER PALLAGUOLO, an Italian historical painter, born at Florence in 1428, and died in 1498, aged 70. He became a disciple of Andrea del Castagno ; he rendered himself considerable and was in great reputation for his performances in oil colours, and distinguished himself for portrait-painting as well as for history. He painted in particular the portraits of Poggio, who wrote the history of Florence, and of many of the nobility, in a size as large as life, which procured him the greatest applause. Among the historical subjects which he executed, are mentioned some of the labours of Hercules painted in the Medicean palace. His brother Antony was also an excellent painter.

LEONE BATTISTA ALBERTI, was descended from a noble family in Florence ; and was perfectly acquainted with painting, sculpture, and architecture. He wrote on all these subjects in Latin ; but his studies did not permit him to leave any thing considerable behind him in painting. He was employed by pope Nicholas V. in his buildings, which he executed.

in a beautiful manner; and his work on architecture, which consists of ten books, is greatly esteemed. He also wrote some treatises of morality, and a piece on arithmetic. He died in 1485.

LUCA PIGNORELLI, an Italian historical painter, born at Costona in 1439, and died in 1521, aged 82. He excelled in designing human figures, and displayed great fire and genius in his compositions. Michael Angelo did not disdain to copy after him.

ALEXANDER BOTTICELLI, was born at Florence in 1437, and learned the rudiments of painting under Philip Lippi. He executed several pictures for pope Sixtus IV. and the city of Florence, for which he got large sums of money, yet died at last in great distress, aged 78. He was a man of letters. The famous edition of Dante's Poem of Hell, printed at Florence by Magna, A.D. 1481, and to which Botticelli undertook to write notes, was evidently intended to have been ornamented with prints, one for each canto; a few of which were designed, if not engraved, by Botticelli. The two last plates only were printed upon the leaves of the book, and for want of a blank space at the head of the first canto, the plate belonging to it is placed at the bottom of the page. Blank spaces are left for all the rest; that as many of them as were finished might be pasted on. Mr. Wilbraham possesses the finest copy of this book extant in any private library; and the number of prints in it amount to 19. The two first, as usual, are printed on the leaves, and the other 17, which follow regularly, are pasted on the blank spaces. These seem to have been all that Botticelli ever executed. About 1460, he engraved a set of plates, representing the *Prophets and Sibyls*.

FRANCISCO PESELLI, an Italian painter, born at Florence in 1440, and died in 1517, aged 77. He was a disciple of Andrea del Castagno, whose style and manner he always imitated. He was particularly fond of painting animals, studying every species after nature with singular care: and in order to have those objects ready on any occasion, to paint them after life with greater exactness, he constantly preserved a variety of animals under his own roof to serve him as models, and represented them with a spirit, life, truth, and nature, far superior to any of the artists of his time. Till he was 30 years of age he continued with Castagno, and by that time he was considered as a very eminent master. He painted historical subjects as well as animals, he worked in fresco as well as in oil; and finished several fine designs in the chapels and palaces at Florence, which were beheld with approbation. But he obtained uncommon applause for one composition, which was the Wise Men offering to Christ gold, frankincense, and myrrh.

PIETRO DA COSIMO, a painter, born at Florence, 1441. He was the scholar of Cosmo Roselli, whom he attended to Rome, where, by the advances he made in his profession, he acquired the favour of the pope, and was employed some years in the Vatican. He painted both history and portrait. His colouring is good, but though his figures have much spirit, his design was not always correct, and though highly spoken of by Vasari, his celebrity is perhaps principally owing to his having been the master of Andrea del Sarto. Amongst his small pictures, which are his best performances, the story of Persello, in the gallery of Florence, is worthy of notice. Towards the close of his life he amused himself by painting monsters, such as harpies, satyrs, &c., and died in 1521.

FRANCIS MELOZZO, called Melozzo of Forli, flourished about 1471, and was probably the scholar of Ansovino da Forli, a pupil of Squarcione. The memory of Melozzo is venerated by artists as the inventor of perspective representation and true foreshortening on arched roofs and ceilings, or what the Italians style "di sotto in su;" the most difficult and most rigorous branch of execution. Melozzo painted on the vault of the largest chapel in SS. Apostoli, an Ascension, in which, says Vasari, the figure of Christ is so well foreshortened, that it seems to pierce the roof.

LEONARDO DA VINCI, was born in the castle of Vinci near Florence in 1445. Verocchio was his master, whom he soon excelled, as he did all the painters of his time. At Milan he founded his celebrated school of painting. He was also an excellent architect, and constructed the famous aqueduct which supplies Milan with water. From that place he went to Florence, where he laboured with Michael Angelo, in ornamenting the grand council-chamber. At the invitation of Francis I. he visited the French court, where he died in the arms of that monarch, in 1520. He composed a great number of discourses on curious subjects, but none of them have been published but his Treatise on the Art of Painting.

ANTONIO DEL RINCON, a Spanish painter, born at Guadalajara in 1446, and died in 1500, aged 54. The arts, which revived in Italy during the fourteenth century, did not reach Spain till the time of Ferdinand the Catholic; Del Rincon may, therefore, be considered as the father of the Spanish school. He travelled to Rome, and studied the antiques, together with the works of Cimabue and other eminent masters who had been instrumental in the revival of painting in Italy. Upon his return to his native country, he was taken into the service of Ferdinand, who bestowed on him the order of Santiago, and made him groom of his chamber. There are two portraits of Ferdinand and Isabella, painted by him, still to be seen at Toledo, in the church of San Juan de los Reyes, and

several portraits by his hand perished in the fire that destroyed the palace of the Prado in 1608.

PIETRO PERUGINO, an Italian painter, whose real name was Vanucci, was a native of Perugia, and born in 1446. He was a disciple of Verocchio, and rose to great eminence, but he disgraced his talents by his avarice, which caused his death ; for being robbed of his money, he took it so much to heart as to fall a victim to his grief, in 1524. He was the preceptor of Raphael.

DOMENICO CORRADI, called **DEL GHIRLANDAJO**, a Florentine painter born in 1449, and died in 1493, aged 44. He painted many of the churches and convents of Florence, both in fresco and in oil. He was called to Rome by Sixtus IV. to assist in decorating the chapel called by the name of that pope. His works there were effaced, to make way for those of Michael Angelo, whose master in the art he had been. He is said to have been the first who abolished tinsel and gold fringe from the draperies. Vasari enumerates a number of historical works by this master, together with some portraits, which are selected with judgment, and delineated with character.

FRANCESCO FRANCIA, an eminent painter, was born at Bologna in 1450. He had been a goldsmith and an engraver of medals, but afterwards applied wholly to painting. Being employed by Raphael to place a picture of his in a church at Bologna, he was so struck with its beauty, and convinced of his own inferiority, that he fell into a desponding state, of which he died in 1518.

BOS LEWIS JANSSEN, an eminent painter, born at Bois le Duc. Having been instructed in the art of painting, he rendered himself eminent for the truth of his colouring and the neatness of his handling. His favourite subjects were flowers and curious plants, which he represented as grouped in glasses, half filled with water ; and gave them so lovely a look of nature, that it seemed scarcely possible to express them with greater truth or delicacy. He represented the drops of dew on the leaves which he executed with an uncommon transparency, and embellished his subjects with butterflies, bees, wasps, and other insects. He likewise painted portraits with very great success ; and shewed as much merit in that style as he did in his compositions of still life. He died in 1507.

LIBERALE, an Italian historical painter, born at Verona in 1451, and died in 1536, aged 85. He was a disciple of Vincenzo di Stefano, but imitated the style and manner of Giacopo Bellini, of Venice. He finished his pictures with exceeding neatness and patience, almost beyond example, so as to give them the appearance of miniatures ; and in most of his compositions he designed a multitude of figures. Vasari mentions

one, representing the Adorations of the Magi, consisting of an infinite number of small figures, horses, dogs, camels, and other animals, in which the heads are carefully and highly finished; the whole looked like miniature, rather than oil-painting, which was wonderfully applauded. His principal works are in Verona, where he painted many altar-pieces for the churches, and a large number of easel-pictures for the nobility. A very high commendation is given to a picture of this master, representing the marriage of St. Catharine, in which the composition is good; there appear considerable grace in the heads, and a natural delicate expression.

ANDREW MANTEGNA, was born in a village near Padua, in 1451, and at first employed in keeping sheep, but instead of watching over his flock, he amused himself with drawing. He was therefore placed with a painter, who, being delighted with his manners as well as genius, adopted him, and made him his heir. At the age of 17 he was employed to paint the altar of St. Sophia in Padua, and the four evangelists. James Bellini, who admired his talents, gave him his daughter in marriage. Mantegna painted, for the duke of Mantua, the Triumph of Cæsar, which is his *chef-d'œuvre* and has been engraved in *chiaro-scuro*, in nine plates. The duke made him knight of his order. The invention of engraving prints with the graver is ascribed to Mantegna. He died at Mantua in 1517.

MARK ZOPPA, an Italian historical and portrait painter, born at Cologne in 1451, and died in 1517, aged 66. He was a disciple of Andrew Mantegna, whose style he imitated.

LORENZO DI CREDI, a Florentine painter, born in 1452. His family name was Sciarpelloni; but being placed, when young, under a goldsmith called Credi, he assumed that name, according to the ancient Florentine custom. He afterwards entered the study of And. Verrochio, and, with the exception of his condisciple, the celebrated Leonardo da Vinci, may be considered the best scholar of that master. His works were designed with great diligence, and painted with a delicacy and neatness which are peculiar to him; insomuch that his picture of the SS. Nicolo and Giuliano, in the church of Santa Maria Magdalene at Florence, is adduced by Vasari as an example of clear and beautiful execution. He sometimes is said to have copied the works of Leonardo with such wonderful exactness, that the original could not be distinguished from the imitation. His style appears to unite something of the early manner of Da Vinci with that of Pietro Perugino, the other friend of Credi, but he never attained the boldness and breadth of *chiaro-scuro* which characterised the works of Leonardo, although he continued to live many years after the decease of that great artist. His most celebrated picture is

the Nativity, in the church of St. Chiara at Florence. Several circular pictures of the Holy Family, by this artist, are dispersed in that city, which unite a considerable portion of grace to some originality of design. He died in 1530.

BERNARDIN PINTURICCIO, a celebrated Italian painter, born at Perugia in 1454. He was the disciple of Perugino, under whom he became so good an artist, that he employed him on many occasions as his assistant. He principally painted history and grotesque; but he also excelled in portraits, among which those of pope Pius II. and Innocent VIII., of Julia Farnese, Cæsar Borgia, and Isabella, queen of Spain, are particularly distinguished. His chief performance is the history of Pius II., painted in ten compartments in the history of Siena; in which undertaking Raphael, then a young man, assisted him so far as to sketch out cartoons of many parts of the composition. His death was occasioned by a singular disappointment. Being employed by the Franciscan monks of Siena to draw a picture, they gave him a chamber to paint it in, which they cleared of all furniture except an old trunk, which he insisted on being also removed; in doing so it broke and discovered 500 pieces of gold, which the monks gladly seized, and the painter died of vexation at missing the treasure.

FRANCESCO MONSIGNORI, an Italian painter, born at Verona in 1455, and died in 1519, aged 64. He was a disciple of Andrea Mantegna, at Mantua; and by the recommendation of the Marchese Francesco, he was much employed in that city. Though he did not equal his master in design, he approaches nearer to the modern style, his outline is fuller, his drapery is broader, he is fleshier and softer. He is said to have copied animals to a degree almost incredible. He was excellent in perspective, of which some specimens still exist in the refectory of the Franciscans at Mantua. His brother Gerolama, a Dominican, was a painter of merit, and his copy of the Last Supper, of Leonardo da Vinci, in the library of St. Benedetto, is perhaps the best that remains.

ROGER VANDER WEYDE, called Roger of Bruges, an historical and portrait painter, was born at Bruges about the year 1455, and became a disciple of John Van Eyck, who, at a short period before his death, discovered to him the secret of painting in oil. From this time he distinguished himself by many grand compositions in a large size, and was considered as one of the first Flemish artists who improved the national taste, divesting it in some degree of the Gothic, and manifesting grace in the airs of his heads, as well as correctness in his design. He painted the portraits of several princes, and of many persons of eminence, and obtained a considerable degree of fame and fortune. His paintings in the town hall of Bruges

have been much commended; one of which is formed on the subject of Trajan's justice, executed on one of his soldiers, on the complaint of a mother, whose son had been murdered by him: and that of another is Archambrant, prince of Brabant, stabbing his nephew, who was his next heir, when he himself was near dying, for having ravished a maid of that country.

JEROM BOS, a painter of devils, witches, temptations of St. Anthony, &c., who died in 1560. He appears to have had a peculiar pleasure in the subjects of which he was excelled; but though there is much merit in their execution, they are calculated rather to excite horror than delight. His manner was superior to that of most painters of his time, and though his subjects are disagreeable, his pictures are always much esteemed and are sold at considerable prices. Among the singular subjects which he chose, there is one that represents Christ delivering the Patriarchs from Hell; Judas, who attempts slyly to escape with the saints, is seized in the neck by the devils, who are going to suspend him in the air; and there is in the Escorial an allegory of the Pleasures of the Flesh, in which the principal figure is represented in a carriage drawn by monstrous imaginary forms, preceded by demons and followed by death.

FRANCESCO GIOVANNI BERRI, called VASADELLIA, an historical painter, his birth is unknown, and died according to Fuseli, in 1510, or according to De Piles in 1520. Whatever degree of merit he may have possessed in his art, his having been the master and instructor of Corregio is sufficient to rescue his name from oblivion.

LORENZO LIPPI, a Florentine painter, born in 1460. He was likewise a great musician and poet. He died in 1505, at the age of 45.

ANDREW CONTRACCI, likewise called ANDREA SANSOVINO, from a town in Tuscany, where he was born in 1460. Like Giotto he was the son of a simple shepherd, and, like him, his genius for design discovered itself in childhood by the drawings which he made in the sand, and the models which he amused himself with forming out of clay. These youthful productions were seen and admired by Simon Vespucci, then chief magistrate of the town of Sansovino; he perceived in them prognostics of the future fame of our young artist, and obtained the permission of his father to carry him to Florence, where, under the tuition of Antonio Pollajuolo, he made a rapid progress, and ultimately became one of the most celebrated architects and sculptors of his age. The chapel of the sacrament, in the church of Santo Spirito at Florence, although small, is a beautiful specimen of the perfection which he attained in the former art, and is so finely put together that it appears as if chiselled out of one stone. By

this, and other works, he acquired an extended reputation; insomuch that he was invited into Portugal, where he erected many edifices, and amongst others a palace, with four towers for the king. After nine years' residence in that country he returned, loaded with presents, to Italy, and was employed by Leo X. in many considerable works; especially in the statues and basso-relievos which ornament the Santa Cara of Loretto. Several of his other productions in sculpture are at Rome, particularly two sepulchres within the choir of the Madonna del Popolo, and a fine groupe representing St. Anne, Christ, and the Madonna, in the church of St. Agostino. He died much regretted in the year 1529, at the place of his nativity.

FILIPPO LIPPI, an Italian painter, son of Lippi, called the Old, born at Florence in 1460, and died in 1505, aged 45. He was a disciple of Sandro Boticelli, and strictly adhered to the style of his master. He showed great capacity and invention; and several of his compositions were executed with great elegance, with a very pleasing tone of colouring. But his particular excellence consisted in painting the ornaments of architecture, especially the friezes, in the true taste of the antique, with a fine understanding of the chiaro-oscuro.

FRANCIES BIANCHI, called IL FRARI, an eminent painter born at Modena; and was master to one of the most esteemed painters that ever appeared, Antonio Corregio. His colouring was delicately fine; his attitude full of grace, and his invention extremely grand. His works had an astonishing beauty, and are prized as highly as even those of Corregio. He died in 1520.

GIO BATTISTA CIMA CONEGLIANO, called Il from the place of his nativity, a small city in the state of Venice; became, under the tuition of Giovanni Bellini, a painter of considerable eminence; and indeed so entirely did Conegliano possess himself of the style of Bellini, that the works of the scholar are frequently confounded with those of the master; even by good judges. It was however much the custom with the older Venetian painters, to subscribe their names to their works; many therefore of this artist are still known, as well by the inscription as by the mountainous view of the town of Conegliano with which he usually enriched his back grounds. A juvenile performance of this master with the date 1493, is in the convent of Conegliano: a more excellent picture by him is in the church of Santa Maria Dell Orto, at Venice. It represents St. Peter, St. Paul, St. Mark, and St. Jerome, with a magnificent architectural back-ground. But in the opinion of Lanzi, the chef-d'œuvre of Conegliano, is an altar-piece in the duomo at Parma, the subject of which, however, he has neglected to mention. This master is supposed to have died shortly after 1517.

BENEDETTO CODA, an Italian painter, who died about 1520. He painted a picture on the dome of Rimini, representing the wedding of Maria, and inscribed "Opus Benedicti;" and another for the Church of St. Rocco, at Pesaro; it represents the patron saint of the church, with St. Sebastian, at the throne of the Madonna, surrounded by a number of angels.

ANTONIO DA CREVALCORE, a painter, whose family name was Leonelli, but who was called da Crevalcore, from the place of his birth, a town in the Bolognese state. This artist flourished at Bologna, in the year 1490, and distinguished himself as a portrait painter. He also represented, with success, fruits, flowers, and animals, and was besides a celebrated musician.

QUINTIN MATSYS, a painter of history and portraits, was born at Antwerp, in 1460, and followed the trade of a blacksmith, till he was in his twentieth year. Some affirm that the first unfolding of his genius was occasioned by the sight of a print, accidentally shown to him by a friend, who came to pay him a visit, and that by his copying the print with some success, he became desirous to learn the art. Others say, he fell in love with a young woman of great beauty, the daughter of a painter, and as he could have no prospect of obtaining her, except by distinguished merit in that profession, he studied the art till he became so eminent, as to be entitled to demand her marriage, and he succeeded. His manner was singular, not resembling that of any other master, and his pictures were strongly coloured, and carefully finished, but yet they are somewhat dry and hard. If he had studied the antiques and the great masters of the Roman school, he might have proved one of the most eminent painters of the Netherlands. But he only imitated ordinary life; and seemed more inclined to copy the defects, than the beauties of nature. Some of his historical compositions have great merit, particularly a descent from the cross, in the cathedral at Antwerp; which is justly admired for the spirit, skill, and delicacy of the whole. But the most remarkable and best known of his pictures, is that of the two misers, in the gallery at Windsor. He died in 1529.

LODOVICO BREA, of Nizza, an artist who flourished from 1483 to 1513, may be considered as the founder of the primitive Ligurian school; Genoa and its states still possess many of his works. Though inferior in taste to the best contemporaries of other schools, meagre in design, and attached to gilding, he yields to none in characteristic beauty of heads, and a vivacity of colour, which has defied time. The folds of his draperies are natural, his composition has propriety, his attitudes spirit, his plans are uncommon. He possesses an originality, which clears him from all suspicion of imitation, or deference to another school; all this is to be understood of

small proportions, for on large dimensions it does not appear that he ever ventured. The most praised of his relics are a "Murder of the Innocents," at St. Agostino, and a "St. John," in the oratory of the Madonna di Savona.

SANTA PERANDA, an historical painter of Venice, was born in 1466, and died in 1538. He imitated the styles of Titian, Zintoretto, and Paul Veronese.

CORNELIUS ENGHELBRECHT, a Dutch painter born at Leyden, in 1468, and died in 1533, aged 65. He formed his style of painting by imitating John Van Eyck, being the first of the Dutch school who painted in oil. His design was good, and his figures were disposed with judgment; his draperies were rich, well cast, and less hard and dry in the folds, than appeared in any of the works of his contemporaries. His most capital performance, according to Sandrart, and Van Mander, is the representation of the Lamb, in the Revelation of St. John, which he painted for a chapel in the church of St. Peter, at Leyden. It consists of a great number of figures, which are well disposed; the countenances are noble and full of expression, and the pencilling is very delicate; the whole together being an admirable performance.

FRANCISCO BARTOLOMEO BACCIO, or **BARTELEMI DI S. MARCO**, a celebrated historical and portrait painter, was born at Savignano near Florence, in 1469, and was a disciple of Roselli; but his principle knowledge in the art was derived from Da Vinci. He understood the true principles of design better than most masters of his time, and was also a considerable painter of perspective. Raphael after he had quitted the school of Perugino, studied the art of uniting colours under him, as well as the rules of perspective. Some years after the departure of Raphael, Baccio visited Rome; and by the observations he made on the antiquities and the works of Raphael, which, by that time, were universally admired, he improved much, and manifested his abilities by a picture of St. Sebastian, which he finished at his return to Florence. It was so well designed, so naturally coloured, and had so strong an impression of agony, that it was removed from the convent where it was exhibited, as it had made too strong an impression on the imaginations of many women. He made nature his study, he designed naked figures correctly; and his colouring was admirable. He is accounted the first inventor of the machine called a layman by the artists, and which is still in general use. Upon that he placed his draperies, to observe with greater exactness their natural and their most elegant folds. A capital picture of the Ascension, by Baccio, is in the Florentine collection. He died in 1517.

FRANCIS DA PONTE, a painter of Vicenza, who set-

tled at Bassano, on the Brenta, whence he is commonly called Bassan. He died about 1530. His son Jacob da Ponte, or "Il Bassano," after studying under his father, he went to Venice, where he became a disciple of Bonifacio. He is also said to have profited by the instructions of Titian. He died at Bassano in 1592.

LUCA CRAVIUS, or KRANACH the OLD, an historical and portrait painter, born at Kranach, a town in the bishopric of Bamberg, in 1470, and died in 1553, aged eighty-three. His great reputation recommended him to the elector of Saxony, by whom he was employed for several years, and liberally rewarded by that prince for his labours. It is said that he painted a portrait of the celebrated Martin Luther, which was much admired for its striking likeness. He was much attached to painting the heads of old men and women; and the draperies of his figures were imitated from the fashion of the time. His best work is a naked Lucretia as large as life, in an erect posture, which is preserved with great care, and highly valued.

TIMOTEO DELLA VITE D' URBINA, an historical painter, born at Urbino in 1470, and died in 1524, aged fifty-four. In the early part of his youth he studied design, to qualify himself for the occupation of a goldsmith, for which he was first intended. With that view he went to Bologna to his elder brother, who was eminent for that kind of work; but the inclination of Timoteo soon excited him to prefer the knowledge of painting to all other arts; and he applied himself with inexpressible diligence and laborious pleasure to design and copy the works of the great masters which were to be seen at Bologna. He entered into conversations on the subject of painting with the best artists of that city, and gradually made such a progress, as excited their admiration of his talents, as well as their surprise at his rapid proficiency. For without having any particular direction, he acquired an excellent taste of composition, great correctness of outline, and a sweet manner of colouring, much resembling that of Raphael, although at that time he had not seen any of the productions of that inimitable master. When he had performed several works at Bologna which procured him general applause, he returned to Urbino, where he proceeded in his profession with equal success, till the fame of his paintings, which was spread through all Italy, induced Raphael importunately to invite him to Rome to be his assistant; and on his arrival met with so generous a reception, as was at once worthy of the benevolent spirit of Raphael, and the extraordinary merit of Timoteo. Having thus an opportunity of observing the taste, the style, the colouring, expression, and execution of the greatest pain-

ter that had appeared since the revival of the art, he soon improved to such a degree, as to establish his reputation on a most solid foundation; and while he advanced in his fame, proportionably increased his fortune. He painted some grand designs in conjunction with Raphael; and he also finished many of his compositions entirely with his own hand at Siena, Forli, and his native city Urbino. His manner of designing was bold, but his colouring was sweet and lovely; and his pictures were neatly and delicately finished. From the time of his going to Rome, his taste became more elegant; and as long as he lived his principal attention was to endeavour at the imitation of Raphael. An Holy Family, which is said to be painted by Timoteo, is in the Pembroke collection at Wilton.

ALBERT DURER, one of the best painters and engravers of his age, was descended of an Hungarian family, and born at Nuremberg, in 1471. He was also a man of letters and a philosopher; and was an intimate friend of Erasmus, who revised some of his works. He was likewise a man of business, and for many years the leading magistrate of Nuremberg. He was one of the first improvers of the art of engraving; and he engraved also on wood for expedition, having an inexhaustible fund of designs. In many of those prints which he executed on copper, the engraving is elegant to a great degree. His Hell Scene, in particular, which was engraved in 1513, is as highly finished a print as ever was engraved, and as happily executed. In his wooden prints too, we are surprised to see so much meaning in so early a master; the heads so well marked and every part so well executed. This artist understood the principles of design; his composition, too, is often pleasing, and his drawing generally good. But he knew very little of the management of light; and still less of grace: yet his ideas are purer than could well be expected from the awkward archetypes which his country and education afforded. In a word, he was a man of very extensive genius; and, as Vasari remarks, would have been an extraordinary artist, if he had had an Italian instead of a German education. His prints are very numerous. They were much admired in his own life time, and eagerly bought up; which made his wife urge him to spend more time upon engraving than he was inclined to do. He was rich; and chose rather to practise the art as an amusement, than as a business. He died in 1527.

JACOB or JACQUES CORNELISZ, or CORNELISON, a painter and citizen of Amsterdam, where he enjoyed great reputation. He was born about the year 1471. He painted several altar pictures for the principal churches of Amsterdam, Alkmeer, and Haerlem, and died at the former

designs of the painter Ghirlandajo, lent him by his pupil Granacci. His astonishing success in these attempts caused Granacci to introduce him to the gardens of Lorenzo de Medici, which were furnished with many excellent remains of antiquity, and were open to the studies of artists. Buonarroti applied himself with indefatigable assiduity to modelling figures in clay; and, at length, made an essay in marble, taking for his model an antique head of a fawn, much injured by time. To this he gave an open and smiling mouth, well furnished with teeth; and when Lorenzo, viewing the work with admiration, had objected that so perfect a set of teeth did not suit an aged head, Michael Angelo picked out a tooth, and hollowed the gum, and then presented it to his patron, who was equally delighted with his docility and his genius. This head is still extant, and vies with the best pieces of Grecian sculpture. Michael was then fifteen years of age. Lorenzo lodged him in his palace, and admitted him to his table, and during four years the young artist pursued with great advantages his studies in so excellent a school. He formed an intimacy with the celebrated Politiano, who resided under the same roof. At his recommendation he executed a basso-relievo on the subject of the Centaurs. This piece obtained the approbation of the sculptor himself in the maturity of his judgment, when, upon viewing it again, he expressed his regret that he had not confined himself solely to a branch of art in which he made such early progress. After the death of Lorenzo, he returned to his father, but received occasional marks of the esteem of Lorenzo's son, Piero. He lodged for a time at the convent of Santo Spirito, for which he had made a wooden crucifix, and in this place he pursued the study of anatomy from dissections, and greatly improved himself in drawing. He was advised to send to Rome as an antique an admirable sleeping Cupid which he had executed. It was bought as such by the cardinal St. George, who afterwards learning that it was the work of a Florentine artist, sent one of his gentlemen to Florence to detect the author. Being directed to Michael Angelo, the artist, having nothing to show him, took up a pen and drew a hand, which discovered the author of the Cupid. The gentleman then engaged him to visit Rome. In that city he distinguished himself by a beautiful marble Bacchus, and a Holy Virgin of Pity for the chapel of the Crucifix in St. Peter's. He was then in his twenty-fifth year. Domestic affairs recalled him to Florence, where he displayed his dexterity, as well as his genius, by converting a large block of marble, begun upon, but spoiled by a former artist, into a noble statue of a giant, without any addition. When Julius II. ascended the papal throne, he sent for our artist, and en-

gaged him to make his monument. Biamante becoming jealous of his rival in the pontiff's favour, artfully represented to Julius, that it was unlucky for a person to have a tomb made for him while in perfect health. The pope was moved, and ceased to supply money for the work. Michael Angelo instantly departed by night for Florence. The fiery Julius despatched courier upon courier to bring him back, and, on his refusal, sent menacing letters to the senate to compel him to return. He was at last persuaded to comply and was reinstated in the good graces of the pope, who employed him to cast a bronze statue of himself for a church of Bologna. The figure was made in the action of distributing benedictions with an extended hand, but so well had the artist caught the haughty character of the pontiff, that Julius asked him with a smile, whether he meant to represent him blessing or cursing. The statue was afterwards thrown down by the people, and converted by the duke of Ferrara into the congenial form of a cannon, named the Julian. Julius, by his will, left the completion of his monument to Michael Angelo. Our artist was employed by Leo X. in several works which ill suited his inclination, particularly in the construction of a road from the marble quarries to the sea. On the death of Leo he went to Florence, where the cardinal de Medici, afterwards Clement VII. kept him engaged in the library of St. Lorenzo, and the mausoleum of the chief persons of his house. Under Clement's pontificate Florence was besieged, and Michael Angelo was employed to fortify it. He remained in the town for its defence during a year, and then fled to Venice, where he gave a design for the Rialto. Buonaroti is next to be seen at the head of another department of the fine arts. On the death of San Gallo, architect of St. Peter's, the charge of continuing this mighty work was confided to him. During seventeen years this universal artist consecrated his talents to the first religious edifice in Christendom without salary, esteeming the glory and the pious merit of the work a sufficient recompense. At length, bending under the weight of years, he resigned his place of architect of St. Peter's; and not long afterwards, in 1564, at the very advanced age of ninety, he died, leaving behind him an immortal name. He was buried first in the church of St. Apostoli at Rome, but afterwards the body was removed to Florence, and interred in the church of Santa Croce. The Florentine academy determined to erect a monument to his memory, the joint production of the first artists of the place. His effigy was placed upon it, surrounded by four figures as large as life, representing Architecture, Painting, Sculpture, and Poetry. He seemed to be addressing sculpture.

Few men have passed through life with more honour and

esteem than Michael Angelo, whom popes and princes looked up to as one of the wonders of the age. This eminence he attained by indefatigable application, and the steady pursuit of perfection. Rigorously sober, and inclined to solitude, nothing interfered with his studies and labours. He lived in a state of celibacy, and was accustomed to say, that "his art was his wife, and his works his children, who would perpetuate his memory." Guided by science, he justly thought he had a right, though in general a follower of the ancients, to form a style of his own, and aim at originality. This style has by some been termed "the terrible," as it was rather characterised by strength and sublimity, than by grace and beauty. His austere and unsocial disposition too, inclined him to somewhat of wildness and extravagance; his figures are sometimes caricatured, and his design capricious. The number of pieces he left imperfect is very extraordinary, and he is said never to have entirely finished more than four. Two slaves, designed for the tomb of pope Julius II., and now in the hotel de Richelieu in Paris, are among his finest works. An incomplete bust of Brutus in the Florentine gallery is much admired.

As a painter, his merits are confined to drawing and expression. He knew nothing of colouring, and his airs of heads and attitudes are rather grand and singular, than beautiful. The most famous of this artist's pictures is the Last Judgment, which he painted for Paul III., a work astonishing for science and variety, though extravagant, and on the whole unpleasing. He has made it a vehicle for some personal satire. In architecture, he has left sufficient proof of his skill and the greatness of his ideas in St. Peter's alone.

Michael Angelo was fond of reading, and cultivated poetry with success. Some of his poems, consisting of sonnets and canzoni, were published by his great-nephew, called Michael Angelo Buonaroti the younger, at Florence, in 1623. They are in the same style of severe simplicity as his works of manual art.

RAFAELLINO, or RAPHAEL DEL GARBO, an Italian historical painter, born at Florence in 1476, and died in 1534, aged 58. He learned the rudiments of the art from Filippo Lippi, and gave such proof of genius in his early attempts, that there was the highest expectation of his being eminent in more advanced age; for his designs were executed with unusual freedom and spirit, and he soon appeared superior to his instructor. In his best time, he painted the subject of the resurrection of Christ, which was greatly admired; the figures were well designed, the characters of the soldiers judiciously marked, the airs of the heads were graceful, and the whole composition was full of spirit; but he afterwards altered

so much for the worse, that all his latter productions were the objects of contempt and ridicule, nor did they seem the work of the same master. Before his death, he lost all the reputation which he had deservedly obtained by his more early performances, and he died in poverty and disesteem.

GALEAZZA CAMPI, an Italian painter, who excelled in miniatures, and in history. He died 1536.

GIROLAMO GENGA, an Italian historical painter, born at Urbino in 1476, and died in 1551, aged 75. He first studied under Luca Pignorelli, of Cortona; and afterwards under Pietro Perugina, at the same time that Raphael was under that master; and that intercourse laid the foundation of a most cordial friendship between Raphael and Genga, which was never impaired. As he had made perspective and architecture his peculiar study, he excelled in both; and was employed by the duke of Urbino to paint the scenery of his theatre, which Genga executed in an admirable manner, to his own honour, and to the satisfaction of the duke; and his extraordinary abilities in the several branches of his art, procured him ample employment at Rome and Florence, as well as at Urbino, where his performances were held in great esteem.

VICELLI TITIAN, or **TITIANO**, the most universal genius for painting of all the Lombard school, the best colourist of all the moderns, and the most eminent for histories, portraits, and landscapes, was born at Cadore, in Friuli, in the late state of Venice, in 1477, or 1480, according to Vasari and Sandrart. His parents sent him at ten years of age to one of his uncles at Venice, who finding that he had an inclination to painting, put him to the school of John Bellino. But as soon as Titian had seen the works of Giorgione, he preferred his manner and became his disciple; and he followed him in his practice so successfully, that several of the paintings of Titian were taken for the performances of Giorgione; and this success inspired that artist with such invincible jealousy, that he broke off their connection for ever. The reputation of Titian rose rapidly; every new work contributed to extend his fame through all Europe, and he was considered as the principal ornament of the age. Charles V. enriched him by considerable bounties, conferred on him the honour of knighthood, and sat for his portrait several times. The excellence of Titian was not so remarkably apparent in the historical compositions which he painted, as in his portraits and landscapes, which seem to be superior to all competition; and even to this day, many of them preserve their original beauty, being as much the admiration of the present age, as they have deservedly been of the ages past. It would prove almost an endless task to enumerate the variety of works executed by this illustrious artist, at Rome, Venice,

Bologna, and Florence, in other cities of Italy, in England, Spain, Germany, and France. He was of so happy a constitution, that he was never ill till 1596, when he died of the plague, at ninety-nine years of age. His disciples were, Paul Veronese, James Tintoret, James de Porte Bassano, and his sons.

GIROLAMO DANTE TITIANO, called **IL**. According to Ridolfi, he was brought up in the school of Titian, and was employed by that master to assist him in several of his works. By frequently painting in conjunction with him, and sometimes copying his works, some of his pictures, retouched by Titian, have passed for originals by that master. He sometimes painted from his own designs, and his picture in the church of St. Giovanni at Venice, representing S. S. Cosmo and Damiano, is worthy of the school in which he was educated.

GIORGIO BARBARELLI, called **GIORGIONE**, an illustrious Venetian painter, born in 1478. He received his first instructions from John Bellino; but studying afterwards the works of Leonardo da Vinci, he soon surpassed them both, being the first among the Lombards, who found out the admirable effects of strong light and shadows. Titian became his rival in this art, and excelled him. The most valuable piece of Giorgione in oil, is that of Christ carrying his cross, now in the church of San Rovo in Venice; where it is held in great veneration. He died of the plague, in 1511.

BALTHAZAR CASTIGLIONI, an eminent Italian nobleman, descended from an illustrious family, and born at his own villa at Casalico, in the duchy of Milan, in 1478. He studied painting, sculpture, and architecture, and wrote in favour of these arts. He excelled so much in them, that Raphael, Urbino, and Buonaroti, though incomparable artists, never thought their works complete without the approbation of Count Castiglioni. When he was 26 years of age, Guido Ubaldo, duke of Urbino, sent him ambassador to Pope Julius II.; he was sent upon a second embassy to Louis XII. of France, and upon a third to Henry VIII. of England. After he had dispatched his business here, he returned, and began his celebrated work, entitled the "Courtier," which he completed at Rome in 1516. This work is full of moral and political instruction; and the style is esteemed the most perfect specimen of the Italian language. A version of this work, together with the original Italian, was published at London in 1727, by A. P. Castiglioni, a gentleman of the same family. Count Castiglioni was sent by Clement VII. as his legate to the court of the emperor Charles V., and died at Toledo in 1529.

IL SODDOMA. The cognomen of Giovanni Antonio

Razzi, a native of Vercelli, in Piedmont, born about the year 1479. He was instructed in painting by Giacomo dalle Fonte; but his chief object of study was the style of L. da Vinci. He was employed by Julius II. to paint the chambers of the Vatican; but the charms of Raphael's first productions in that palace were the signal for the obliteration of all other works there: among them *Il Soddoma's*. Other pictures, which he painted for Agostino Ghegi in the Farnesina, were more fortunate, and yet remain. Their subjects are taken from the history of Alexander the Great, and though inferior to the works of Leonardo, yet they exhibit very considerable talent, many beauties of perspective, and much playful imagery.

After he left Rome, he had considerable employment at Sienna, and there his best productions are to be found, in which he has combined the excellent qualities of the best artists of his day. He died in 1554.

HENRY BLESS, painter, was born at Bovine, near Dinant, 1480. He acquired his skill by the strength of his natural genius, assisted by a diligent study of Patenier's works; and rendered himself eminent, particularly by his landscapes. His best performances were bought by the emperor Rodolph, and they are still preserved at Vienna. His style in historical subjects resembled that of the Flemish artists. But he crowded several subjects into one design; as in his picture of the disciples at Emmaus, he represented not only that incident, but likewise in different groups in the back ground, the different parts of our Saviour's passion. And yet, notwithstanding this impropriety, his pictures were so delicately finished, and so full of variety, that even in Italy his works were in great request. They were styled the "owl pictures," because he fixed an owl as his peculiar mark, in each of them, by which his works are always indisputably known. He died in 1550.

ANTONIO BADILE, history and portrait painter, born at Vienna, in 1480, was a most eminent artist, but derived greater honour from having two such disciples as Paolo Veronese and Baptista Zelotti, than he did even from the excellence of his own compositions. He died in 1560. His colouring was admirable; his carnations beautiful; and his portraits preserved the perfect resemblance of real life; nor had he any cause to envy the merits of Titian, Giorgione, or the best of his contemporaries.

ANDREA SABBATINI, otherwise called **ANDREA DA SALERNO**, is the first artist of note in the Neapolitan school. Charmed with the style of Pietro Perugino, who had painted an Assumption of the Virgin in the dome of Naples, he set out for Perugia with the intention of becoming his pupil: but as he stopped at an inn on the road, he heard some painters speak in high terms of the works of Raphael in the Vatican;

on which he changed his intention and went to Rome, where he entered that master's school. The death of his father taking place soon after, obliged him, much against his will, to return home in 1513. He returned, however, and painted with Raphael at the Pace, and in the Vatican copied his pictures, and emulated his manner with success. Among his numerous works at Naples mentioned in the catalogue of his pictures, the altar-pieces at S. Marie dell Grazie, are said to deserve preference; but his frescoes there and in other places, extolled by the writers as miracles of art, are most of them perished. He painted likewise at Salerno, Gaeta, and other places of the kingdom, for churches and private collections, where his Madonnas often rival those of Raffaello. He died about 1545, aged sixty-five.

MARTINO DE UDINE, called PELEGRINO DI SAN DANIELLO, was born in the castle of San Daniello, near Udine, about 1480, and was a disciple of Giovanni Bellini. He pursued the style of that master in the many religious subjects he treated for altar pieces at Udine and his native place, where his works are principally to be found; though it is said, in addition to his fame, that something of Giorgione's breadth may be discovered in his latter productions. He died about 1545.

MARCO DA UGGIONE, or OGGIONE, was a native of Oggione, in the Milanese, and was born about the year 1480. He was one of the most able scholars of Leonardo da Vinci. He was a skilful painter in fresco. Some of his pictures adorn the church of La Pace at Milan. He died in 1530.

BENVENUTO TISI, or TISIO, a painter, called likewise IL GAROFALO, was a native of Ferrara, and born in 1481. He learned the art under Raphael, and obtained the name of Garofalo, which signifies a violet, from the circumstance of his adopting that flower as a mark in his pictures. He died at the head of the school of Ferrara in 1550.

BALTHIASAR PERUZZI, a painter, was born in 1481, in the territory of Sienna. He was much employed at Rome, where he painted landscapes, and architectural subjects, in an admirable style. He died in 1556.

ANDREW VERROCHIO, a painter and statuary, born at Florence, in 1482. He discovered the art of taking casts in plaster, from the faces of the dead or the living. He executed some fine statues in bronze. He died in 1488.

RAFFAELLO SANZIO DA URBINO RAPHAEL, the first of modern painters, was born at Urbino in 1483. He is supposed to have been educated in his art under his father, who was a painter of no great celebrity, but he was afterwards instructed in the school of Pietro Perugino. He then repaired

to Florence to survey the famous cartoons of Leonardo da Vinci, and Michael Angelo. After a residence of some time at Florence, Raphael was recalled to Urbino by the death of his parents. He remained there to execute some works for the duke and the churches, and then returned to Florence, where he continued his labours and studies. His reputation afterwards called him to Rome, where pope Julius II. employed him in decorating with frescoes the chambers of the Vatican. It was here that he first displayed the full extent of his admirable genius; and his pictures of the doctors of the church, and the school of Athens, are still regarded as some of the most wonderful productions of the art. They were succeeded by his Heliodorus, in which Julius himself was introduced with a number of other modern portraitures. On the accession of Leo X., he proceeded with renewed ardour in the decoration of the Vatican, under the patronage of a pontiff whose reign has derived peculiar glory from the fine arts. His pieces of Attila, and of the deliverance of St. Peter from prison, were the next of this grand series. During the intervals of his engagement at the Vatican, Raphael had been much employed by the opulent Roman banker Agostino Chigi; and his paintings in the family chapel of this person, are ranked among his most exquisite performances. He frequently resided at the palace of Agostino, several of the apartments of which were decorated by his pencil. A passion which the painter entertained for a beautiful young woman, the daughter of a baker, thence called la Fornarina, having caused him to withdraw himself to her lodgings, Chigi had the complaisance to invite her to take up her abode in his house, that his labours might undergo no interruption. He also about this period, executed many of his famous easel pictures, which have become the principal ornaments of the most celebrated cabinets in Europe. He likewise painted the portraits of several distinguished persons; a branch of the art in which he was no less excellent than in historical painting. Finding employment increase upon his hands, he associated in his works at the Vatican a number of young artists of promise, who formed the school of Raphael, or the Roman school of design, distinguished by its gravity, grace, and decorum. The talents of this consummate artist, were not confined to painting, but extended to architecture, and to the inferior decorations of buildings. After the death of Bramante, who was his relation, Leo confided to him the completion of the galleries, or loggie of Vatican, in which he displayed a rich and inexhaustible invention. He had also the much superior appointment of superintendant of the building of St. Peter's, the experienced architect Fizi Giocondo being joined with him as coadjutor. He was likewise employed by that pontiff to make

designs for tapestry to be executed in Flanders ; and to this are owing those cartoons which, coming into the possession of Charles I., have since continued one of the most valuable ornaments of the royal palaces of England.

This last capital performance of Raphael was the result of a kind of rivalry in the art of painting by Sebastian del Piombo, whose pencil was employed to animate the designs of Michael Angelo. The immortal transfiguration of Raphael, was the piece by which he established an undoubted superiority. He afterwards gave designs for an apartment in the Vatican, called the Hall of Constantine, but lived only to make a commencement of this work, which was finished by his disciples, Giulio, Romano, and Penni. This inimitable artist, debilitated, it is said, by his amorous indulgences, and exhausted by the injudicious bleedings of his physicians, died on Good Friday, 1520, having on that day completed his thirty-seventh year, a short span for the attainment of such a fame ! Leo shed tears at the news of his death, and caused his body to be laid in state in a hall, with his picture of the transfiguration hung at the head of the room. He was interred in the church of Rotondo at Rome, and cardinal Pembo wrote his epitaph.

Raphael had a handsome, rather feminine face, and a good person. He was mild, courteous, and modest, kind and condescending to his pupils, and free from envy or jealousy. His principal foible was an immoderate attachment to the fair sex, which induced him to live in celibacy, though cardinal Biboli had offered him one of his nieces in marriage. Respecting his character as a painter, the following transcript from Fuseli may suffice. “ The general opinion has placed Raffaello at the head of his art, not because he possessed a decided superiority over every painter in every branch, but because no other artist ever arrived at uniting with his own peculiar excellence all other parts of the art in an equal degree with Raffaello. The drama, or in other words, the representation of character in conflict with passions, was his sphere ; to represent this, his invention in the choice of the moment, his composition in the arrangement of the actors, and his expression in the delineation of their emotions, were, and are, and perhaps will be, unrivalled. And to this he added a style of design dictated by the subject itself, a colour suited to the subject, all the grace which propriety permitted, or sentiment suggested, and as much chiaro-scuro as was compatible with his supreme desire of perspicuity and evidence. It is, therefore, only when he forsook the drama to make excursions into the pure epic or sublime, that his forms became inadequate, and were inferior to those of M. Angiola ; it is only in subjects where colour becomes a ruling principle, that he is excelled by Titian ; he yields to Correggio only in that grace and that chiaro-scuro

which is less the minister of propriety and sentiment, than its charming abuse and voluptuous excess. The greatest remains of Raphael's pencil are his frescos at the Vatican. His oil pictures are dispersed throughout Europe, and every where regarded as inestimable. The most eminent engravers have considered his works as the noblest employment of their art, and more than seven hundred and forty pieces have been enumerated as engraved from the designs of Raphael."

FRANCESCO VICEELLI, an Italian historical painter, born at Friuli in 1483. He was a younger brother of the celebrated Titian, by whom he was instructed in the art of painting; but before he commenced artist, though experimentally well qualified to appear with reputation in the profession, he engaged in a military life, in which he continued till peace was restored in Italy. He then went to his brother Titian to Venice, and resumed the pencil; and being employed to paint several altar pieces for churches, and a few portraits for his friends, he proved himself worthy of being a disciple as well as the brother of Titian. Such promising talents served to sow the seeds of jealousy in the breast of his brother, while they promoted his own reputation; and Titian dreading a powerful rival and competitor in Francesco, contrived artfully to turn his thoughts from painting in the style which he himself pursued, and persuaded him to employ himself in adorning the insides of rich cabinets with small historical subjects, and pieces of architecture, for which at that time there was a great demand. Some of those cabinets have reached our time; and being miscalled the work of the famous Titian, they have been estimated at an incredible price, and often sold for a large sum; though the paintings are certainly only by Francesco Vicelli, who, in every respect, was remarkably inferior to his brother.

MARCO ANTONIO FRANCIABIGIO, an Italian painter, born in 1483, and died in 1524, aged forty-one. He was a disciple of Albertinelli, but is chiefly known as the competitor, and in some works the partner of Andrea del Sarto. His best work is the return of M. Tullius from exile; a work which, though it remains unfinished, shows him to great advantage.

MANUEL, called **NICHOLAS DEUTSCH**, a Swiss painter, born at Berne, in 1484, and died in 1530, aged forty-six. This artist was of a noble family, in the canton of Berne, and at an early age was attached to the art of painting. Several writers mention with admiration a series of frescos, which he painted on the wall of the Dominican Cemetery at Berne, representing Death passing his usual round of visits; which has since been called a Dance of Death. Sandrart also mentions the Passion of Christ, as a work of great merit.

LICINIO, called **PORDENONE GIOVANNI ANTONIO**, an Italian historical painter, born at Pordenone, in Friuli, in 1484, and died in 1540, aged fifty-six. It is not positively known that he was a disciple of Giorgione, but he resembles him more in grandeur of mind, vigour of conception, and manner of execution, than all his other scholars. His best work in oil, is the altar-piece at St. Maria dell Orto, at Venice, which represents St. Lorenzo Giustiniani surrounded by other saints, among whom St. John Baptist surprises, no less by correctness of form, than St. Augustin by a boldness of fore-shortening, which makes his arm appear to start from the canvas.

DOMENICA BECCAFUMI, was the son of a peasant near Sienna, whose name was Pacio, born in 1484, and employed by his father in keeping sheep. Beccafumi, a citizen of Sienna, whose name he assumed, being prepossessed with a favourable opinion of his talents by observing figures which he drew with his stick upon the sand, whilst he was surrounded by his flock, took him under his patronage, and placed him under the instruction of a painter, called Gavanna; and after having been, as some say, the disciple of Pietro Perugino, or according to others, after having been employed in copying the pictures of this artist, he went to Rome and made further improvement by studying the works of Raphael and Michael Angelo. After two years he returned to Sienna, and finished several pieces, not only in oil, but in distemper and fresco, which gained him great reputation. But he was chiefly admired for his performance on the pavement of the great church, which he wrought by combining stones of different colours, with pitch poured in holes for the dark shades, in such a manner as the light and shadow of the object required. This kind of performance is said to have been invented by one Duccio, of Sienna, in 1056; but it was brought to perfection by Beccafumi. He had a fine invention, his taste was elegant; his expression good, and his colouring beautiful. He was also an excellent engraver on wood and metal, and also a founder. The usual mark on his plates is a B divided in the middle by a horizontal line. This artist died at Genoa in 1549.

GAUDENZIO FERRARI, a painter of history, born in 1481, and died in 1550. He studied under Scotto and Luni; but he afterwards followed the manner of Leonardo da Vinci. He visited home when young, and was employed by Raphael in the Vatican. His best works are the Passion of Christ, in the Grazie of Milano; and the Fall of Paul at Vercelli.

JOHN ANTHONY LICINIUS PORDENONE, an Italian painter, was born in 1484, near Udino. There was so strong a competition between him and Titian, that Pordenone

used to carry arms about him for his defence against the jealousy of his arrival. He resided chiefly at Venice, but his frescoes abound in various parts of Italy. He died in 1540.

PELLEGRINO DA MUNARI, a painter, who had the happiness to be scholar and assistant to Raphael, in executing the works for the chambers of the Vatican. His real name was Pellegrino Monari, but being born at Modena, he most usually bore the name of his native city. He possessed considerable talents, and according to M. Fuseli, resembled his master more than any of his contemporaries in the airs of his heads, and the graces of attitude; but he lived too short a time to have much to testify the truth of this assertion, dying at the early age of 38, in the year 1523.

HANS VON CULMBACH, or **CULEMBACH**, a painter, and an engraver on copper and on wood. He is said to have been a disciple of Jacob Welch, and afterwards to have received instructions from Albert Durer. He died in 1545.

SEBASTIANO DEL PIOMBO, also called **VENEZIANO**, an eminent painter, was born at Venice in 1485. His first taste in the fine arts was for music; and he became a skilful performer upon several kinds of instruments. Attaching himself next to painting, he was first the disciple of John Bellini, and afterwards of Giorgione, from whom he learned his beautiful style of colouring. He arrived at uncommon excellence in portrait painting, which caused Agottino Chigi, a rich merchant of Siena, to take him to Rome and employ him in the decoration of his house in that capital. The delicacy of his manner was greatly admired; and Michael Angelo, who appears to have been somewhat jealous of the rising fame of Raphael, encouraged Sebastiano to enter into competition with him. When Raphael had painted his celebrated picture of the Transfiguration, Sebastiano was induced by Michael Angelo to vie with it in a Resurrection of Lazarus, which is considered as his greatest work, and was much applauded. A Martyrdom of St. Agatha was likewise highly admired, and reckoned equal to the performances of the first masters. His Pietro Aretino, and pope Clement VII., were admirable likenesses; and finished with the greatest perfection of colouring. He was particularly patronized by that pontiff, who conferred upon him the office of keeper of the papal signet, which was the cause of his surname of Del Piombo, in allusion to the lead of the seal. This post rendered it necessary for him to assume the religious habit, and from that time he abandoned the profession of a painter. He wrote verses, entertained learned men at his table, lived at his ease, and only now and then painted a portrait upon a particular occasion. One of these was an excellent likeness of Julia Gonzaga, done for Cardinal Ippolito de Medici; another, that of pope Paul III., at his

exaltation. He died of a fever in 1547, at the age of 62. This artist invented a composition for keeping fresh colours of oil painting upon walls.

JOACHIM PATENIER, a Dutch painter of landscapes, battles, &c., born about 1487. He learned the art of painting at Antwerp, and was received as a member of the academy of painters in that city in 1515. His principal subjects were landscapes, which he painted well, with charming distances, and figures exquisitely touched and designed. There appeared a peculiar neatness in the leafing of his trees, and the trunks and branches of them had all the freedom of nature. His works, even in his life time, were held in such high estimation, that they were industriously sought for and eagerly purchased at great prices. It was much lamented that notwithstanding his merit in his profession, and the encouragement he received, he should consume the largest portion of his time in drinking, and other kinds of dissipation, by which he not only impoverished himself but also deprived the world of so many valuable productions as he might have furnished. But it was his invariable custom, never to take up the pencil, till want compelled him to use it. He painted battles with extraordinary spirit; his compositions in that style were filled with a number of figures, and each of them well designed, and finished with the utmost exactness. Sandrart mentions an admirable battle piece of Patenier's painting, in the possession of Melchior Wyntgis, at Middleburgh. When Albert Durer was at Antwerp, the work of this artist afforded him so much satisfaction, as he saw an uncommon degree of merit in his performances, that he painted his portrait in order to preserve the memory of so eminent an artist.

ANDREA DEL SARTO, an eminent painter of the Florentine school, was born in 1488, in Florence, where his father exercised the trade of a taylor, which gave the son his usual name of del Sarto. He was taken from a goldsmith's shop by a painter, who kept him three years, after which he was put under the tuition of Pietro Cosmo, the first painter in Florence. Andrea soon surpassed his master, and acquired a high reputation; his humility, however, led him to fix so low a price on his works, that he always lived in mean circumstances. His professional character was that of an excellent artist, but not a man of genius. He worked with facility, drew well, coloured admirably; but was unable to give that grace and dignity to his figures which denote brilliant and elevated conception. His heads of the Virgin have a cast of uniformity, which is partly attributed to his having his thoughts occupied with his wife, of whom he was extremely fond and jealous. After painting long in his native city, he was led by the reputation of Michael Angelo and Raphael to visit Rome; and from the study of their works he

improved his own style, so that the pieces he painted after his return are reckoned the best. Andrea was invited to France by Francis I., and executed several works there. The king, at his departure, entrusted him with a considerable sum to purchase pictures in Italy, with which he was soon to return. The poor painter, however, spent the money with his wife and friends at Florence, and never ventured to go back, but sent a few pictures to gain his pardon, which was granted, but with no new invitation. He continued to work diligently, when, at the siege of Florence, in 1530, he was carried off by the plague, in his forty-second year, abandoned by his wife, and almost without any assistance.

ALBRECHT or **ALBERT, ALTORFER**, or **ALDORFER**, a very eminent artist, was born in 1488, at Altdorf in Bavaria, and rose to be a member of the senate of Ratisbon, and architect to the town, where he died in 1578. His merit as a painter appears to have been very considerable, but much more as a designer and engraver. His works in wood and metal are as numerous as, in general, remarkable for diminutive size, though neither his conceptions nor forms were puny. The arts of "The Passion," "Jael and Sisera," "Pyramus and Thisbe," "Judah and Thamar," if we allow for the ignorance of costume in the three last, shew a sensibility of mind, and a boldness of design, which perhaps none of his German contemporaries can boast. Holbein is said to have drawn great assistance from him, evident traces of the style of Altorfer appearing in the prints of that inimitable artist, although certainly much improved.

JOHN FRANCIS PENNI, born at Florence in 1488, was the disciple of Raphael, who observing his genius and integrity, entrusted his domestic concerns entirely to his management, by which means he got the appellation of "il fattore," or "the steward." His genius was universal, but his greatest pleasure was in painting landscapes and buildings; he was an excellent designer, and coloured well in oil, distemper, and fresco. He painted portraits exquisitely, and had such happy talents, that Raphael left him heir to his fortune, in partnership with Romano his fellow-disciple. Penni died at Naples in 1528.

LUKE PENNI, brother of the above, worked at Genoa and other parts of Italy, with Del Vaga, who married his sister; he went thence to England, where he worked for Henry VIII., and was employed by Francis I. at Fontainebleau; but at last devoted himself to engraving.

LORENZO COSTA, a Ferrarese painter of considerable eminence, who flourished towards the end of this, and at the commencement of the next century. The period of his birth is unknown. He was employed at Ferrara in the early part of his life, upon many considerable works both

public and private ; the choir of the church of the Dominicans, long since destroyed, was painted by him with great skill and diligence. The reputation which he acquired by these and his other works at Ravenna, occasioned his being employed by the family of Bentivoglio, at Bologna, to paint in their chapel at San Petronio, several pictures in concurrence with Francesco Francia, the most celebrated Bolognese artist of his time ; one of these, in which are introduced several admirable portraits, is dated 1488. The latter part of his life was spent at Mantua, where, after the death of Mantegna, he was considered the first painter. One of his altar-pieces painted in 1505 in the chapel of the duke, is particularly worthy of notice. He has by some authors been considered the disciple of Francia ; but this opinion is combated by Lanzi, who doubts the inscription on which it is founded, and supposes Costa rather to have been indebted to the studies, when young, he made from the works of Lippi Gozzoli, and other Florentine painters. He died about the year 1530.

INNOCENT FRANCUCCI, an historical painter, born at Imola, and known by the name of Innocenza da Imola, because a disciple of Francesco Francia, in 1506, then passed some time with Albertinetti at Florence, and from the evidence of his works, and the testimony of Vasari, studied much after Fra. Bartolomeo and Andrea del Sarto, for though the main disposition of his altar-piece be still gothic, he no longer used the ancient gilding ; he placed the Virgin on high in the centre, and surrounded her with saints and angels, architecture and back-ground skilfully grouped and arranged with novelty and taste. Such is his style in his surprising picture of the Duomo at Faenza, and in another at Pesaro. The aerial perspective and back ground remind us of Leonardo da Vinci. He sometimes placed smaller pictures under his altar-pieces, like that at St. Giacomo of Bologna, which breathes the very spirit of Raphael ; that spirit he seems indeed to have aimed at in the greater part of his works, and to have approached it nearer than most of Raphael's own scholars. **Bagnacovallo**, in erudition, majesty, and correctness. Subjects of novel ambition and fiery fancy he has not produced, nor seem they to have been congenial with that mindness and tranquillity of character which history ascribes to him. He was fifty-six years old at the time of his death.

JOHN VAN EICK, a celebrated Flemish painter, commonly called John of Bruges, from his birth place, was the first who discovered the method of painting in oil. Being a chemist, he found in the course of his experiments, that, by grinding colours with lintseed or nut-oil, he could form them into a solid body, which would resist water and not need the varnish used in painting in water colours or in fresco. He

presented the first picture painted in this manner to Alphonsus I., king of Naples, who was much pleased with it.

UGO DA CARPI, an Italian painter, remarkable for being the inventor of that species of engraving on wood, distinguished by the name of *chiaro-scuro*, in imitation of drawing. This is performed by using more blacks than one; and Ugo da Carpi usually had three; the first for the outline and dark shadows, the second for the lighter, and the third for the half tint. In that manner he struck off prints after several designs, and cartoons of Raphael; particularly one of the Sibyl, a descent from the cross, and the history of Simon the sorcerer. He died in 1500.

VAN JOAS, or JOOST CLEEF, a painter, a native of Antwerp, who enjoyed the reputation of being one of the best colourists of his time. The period of his birth is not known, but it appears he entered into the company of painters at Antwerp, in the year 1511.

Soon after the marriage of Philip of Spain to Mary queen of England, he came to London, but seeing some pictures of Titian preferred to his own, he became frantic with rage and disappointment, and from that time was nick-named Joost the Madman. There was an altar picture by him at the church of Notre Dame at Antwerp, which is said to have possessed much of the purity of the Roman school of painting; the subject was S. Cosmo and Damiano. The period when this artist died is unknown.

PETER LAURATI, a native of Siena, celebrated as a painter in this period. He particularly excelled in his draperies, which were finished in such exquisite taste, that the delicate proportions of the human limbs appeared visible through them.

TRENEDE SPILEMBERG, a Venetian lady, whose paintings were frequently mistaken for those of Titian, with whom she was contemporary. She died at the age of twenty-six, and her very competitor honoured her death by his tears.

CÆSAR DE FESTO, an Italian painter of Milan, was the best disciple of Leonardo da Vinci, and died at the beginning of the next century. His pictures are distinguished by the spirit of the composition and the grace of the figures.

NICOLO CORSI, a Genoese painter of considerable merit, who was born towards the latter end of this century. In the monastery of the monks of mount Oliveto, at the village of Quarto, three miles from Genoa, were several of his frescoes, which evince fecundity of invention, a just idea of expression, and skill in the management of colours.

BERNARDINO FASSOLO, of Pavia, a celebrated painter, who was a pupil or imitator of Leonardo da Vinci,

and the most successful of all his imitators, Luino perhaps excepted, if he be judged by the only picture, which, without hesitation, may be ascribed to him. This picture, which belonged to the gallery of prince Braschi, was carried by the French to that of the Louvre, and represents, in a groupe of natural size, the Madonna with the infant on her lap; the mother in quiet repose, with bent eyes, and absorbed in meditation; her simple attitude is contrasted by the lively one of the child, who seems to take refuge at her neck and breast from some external object. The picture is inscribed "Bernardinus Faxolus de Pavia fecit, 1518."

THEODORE BERNARD, a Dutch painter, born at Amsterdam, about 1490. He afterwards came to England, where he painted the two large historical pictures in Chichester cathedral, representing king Henry VIII. granting some immunities to Sherburn bishop of that diocese, and the ceremony of removing these from Selsea to Chichester by Caedward; the series of the kings of England down to Henry VIII., which are continued to George II. by other hands; and the series of bishops of Chichester, in that cathedral.

BERNARD VAN ORLAY, a Flemish painter, was born at Brussels, about 1490: He was the disciple of Raphael, and became principal painter to the governor of the Netherlands. He died in 1560.

VICENTIO DE ST. GEMIGNANO, an Italian painter, born in Tuscany in 1490, and died in 1530, aged 40. He was a disciple and imitator of Raphael. He painted some fine pictures for the churches at Rome.

ERCOLE GRANDI, whom Vasari calls Ercole da Ferrara, was a painter of the early ages in the art after its revival. He was a disciple of Lorenzo Costa, whom he afterwards surpassed in excellence, and at whose death he was appointed to complete the work of the Crucifixion, begun by the former for Domenico Garganelli, in the church of St. Pietro, in Bologna, by which he gained great reputation for the excellence of the colour, and the truth and force of expression, although it is wrote in the dry style of Mantegna and F. Perugino. When unfortunately the chapel was destroyed, that part of the picture which was preserved was placed in the palace of Tanara. His peculiar shyness of manner made him many enemies in Bologna. He therefore quitted it and went to Ferrara, where he produced many works which are now very scarce. His fondness for wine shortened his life, and he died at the age of 40, in the year 1531.

BENEFACIO, or **BONIFAZIO**, called **VENEZIANO**, whom Ridolfi believes to have been a scholar of Palma, but Roschini numbers among the disciples of Titian, and says he followed him as the shadow the body. He is, indeed, often

his close imitator, but oftener has a character of his own, a free and creative genius, unborrowed elegance and spirit. The public offices at Venice abound in pictures all his own, and the ducal palace, amongst others, possesses an Expulsion of the Publicans from the Temple, which for copiousness of composition, colour, and admirable perspective, might be alone sufficient to make his name immortal, had his own times and record not placed him with Titian and Palma. Lanzi ascribes to Bonifazio, what he styles the celebrated pictures from the Triumphs of Petrarch, once at Naples in a private collection, and now, he says, in England; it matters little, says Mr. Fuseli, where they are; of powers, such as he ascribes to Bonifazio, those meagre, dry, and worse than Peruginesque performances, can never be the produce. He died in 1553, aged sixty-two.

POLIDORO CALDARA DA CARRAVAGGIO, an historical and ornamental painter, born in 1492, and died in 1543, aged 51. This master, from a labourer, became an assistant of Raphael, in the works of the Vatican. He acquired great celebrity for his unrivalled power of imitating the antique-relievs, which he did little, if at all, inferior to the ancients themselves. These admirable works he executed in *chiaro-scuro*. He was the inventor of a style which rose and perished with him. His design was correct, and without manner. He had a happy manner of transposing himself into the times in which he represented the transaction, and costume, and rites. Of all the works of friezes, façades, and supraportes, executed by him and Maturino, of Florence, his companion, scarcely a fragment remains. When the Duke of Bourbon stormed and pillaged Rome, in 1527, Polidoro fled to Naples, where he received numerous commissions, and had begun to form a school, but soon after determined to pass over to Sicily. He now changed *chiaro-scuro* for colour, and painted at Migrina a large composition, of Christ led to Calvary, which has been highly extolled.

JACOB CARRUCCI, an artist, was born at Pontormo; he had great natural ingenuity, and was in his earliest works admired by Raphael and Michael Angelo. He had had a few lessons from Leonardo da Vinci; after him from Albertinetti; made some progress under Piero di Cosimo; and finished by entering the school of Andrea del Sarto, whose jealousy and ungenerous treatment, from a scholar, soon turned him into a rival. With such talents he became the victim of inconstancy, roaming from style to style. The Certosa of Florence exhibits specimens of the three different manners commonly ascribed to him. The first is correct in design, vigorous in colour, and approaches the style of Andrea del Sarto. The second, with good drawing combines a languid tone, and be-

came the model of Bronzino and the subsequent epoch. The third is a downright imitation of Albert Durer, and at present can only be found in some histories from the Passion in the cloister of that monastery, which are neither more nor less than copies from the prints of Albert. To these, perhaps, a fourth manner might be added, if the frescoes of the General Deluge and Universal Judgment, on which he spent eleven years in St. Lorenzo, and his last work, had not been whitewashed, with the tacit acquiescence of all contemporary artists. In this labour he strove to emulate Michael Angelo, and to exemplify, like him, anatomic skill, which was then becoming the favourite pursuit of Florentine art. He died in 1558, aged sixty-five.

JACOBS LUCAS, or **VAN LEYDEN LUCAS**, an eminent artist, called also Hugense, was born at Leyden in 1494. He received his first instructions in painting from his father, Hugues Jacobs; but completed his studies under Cornelius Engelbrecht. He gained much money by his profession; but being of a generous turn of mind, spent it freely, and lived in a superior manner. A few years before his death, he made a tour in Zealand and Brabant; and during his journey, a painter of Flushing, envious of his greater abilities, gave him poison at an entertainment, which, though slow, was fatal in its effects, and put an end to his life, after six years' languishing under its cruel influence. Others, denying the story of the poison, attribute his death to his incessant industry. The superiority of his genius manifested itself very early, for his works, at the age of nine, were so excellent as to excite the admiration of all contemporary artists; and when he was about fifteen, he painted a St. Hubert, which gained him great applause. His tone of colouring, Mr. Pilkington observes, is good; his attitudes are well chosen; his figures have a considerable expression in their faces, and his pictures are very highly finished. He endeavoured to proportion the strength of his colouring to the different degrees of distance in which his objects were placed; for in that early time the true principles of perspective were but little known. In the town hall at Leyden, his most capital picture, the Last Judgment, is preserved with great care; the magistrates having refused very large sums for it. Lucas painted not only in oil, but also in distemper and upon glass. Nor was he less eminent for his engraving. He carried on a friendly correspondence with Albert Durer, who published one print, Lucas published another, without the least jealousy on either side, or wish to depreciate each other's merit. When Albert came into Holland upon his travels, he was received by Lucas in a most affectionate manner. His style of engraving, however, according to Mr. Strutt, differed considerably from that of Albert Durer, "and seems evidently to have been founded upon the works of

Israel Van Mechlen." His prints are very neat and clear, but without any powerful effect. The strokes are as delicate upon the objects in the front, as upon those in the distances; and this want of variety, joined with the feebleness of the masses of shadow, give his engravings, with all their neatness, an unfinished appearance. He was attentive to the minutiae of his art. He gave great expressions to the heads of his figures; but in his works the same heads are too often repeated. The hands and feet are rather mannered than correct; and when he attempted to draw the naked figure, he succeeded but indifferently. He made the folds of his draperies long and flowing; but his female figures are too often excessively loaded with girdles, bandages, and other ornamental trappings. He engraved on wood, as well as on copper; but his works on the former are not numerous. They are, however, very spirited; though not equal, upon the whole, to those of his friend Albert. Lucas's prints are pretty numerous, but seldom met with complete.

GIOVANNI DA UDINE, was the cognomen of an assistant of Raphael in the works of the Vatican, whose real name was Nanni. His family resided at Udine, where he was born in 1494, and had there followed the occupation of embroiderers, with so much excellence, as at length almost to have lost their own name in that of Ricamatori, by which Vasari often calls him. His father, become rich, amused himself with hunting; and his son Giovanni found his sport, at a very early period of his life, in drawing the animals, birds, &c. brought him from the chase. This indication of taste for painting was encouraged, and the youth was placed under the tuition of Giorgione, at Venice, with whom he acquired a knowledge of colour and chiaro-scuro. About the time of the death of Giorgione he went to Rome, and being furnished by his protector, the patriarch Grimani, with letters to count Baldassare Castiglione, he was introduced to Raphael, who admitted him into his school, and employed him in painting the grotesque and ornamental accessories of his larger works. The imagination of his master Raphael, and of himself, was led to the introduction of this species of ornament, by the discovery of the painted chambers in the baths of Titus, then recently opened, when Giovanni was employed in making designs of the beautiful ornaments in stucco found there, and thence denominated grotesque. In pursuing these studies, he discovered the composition of the stucco upon, or rather in, which they were painted; and with the same materials he, by order of Raphael, prepared the walls and ceilings of the Loggie, and painted upon it the beautiful series of ornamental combinations of flowers, fruit, animals, vases, &c. since then so much employed in adorning the dwellings of the rich and great. This part of the work

was entirely entrusted to Giovanni Udine, under whose direction a number of ingenious young men were employed ; and the taste and ability, the freedom and truth, without minuteness, with which the whole is managed, has ever since been a constant subject of praise and admiration. After the death of Raphael he was employed by Clement VII., in conjunction with Pierino del Vaga, to ornament that part of the Vatican called the Torre di Borgia. When he was compelled to leave Rome by the sacking of that city, he was employed for a time at his native place, and afterwards was engaged at Florence in adorning the palace of the Medici ; and returning to Rome in the pontificate of Pius IV. left in various places the mementos of his admirable ingenuity. He died there at the age of seventy, in 1564, and had the honour to be buried in the church of La Rotonda, the Pantheon, near the tomb of his renowned master.

ANTONIO CORREGIO, an eminent historical painter, born in 1494, and whose original name was Allegri, which was changed to that of his birth-place. Being descended of poor parents, and educated in an obscure village, he enjoyed none of those advantages which contributed to form the other great painters of that illustrious age. He saw none of the statues of ancient Greece or Rome, nor any of the works of the established schools of Rome or Venice. But nature was his guide, and Corregio was one of her favourite pupils. To express the facility with which he painted, he used to say that he always had his thoughts ready at the end of his pencil. The agreeable smile, and the profusion of graces which have been said to be sometimes unnatural ; but still they are amiable and seducing ; an union of harmony and colours, and a perfect intelligence of light and shade, give an astonishing relief to all his pictures, and have been the admiration both of his contemporaries and his successors. Annibal Caracci, who flourished fifty years after him, studied and adopted his manner in preference to that of any other master. From want of curiosity or of patronage, Corregio never visited Rome, but remained his whole life at Parma, where the art of painting was little esteemed, and poorly rewarded. This concurrence of unfavourable circumstances occasioned at last his premature death, at the age of 40. He was employed to paint the cupola of the cathedral at Parma, the subject of which is an assumption of the Virgin, and having executed it in a manner that has long been the admiration of every person of good taste, for the grandeur of design, and especially for the boldness of the foreshortenings, an art which he first and at once brought to the utmost perfection, he went to receive his payment. The canons of the church, either through ignorance or baseness, found fault with his work ; and although the price originally agreed upon had been very moderate, they alleged that it was far

above the merit of the artist, and forced him to accept of the paltry sum of two hundred livres; which, to add to the indignity, they paid him in copper money. To carry home this unworthy load to his indigent wife and children, poor Corregio had to travel six or eight miles from Parma. The weight of his burden, the heat of the weather, and his chagrin at this villanous treatment, immediately threw him into a pleurisy, which in three days put an end to his life and his misfortunes, in 1534. For the preservation of this magnificent work the world is indebted to Titian. As he passed through Parma in the suite of Charles V. he ran instantly to see the chef d'œuvre of Corregio. While he was attentively viewing it, one of the principal canons of the church told him that such a grotesque performance did not merit his notice, and that they intended soon to have the whole defaced. "Have a care of what you do," replied the other, "if I were not Titian, I would certainly wish to be Corregio."

DOMINI RICCIO, an eminent Italian painter, born at Verona, in 1494. In the church of St. George, at Verona, is a fine painting by him, which is justly accounted a very fine composition, representing the gathering of the Manna in the Wilderness. He died in 1517.

LUCAS CORNELII CORNELION, a Dutch painter, born about 1495. He was the disciple of Cornelius Engelbrecht, and was reputed an extraordinary artist in his time. He visited England by an invitation from Henry VIII., who received him kindly, and appointed him his principal painter. At Leyden, his picture of the Woman taken in Adultery, is highly admired; and in England, at Penshurst, the portraits of the Constables of Queenborough Castle, from the reign of Edward III. to Henry VIII. are painted by his hand.

JOHN SCHOREL, a Flemish painter, who was also a musician, poet, orator, and linguist, born in 1495, at Schorel, in Holland. He studied under Albert Durer; and travelled into Germany, where he met with a friar, who, being an admirer of painting, prevailed on him to accompany him to Jerusalem, where he painted several relics of antiquity. On his return, he visited Venice and Rome, where Pope Adrian VI. appointed him superintendant of the buildings at Belvidere. On Adrian's death he returned to the Netherlands, and refused an offer from Francis I. of France, to settle in Paris. He was well skilled in four languages, Latin, French, Italian, and German. He died in 1562.

ROSSO, or **MAIKE ROUX**, an eminent Italian painter, born at Florence, in 1496. He was entirely self-taught, and acquired great skill both in history and portrait painting. In the church of St. Salvator, at Rome, is a fine picture by him of the beheading of John the Baptist. He died in 1541, aged 45.

ROMANO JULIO, an Italian painter, the disciple and favourite of Raphael. He distinguished himself not only by his pencil, but also by his knowledge of architecture. He built a palace for his patron, Clement VII. and adorned the churches of Rome with his highly-finished paintings. He afterwards went to Mantua, where his genius was employed to improve and to beautify. He died at Mantua, 1546. De Piles, who has given a critique of his works, says that his genius took wing all at once, or, like a torrent, broke over its banks. His compositions, therefore, were all expressive of beauty, fire, and dignity; sublime in the conception, grand and correct in the execution.

MATURINO, of Florence, was eminent as a painter. He assisted his master, Raphael, in several of his designs, and afterwards offered his services to Carravaggio, whose works he rivalled in correctness and execution. He died 1527, aged 37.

MICHAEL COXIS, an historical and portrait painter, born at Mechlin in 1497, and died in 1592, aged 95. He received his first instructions from Bernard Van Orlay, of Brussels; but he afterwards visited Rome, and became the disciple of Raphael. In the school of this great master he acquired his style of design and colouring, and imitated his manner so far, as to be qualified to design his own female figures with grace and elegance. Upon his return to his native country, he carried with him a considerable number of Raphael's designs, which he did not scruple to use in his own compositions; by which means his pictures were much admired. When Jerome Cock returned from Rome, and brought into Flanders the school of Athens, designed by Raphael, Coxis' deception was discovered, and his reputation was considerably injured. His best works are, a Last Supper, in the church of St. Gerdule, at Brussels; a St. Sebastian, and a Crucifixion, in the church of Notre Dame, at Antwerp; besides several portraits, which are fine imitations, and the expression in all of them is excellent.

HANS, or **JOHN HOLBEIN**, a celebrated painter, born at Basil, in Switzerland, in 1498. He learned the rudiments of his art from his father, who was also a painter, but soon showed his superior genius. In the town-house of Basil he painted our Saviour's Passion; and in the fish-market of the same city, Death's Dance, and a Dance of Peasants, which were very much admired. Erasmus was so pleased with them, that he desired him to draw his picture, and was ever after his friend. He staid some years longer at Basil, till his necessities, occasioned by extravagance and an increasing family, made him comply with Erasmus's persuasions to go to England. In his journey he staid some days at Strasburg, where it is said he applied to an eminent painter for work, who ordered him to give a specimen of his skill; on which Holbein finished a piece

with great care, and painted a fly on the most conspicuous part of it, after which he privately withdrew in the absence of his master, and pursued his journey, without saying any thing to any body. When the painter returned home, he was astonished at the beauty and elegance of the drawing, and especially at the fly, which he at first took for a real one, and endeavoured to remove it with his hand. He now sent all over the city for his journeyman; but after many inquiries, discovered that he had been thus deceived by the famous Holbein. Holbein having in a manner begged his way to England, presented a letter of recommendation from Erasmus to Sir Thomas More, and showed him Erasmus's picture. Sir Thomas, being then lord chancellor, received him kindly, and kept him in his house between two and three years; in which time he painted Sir Thomas's picture, and those of many of his friends. Holbein one day happening to mention a nobleman who had some years before invited him to England, Sir Thomas was very solicitous to know who it was. Holbein said that he had forgot his title, but remembered his face so well, that he believed he could draw his likeness, which he did so perfectly, that the nobleman, it is said, was immediately known by it. The chancellor having now adorned his apartments with the productions of this great painter, resolved to introduce him to Henry VIII. For this purpose he invited that prince to an entertainment, having before he came, hung up all Holbein's pieces in the great hall, in the best order, and placed in the best light. The king, on his first entrance into this room, was so charmed with the sight, that he asked whether the artist was now alive, and to be had for money. Upon this, Sir Thomas presented Holbein to the King, who immediately took him into his service, and brought him into great esteem with the nobility and gentry, by which means he drew a vast number of portraits. While he was here, an affair happened which might have proved fatal to him, had he not been protected by the King. On the report of his character, a nobleman came to see him when he was drawing a figure after the life. Holbein sent to desire his lordship to defer the honour of his visit to another day, which the nobleman taking for an affront, broke open the door, and went very rudely up stairs. Holbein hearing a noise, came out of his chamber, and meeting the lord at his door, fell into a violent passion, and pushed him backwards from the top of the stairs to the bottom. Immediately reflecting on what he had done, he escaped from the tumult he had raised, and made the best of his way to the king. The nobleman much hurt, though not so much as he pretended, was there soon after him; and upon opening his grievance, the king ordered Holbein to ask his pardon. But the nobleman would not be satisfied with less

than his life ; upon which the king sternly replied, " My lord, you have not now to do with Holbein, but with me ; whatever punishment you may contrive by way of revenge against him, shall certainly be inflicted upon yourself. Remember, pray, my lord, that I can whenever I please make seven lords of seven ploughmen, but I cannot make one Holbein of even seven lords." Holbein died of the plague at his lodgings at Whitehall, in 1554. " It is amazing," says De Piles, " that a man born in Switzerland, and who had never been in Italy, should have so good a *gusto*, and so fine a genius for painting." He painted alike in every manner ; in fresco, in water-colours, in oil, and in miniature. His genius was sufficiently shown in the historical style, by two celebrated compositions which he painted in the hall of the Stillyard company. He was also eminent for a rich vein of invention, which he showed in a multitude of designs which he drew for engravers, statuaries, jewellers, &c. and he had this singularity, that he painted with his left hand.

GEORGE JULIUS CLOVIO, history and portrait painter, was born in Sclavonia in 1498. At eighteen years of age he went to Rome, where he spent three years, and devoted himself entirely to painting in miniature. His knowledge of colouring was established by the instructions of Julius Romano, and his taste for composition and design was founded on the works of Michael Angelo Buonarroti. He thus acquired such a degree of excellence in portrait as well as in history, that in the former he was considered equal to Titian, and in the latter not inferior to Buonarroti. He died in 1578. His works are exceedingly valuable, and are still numbered among the curiosities of Rome. Vasari, who had seen them, enumerates many of his portraits and historical compositions, and seems to be at a loss for language to express their merit. He mentions two or three pictures on which the artist had bestowed the labour of nine years. But the principal picture represented Nimrod building the tower of Babel ; which was so exquisitely finished, and so perfect in all its parts, that it seemed quite inconceivable how the eye or the pencil could execute it. He also takes notice of a single ant introduced in one of the pictures of this master ; which, though incredibly small, is yet so perfect, that even the most minute member was as distinct as if it had been painted of the natural size.

MARTIN HEMSKERCK, or HEMSKIRK, an eminent Dutch painter, born at Hemskirk in 1498, and educated at Rome. He settled at Haerlem, where he died in 1574, aged 76. His invention was fruitful.

AERT, or ALAERT CLAESSEN, a painter of some eminence, born at Leyden in the year 1498. At a very early period he evinced a strong inclination for painting. In 1516, he became the scholar of Cornelius Engelbrecht, and by his

continued application shortly acquired proficiency in his art. He chiefly employed his talents in painting subjects from the Old and New Testament, or other well known histories; and rejected the allurements of poetical fictions, or fabulous images. Though his compositions were good, his manner of painting was by no means pleasing. At first, his style resembled that of his master, Engelbrechtsen; but this he changed upon seeing the works of John Schorel. He imitated M. Hemskirk in the richness of architectural decoration.

Claessen was as remarkable for his modesty as for his professional merit; and he could never be persuaded to quit the tranquil obscurity of his situation for the honours which his talents as an artist would have entitled him to. His facility in composing was astonishing; and he made a vast number of drawings for the painters on glass, for which he never received a greater price than seven-pence each. The family of Buytenwegh, at Leyden, possessed three pictures of this artist, which were full of expression. The first was Christ on the Cross, between the Two Thieves, with the Maries, and other figures below. The second represents our Saviour bearing the Cross, followed by his disciples and a multitude of people; and the third, Abraham conducting his son Isaac, loaded with wood, to the place of sacrifice. H. Galtzius, at Haerlem, had another picture of this artist, which he highly esteemed. The subject was the passage of the Red Sea; the variety of the figures, and the singularity of the dresses and turbans were surprising.

The death of Aert Claessen was occasioned by his falling into a canal, where he was unfortunately drowned, in the year 1564.

ARTOO LEONE, called also CONARIO, a painter of history, was born in 1498, and the disciple of Cornelius Engelbrecht. He died in 1564.

BATTISTO FRANCO, a painter of history at Venice, was born in 1498, and died in 1561. He imitated the manner of Michael Angelo.

HANS ASPER, a Swiss painter, was a native of Zurich, and was born in 1499. He painted portraits with so much life, nature, and character, that his reputation was nearly equal to that of Holbein. His drawings in water colours, of birds, fishes, dead game, and flowers, though done with great simplicity and freedom, are nearly deceptions. He furnished the designs for Conrad Gesner's "*Historia Animalium*;" nor was he ignorant of historic composition. Many of Rodolph Meyer's etchings for Murer's "*Helvetia Sancta*," were drawn from this artist's originals. To record his merit, a medal was struck with his head, name, and age, in front; and on the reverse, a death's skull, with a moral sentence in rhyme. That he should have been suffered, after such a pledge of public

esteem, to live and die in indigence, is not easily accounted for. He died in 1571.

JOHN DE MABEUSE, or **MABEUGE**, one of the early laborious practitioners in the art of painting after the use of oil became known in Flanders. He was born at Mabeuge, in Hainault, in 1499.

JOHN MOSTAER, a Flemish painter, born at Haerlem, in 1499, and died in 1555, aged 56. He was a disciple of Jacques de Haerlamand. His personal accomplishments, added to a polite address, procured the esteem of those who were in the highest stations; and particularly recommended him to the favour of Margaret, sister of Philip I. king of Spain, in whose service he was retained for eighteen years. He painted many portraits for the principal nobility, which were much applauded; and also painted landscapes in a very neat manner, with a number of small figures, which were well designed; all his works having a great deal of spirit and judgment. A nativity by this master, is preserved in the church of the Jacobins at Haerlem, which is highly commended; and in the possession of a person of rank, which is described as a grand composition, full of good expression, and on the whole, extremely beautiful.

ARCHITECTURE.

SIR REGINALD BRAY, a celebrated architect and politician, was the second son of Sir Richard Bray, one of the privy council to king Henry VI. Sir Reginald was instrumental in the advancement of king Henry VII. to the throne of England, and was greatly in favour with him. His skill in architecture appears from Henry VII.'s chapel at Westminster, at the chapel of St. George at Windsor, as he had a principal concern in building the former, and finishing the latter, to which he was also a liberal benefactor. In the middle of the south aisle, is a spacious chapel built by him, and still called by his name. He died in 1501, and was interred in the above chapel, probably under the stone where Dr. Waterland lies; for, on opening the vault of that gentleman, who died in 1740, a leaden coffin of ancient form was found, which, by other appearances, was judged to be that of Sir Reginald, and was, by order of the dean, immediately arched over.

LAZZARI BRAMANTE, an eminent Italian architect, descended from poor but reputable parents; and born in the duchy of Urbino, in 1444. He was brought up to the profession of a painter, but quitted it for the science of architecture. He visited the city of Milan for improvement in his art. The superb dome of the cathedral in the metropolis made a strong impression upon his mind; and he studied the principles of the

art under the best masters. He afterwards visited Rome, and other towns in Italy, and carefully examined the architectural remains of antiquity. At Naples he was employed by cardinal Caraffa in rebuilding the convent Dell a Pace; and the reputation he acquired by this work gained him the protection of pope Alexander VI., for whom he executed several considerable designs. Julius II. made him superintendant of his buildings. It was under this pontiff that Bramante conceived the noble project of connecting the Belvidere palace with the Vatican by means of two grand galleries carried across a valley. Bramante accompanied pope Julius to Bologna in 1504, where he was employed to fortify the town; and during the war of Mirandola, he gave several proofs of his knowledge in the military art. Returning to Rome, he embellished the city with a variety of fine buildings, which led the way to the mighty work which has principally immortalized his name. This was the cathedral of St. Peter's, which, at his persuasion, pope Julius substituted for the ancient church of that name, with the express intention of making an edifice worthy of the capital of Christendom. Before the death of the pope, in 1513, the building was advanced to the entablature, and the four great arches for the support of the dome were erected at the time of the death of Bramante, in 1514. Bramante was much honoured during life, and lamented at his death. His character was gentle and obliging. He was fond of encouraging young artists; and he invited to Rome the great Raphael, who was his cousin, and whom he instructed in architecture, and caused to be employed in the Vatican. He cultivated poetry with success, and sometimes composed extemporaneously to his harp. He was the inventor of a manner of constructing arches, by casting in wooden moulds a mixture of lime, marble-dust, and water, supposed to be a renovation of the stucco of the ancients. His poetical works were printed at Milan in 1756.

SIMONE CRONACA, a Florentine architect, born in the year 1454. He travelled to Rome and other cities of Italy to study and take exact measurement of the antique edifices. Returning to Florence, he acquired considerable reputation, and was employed to finish the Palazzo Strozzi, begun by Benedetto da Maiano. Amongst his other works at Florence, are the "Sagresty of the church of Santa Spirito, and the church of S. Francesco del Osservanza," at S. Miniato, in the suburbs of that city. He died in 1509, and was buried in the church of St. Ambrogio.

JOHN JOCONDUS, or **JOCUNDUS**, an architect, was born at Verona. He was a Dominican, and practised as an architect at Rome and at Paris, in which last city he built two bridges over the Seine. While resident there he recovered

some of the epistles of Pliny the younger, and the work of Julius Obsequens on Prodigies, which he adapted for publication, and sent to Aldus, by whom they were printed in 1508. He illustrated Cæsar's Commentaries with notes and figures. On his return to Italy, he published an edition of Vitruvius. His last work was a bridge over the Adige at Verona. He died about 1530.

ALBERTI ARISTOTILE, a learned mechanic of Bologna. In 1455 he transported the tower of St. Mary del Tempis thirty-five paces; and at Cento he set upright another which was five feet out of its perpendicular. He was employed in Bohemia and Russia upon several public works, for which, in the former country, he obtained the title of chevalier, with the privilege of coining money.

ANTONIO DE SAN-GALLO, a celebrated architect, was born in the duchy of Florence. His father, Antonio Picconi, followed the trade of a cooper, and Antonio was brought up to the business of a joiner. He had two uncles, Giuliano and Antonio San-Galla, architects of considerable reputation at home, under whose tuition he placed himself, and assumed their name. He soon exhibited considerable talents, and his progress in the art made him known to Bramante, who, in 1512, entrusted him with the execution of several works. He was soon employed by several cardinals; and in the pontificate of Leo X., when his uncle Giuliano quitted Rome, he was appointed to succeed him as architect of St. Peter's, in conjunction with Raphael. He was also very skilful as an engineer, and Leo adopted a plan which he gave for the fortification of Civita Vecchia. Clement VII. employed him in enlarging and embellishing the Vatican palace, and in repairing the fortifications of Parma and Placentia. He is also celebrated for having constructed a remarkable well at Orvietto, which had two staircases for the descent and ascent of beasts of burden. He was in high favour with Paul III., by whom he was employed in many important works as architect and engineer; and when Charles V. visited Rome, after his Tunisian expedition, San Gallo planned the triumphal decorations with which he was received. The Pauline chapel, and the magnificent staircases by which the chapels of the Vatican communicate with St. Peter's were of his construction. The grandest effort of his genius was a wooden model of St. Peter's, which, however, was not closely followed. As he was noted for the solidity of his building, he was employed to strengthen the foundation of the Vatican, and the great columns which support the cupola of St. Peter's. The pope having engaged him to survey the inundations of the lake of Marmora, the heat and exhalations from the foul water caused a disease, of which he died in the year 1546.

SIR RICHARD LEE, an English architect, who flourished in the reign of Henry VIII. He was master-mason, and master of the pioneers in Scotland. Henry gave him the manor of Sopewell, in Hertfordshire, and he himself bestowed a brazen font on the church of Verulam, or St. Alban's; within a mile of which place, out of the ruins of the abbey he built a seat, called Lee's place. The font was taken in the Scottish wars, and had served for the baptizing of the royal children of that kingdom.

JOHN OF PADUA, an Italian architect, who came into England during the reign of Henry VIII. He was termed "Devisor of his Majesty's buildings;" and in one of the office books, mention is made of a payment to him of 13*l.* 10*s.* John de Padua is mentioned again in Rymer's *Fœdera*, on the grant of 2*s.* per diem. It appears that John of Padua was not only an architect, but a musician, a profession remarkably acceptable to Henry.

ROBERT COCHRAN, a Scotch architect, whom James III. employed in building several structures. That monarch raised him to the dignity of earl of Mar, and distinguished him by so many marks of his favour, that the other nobles rose, seized the favourite in the royal presence, and hanged him on the bridge of Lauder in 1484.

SCULPTURE.

MATTEO CIVITALI, an eminent sculptor and architect, was born at Lucca, where, amongst many other works, he constructed in 1444, the little temple, which contains the miraculous crucifix, in the church of St. Martino, a statue of St. Sebastian, and another of the Madonna, which was placed at an angle of the church, on the outside; which works Vasari considers as no wise inferior to those of his master, Giacomo della Quercia. But the greatest work of Civitali in sculpture, is in the chapel of St. John the Baptist at Geneva, where he left six admirable and highly finished statues of white marble, representing Adam, Eve, Abraham, Abias, Zacharias, and Elizabeth.

LEWIS ANICHINI, a gem sculptor and medallist. His most celebrated work is a medal which he designed for pope Paul III. on which was represented the interview between Alexander the Great and the High Priest, at Jerusalem, so exquisitely finished, that Michael Angelo viewing it, exclaimed, Anichini had carried the art to the height of perfection.

BACCIO D'AGNOLO, a Florentine sculptor and architect, was born in 1460. He first acquired notice by his inlaid work, applied to ornamental purposes, both in churches and

houses. He next distinguished himself by carving in wood, and last obtained a great reputation in architecture, of which many public edifices yet remain in Florence. His principal work is the Bartolini palace, with the garden belonging thereto. He died in 1543.

JAMES SANSOVINO, called **FALTI**, a sculptor and architect, was born at Florence in 1479. The mint, and the library of St. Marco at Venice, are magnificent specimens of his skill. When a tax was laid upon the inhabitants of Venice, Titian and himself were exempted. He died in 1570. His son, Francis Sansovino, took his degrees in law at Padua, but afterwards set up a printing-office at Venice, where he died in 1586. He published a translation of Plutarch's Chronology of the World; Annals of the Ottoman Empire; and a collection of novels.

NICHOLAS BACHELIER, an eminent French sculptor and architect. He studied under Michael Angelo, and he ornamented the churches of Thoulouse, his native city, by the productions of his pencil. He died about 1554.

BACIO BANDINELLI, a celebrated sculptor and painter of Florence, born in 1487. Though he distinguished himself by his skill in both lines, he chiefly excelled in sculpture; and his group of the Laocoon is much admired. He died in 1559.

BENEDETTO DA ROVEZZANO, a celebrated Italian sculptor, who came into England during the reign of Henry VIII. Cardinal Wolsey, in 1524, says lord Hubert, began a monument for himself in Westminster, erecting a small chapel adjoining to St. George's church, which was to contain his tomb; the design was so glorious that it far exceeded that of Henry VII. One Benedetto, a statuary of Florence took it in hand, and continued it till 1529, receiving for so much as was already done 4250 ducats. The cardinal, adds the historian, when this was finished, did purpose to make a tomb for Henry, but on his fall, the king made use of so much as he found fit, and called it his. After the death of Wolsey, Henry took Benedetto into his own service, and employed him on the same tomb which his majesty had now adopted for himself. He likewise executed several works of marble and bronze for Henry, and got an ample fortune, with which he returned to his native country; but his eyes having suffered by working in the foundery, he grew blind in 1550, and died soon after.

PIETRO TORREGGIANO, a celebrated Italian sculptor, who flourished in England in the reign of Henry VIII. The superb tomb of his father, says Stowe, was not finished till the eleventh year of this king, 1519. It was made, adds the same author, by one Peter of Florence, for which he received one thousand pounds, for the whole stuff and workmanship. This Peter, Vertue discovered to be Pietro Torreggiano,

a valuable sculptor. That he was here appears by a book of acts, orders, decrees, and records, of the Court of Requests, printed in 1592, in quarto, where it is said p. 60, that in a cause between two Florentine merchants, Peter de Bardi, and Bernard Cavalcanti, heard before the council at Greenwich, master Peter Torreggiano, a Florentine sculptor was one of the witnesses. To Torreggiano Vertue ascribes likewise the tomb of Margaret, countess of Richmond, the mother of Henry VII., and that of Dr. Young, master of the rolls, in the chapel of the rolls, in Chancery-lane. There is a head of Henry VIII. in plaster, at Hampton-court, supposed to be by the same master.

ENGRAVING.

JOHNSON LAURENCE COSTER, is said to have lived at Haarlem, and to have been the first inventor of the art of engraving on wood, which gave rise to that of printing. The anxiety of the Dutch to show that their country gave birth to the noble art of printing may have produced many improbable stories concerning this man. It is said that walking in a wood near Haarlem, he amused himself by cutting letters upon the bark of a tree, which he impressed upon paper. Improving this incident, he proceeded to cut single letters upon wood, and uniting them by means of thread, he printed a line or two for his children. It is added that he afterwards printed a book, entitled, "Speculum Salvationis;" but baron Heinectoin, who has minutely investigated the whole story, considers it as not entitled to the least credit; and pronounces the prints, attributed to Coster, to be the works of a later date. He is said to have died in 1441.

THOMAS MASO, a goldsmith of Florence, said to have invented, by accident, the art of taking impressions from engravings on copper. He flourished 1480.

MARC ANTONIO RAIMONDI, an engraver, was born in Bologna about 1488. He studied under Francisco Francia, a painter; after which he turned his attention wholly to engraving, and copied some of the works of Albert Durer so perfectly, that they were sold for originals. He formed a school at Rome, where he brought himself into trouble by engraving the infamous designs of Julio Romano, for which he was some time imprisoned. He died about 1540.

DE AUGUSTINE MUSIS, a noted engraver, better known by the name of Agostino Veneziano, or Augustin the Venetian, was a native of Venice, and scholar of Raimondi. His first dated print appeared in 1509. After the death of Raphael in 1520, Agostino, and Mare de Ravenna,

his disciple, separated, and worked upon their own account. Agostino's latest prints are dated 1536; whence it is supposed he did not long survive that period. He imitated the style of his master, and was the most successful of all his scholars; though in taste and correctness of outline, he fell short of him.

PHILIP ADLER, an engraver, was a German of whose life we have no account, nor is it known from whom he learned the art of engraving, or rather etching, for he made but little use of the graver in his works. At a time when etching was hardly discovered, and carried to no perfection by the greatest artists, he produced such plates as not only far excelled all that went before him, but laid the foundation of a style, which his imitators have, even to the present time, scarcely improved. His point is firm and determined, and his shadows broad and perfect. Although his drawing is incorrect, and his draperies stiff, yet he appears to have founded a school to which we owe the Hopfers, and even Hollar himself. Mr. Strutt notices only two plates now known by him, both dated 1518. In one of them he is styled *Philipus Adler Patricius*.

BOTANY.

WILLIAM HORMAN, an English botanist and divine, was a native of Salisbury, and educated at Winchester school, after which he became fellow of New College, Oxford. In 1485 he was chosen school-master and fellow of Eton, and at length vice-provost of that college. Among other books he wrote one entitled, *Herbarum Synonyma*. He also compiled indices to the ancient authors *De Re Rustica*. He died in 1535.

CHEMISTRY.

GEORGE, or **GREGORY RIPLEY**, a chemist and poet, was a canon of Bridlington. He excelled in many branches of learning, and is still in repute as a considerable chemist of the lower ages. He travelled much into other countries, and studied both in France and Italy. At his return to England he became a Carmelite at St. Botolph's in Lincolnshire, and died in that fraternity in 1490. His chemical poems are nothing more than a rugged versification of the doctrines of alchemy. His capital performance is the "*Compound of Alchemie*," written in 1471, in the octavo metre, and dedicated to Edward IV. He has left a few other compositions on his favourite science, printed by Ashmole, who was an enthusiast in these abused species of philosophy; and some lives of saints in MS.

M E D I C I N E.

JAMES DES PARTS, a physician, probably a native of Paris, though some have asserted he was born at Tournay. He became physician to Philip the Good, duke of Burgundy, and afterwards to Charles VII., king of France. He was canon of the church of Paris, and canon and treasurer of the church of Tournay, and died in this last city, about the year 1465. He was the first that wrote concerning the purple fever. In this work he displayed considerable learning, and gave a very distinct account of the disease; he recommended the letting of blood for its cure. In his time baths and stoves were so common in Paris, that having advised the magistrates to prohibit them in time of pestilence, the bagnio-keepers would have assassinated him had he not made his escape. His principal work, however, is his commentary on Avicenna. It was printed at Lyons, at the king's charge, and by the care of Janus Lascaris apud Johannem Trechsel, in the year 1498, in four volumes folio.

GERMAIN COLLOT, an eminent French surgeon in the reign of Lewis XI. He was the first in the kingdom who tried the operation for the stone by the apparatus major. Before this experiment, the Italian surgeons were called into France to perform this operation. Collot observing the practice of these Italians, first practised the operation upon dead bodies, and at length upon a criminal condemned to death. This wretched man, for many years afflicted with the stone, bore the operation in the most heroic manner, and by this means his life was preserved, Lewis XI. having promised him a pardon on his recovery; and he was never afterwards tormented with the stone. Collot's skill in this operation, descended to his posterity, and his family contrived to practise it with the greatest success.

JOHN AMBROSI, an Italian physician and astronomer. His Dialogue on Astrology, 4to. Venice 1494, is in the Index Expurgatorius.

NICHOLAS LEONICENUS, an eminent Italian physician, born in 1428. He was professor of medicine at Ferrara, for above sixty years. He was the first who translated Galen's works, which he illustrated with commentaries. He also translated Hippocrates' Aphorisms, and the works of Lucian and Dion Cassius into Italian; and wrote *De Plinii et Plurium medicorum in medicina aliorum erroribus*. He died in 1524, aged ninety-six.

MARCILIUS FICCINUS, a celebrated physician, divine, and philosopher, was born at Florence in 1433. His father being physician to Cosmo de Medicis, the son was noticed by

that liberal prince; and on the death of his father, Marcilius obtained the same honourable distinction. He studied not only medicine and divinity, but acquired the knowledge of both vocal and instrumental music, and could perform upon several instruments. He was profoundly skilled in the Latin, Greek and other learned languages. Under the patronage of the house of the Medici, he might have acquired not only fame, but wealth; more especially after he had, by taking holy orders, rendered himself capable of holding the valuable preferments in the church belonging to that illustrious family. But a total stranger both to covetousness and ambition, Ficcinus was content with the appointment of a canonry in the great church of St. Laurentius, in his native city, and some small estates in the vicinity, bestowed upon him by his patron. Although now an ecclesiastic, who exercised the duties of the profession, yet he continued to practise physic, the profits from which latter profession he devoted to the use of his nephews and nieces, and other collateral poor branches of his family. The cardinal John de Medicis, having been raised to the sovereign pontificate, under the name of Leo X., Ficcinus received an acquisition to his fortune. He was appointed professor of philosophy; he became exceedingly popular, and his lectures were crowded with students from every country; many of whom becoming in their turn celebrated, enhanced still higher the professor's fame. He certainly appears to have possessed great merits in the didactic chair, although in his illustrations he adopted the reveries of judicial astrology; but in this he was not singular, it was a mania that seized most of his contemporaries among the philosophers. He spent much of his time at his country house, Correggio, near Florence, at which agreeable retreat he was visited by numerous friends, who, like him, could relish the refined pleasures of rational retirement, and the charms of philosophical conversation. So respected was he, that Ficcinus could number among his friends some of the ablest of mankind, and the most exalted in rank; doctors, philosophers, bishops, cardinals, and even princes; the celebrated patron of every thing great and good, Lorenzo the magnificent, esteemed it an honour to be classed in the number. The solitude that he adopted arose from motives of inclination and necessity. Habitually contemplative, retirement was pleasing; and naturally exceeding delicate, repose from the cares and bustle of public life, at times became essential to his existence on earth. Sensible of his infirmity, he endeavoured to preserve his health by means bordering upon ridiculous superstition. He would, it has been observed, change his calotte, or under cap, six or seven times an hour. All methods, however, proved unavailing, so that he at length fell a victim to a weak constitution, at the age of sixty-

six, in 1499. Sweetness of temper, moderation in disposition, and modesty of manners, were features eminently conspicuous in his character, and he was no less distinguished by his extensive learning, than his genuine piety, save that the former perhaps was too much tinctured with the Grecian philosophy, and the latter too strongly shaded with the gloom of superstition. His works are numerous and diversified; they contain observations upon physical and metaphysical, moral and religious subjects. *Opuscula de Solo and Luna*, various translations from the works of Plato, Plotinus, Jamblicus, Proclus, and other Platonists; and the Platonic system thus became fashionable in Italy. The translations are not always accurate, and through all a bias is evident in favour of that philosophy. He would fain persuade his readers, the writers of that school must have been believers in divine revelation. His *Theologia Platonica* was printed at Florence in 1482; his *Epistolæ*, in twelve books, at Venice, 1495; and his whole works were collected and published in two volumes, folio, at Basle, in 1576.

JAMES COYTIER, physician to Lewis XI. of France, and memorable for nothing particularly but the dexterity he showed in managing that monarch. Lewis had no principle to lay hold of, except an intense fear of dying, which most contemptible cowardice Coytier took advantage of, and often threatening his master with a speedy dissolution, obtained from time to time great and innumerable favours. Lewis, however, once recovered strength of mind enough to be ashamed of his weakness, and feeling a momentary resentment for what he then thought the insolence of his physician, ordered him to be privately despatched. Coytier, apprized of this by the officer, who was his intimate friend, replied, "that the only concern he felt about himself was not that he must die, but that the king could not survive him above four days, and that he, Coytier, knew this by a particular science, meaning astrology, which then prevailed, and only mentioned it to him in confidence as an intimate friend." Lewis, informed of this, was frightened more than ever, and ordered Coytier to be at large as usual.

JOHN MATTHEW FERRARI, known by the surname of De Gradibus, or De Grado, from the villa in which he was born, in the Milanese, was one of the most expert physicians of his time. He practised medicine at Milan, whence he was invited to Pavia, to occupy the medical chair in that university, an appointment which he fulfilled with great applause. He was also physician to Maria Bianchi Visconti, duchess of Milan. He died in 1480. He has left three large works, which have been frequently reprinted. The first is "*A Commentary on Rhases*;" the second is entitled "*Expositions*

super vigesimam secundum Fen. 3tiæ. Canonis Avicenna," and "*Rabbi Moyses.*"

PETER PINTOR, a native of Valentia in Spain, born in 1426; was physician to Alexander VI., whom he followed to Rome, where he practised with great success. He wrote two works of considerable merit, 1. "*Aggregator Sententiarum Doctorum de Curatione in Pestilentia,*" printed at Rome, 1499, in folio. 2. "*De Morba Foedo et Oculto his Temporibus Affligenti,*" &c., printed at Rome, 1500, in 4to. black letter; a book extremely scarce, unknown to Luisini and Ashuc, and which traces the venereal disease to the year 1496. Pintor died at Rome in 1503, aged 83.

ANTONIO GALATEO, an Italian writer, was born in 1444 at Galentina in Otranto. He became physician to the king of Naples, and died at Galipoli, near Galentina, in 1517. He suggested the practicability of a voyage to India, round Africa, before the discovery of the Cape of Good Hope.

JAMES BERENGARIO, called from the place of his birth, *Carpensis*, and *Carpus*, a celebrated physician and restorer of anatomy, was born at Carpi, where his father was a surgeon. He studied under Aldus Manutius, in the palace of Alberto Pio, lord of Carpi, an illustrious patron of literature; and was employed by Alberto when young in the dissection of animals. He became professor of surgery at Bologna in 1502, which office he held a number of years, pursuing at the same time the study of anatomy with great ardour, and taking every opportunity to examine the human body. It was indeed reported, though probably the story was a vulgar calumny, that he dissected two Spaniards while yet living, and was obliged to fly for this action. He seems, in reality, to have been at length compelled by the inquisition to depart from Bologna; but this was probably owing to the freedom of his anatomical descriptions, then uncommon, and to the laxity of his moral principles in certain points. Besides his celebrity as an anatomist, he attained great fame in his medical capacity, and was particularly noted for the cure of the venereal by mercurial unctions; a practice, the discovery of which is by some ascribed to him, but falsely, though he undoubtedly contributed much to its reception. He practised in this way for some time at Rome, where he had many patients, and acquired a large sum. That singular artist Benvenuto Cellini, mentions meeting with him there, and describes him as a crafty man, intent upon gain. He says, too, that his patients suffered much from his treatment, and were made worse than before. He represents him as a lover of the fine arts, and skilful in drawing. Berengario retired at length to Ferrara, probably about 1527, where he died, and is said to have left the duke heir to his wealth. His works are—1. *Commentaria cum amplissimis additionibus*,

super anatomia Mundini, 4to. 2. Isagogæ brevis in anatomiam corporis humani, cum aliquot figuris anatomicis, 4to. 3. De Cranii fractura, 4to.

ANDREW ALFRAGO, an Italian physician and philosopher. He travelled many years in the east, and resided a considerable time at Damascus. On his return to Europe, he became professor of philosophy and medicine at Padua, where he died in 1520. He left behind him several MSS., some of which were published, among which is an history of Arabian philosophers and physicians.

JOHN MANARDI, a learned physician, was born at Ferrara in 1462. After completing his studies in the learned languages and in medicine, he was appointed medical professor at Ferrara, which post he occupied from 1482 to 1495. He then resided for some years with Gian Francesco Pico of Mirandola, to whom he was both physician and preceptor, and whom he assisted in publishing the work of the celebrated John Pico against judicial astrology. In 1513 he accepted the invitation of Ladislaus, king of Hungary, to become his physician; and he remained in that country two years after the death of that prince. He returned to Ferrara in the beginning of 1519, and resumed his office. At an advanced age, he married a second wife, young and handsome, by which he was supposed to have shortened his days. He died at Ferrara in 1536, at the age of seventy-four; and a very honourable inscription to his memory was placed on his tomb by his widow. Manardi is termed by Haller a semi-arabist, and semi-galenic, which implies an attachment to ancient doctrines, modified by modern observation. He published in 1520 "Epistolarum Medicinalium Libri vi.," afterwards augmented to twenty books, and several times printed, lastly, with the title of "Curia Medici xx. Libris Epistolarum et Consultationum adumbratu," Hanov. 1611, folio. This is a very miscellaneous collection of remarks upon the ancients, with corrections and repetitions; and cases and observations of his own practice; some of which are valuable, and shew him to have been a real improver of his art. He treats of the lues venerea as a new disease imported from America, and recommends the cure by guaiacum in preference to mercury. He also published "In primum Arti parvæ Galeni Librum Commentarius," 1525 quarto.

WILLIAM COP, born at Basle in Switzerland, took his degree of doctor in medicine at Paris, in the year 1495, and soon became so distinguished by his superior knowledge and abilities, that Ramus, no incompetent judge, called him "Unica nobilium medicorum gloria." He was physician to Lewis XII. and Francis I., and regent to the faculty of medicine of Paris. He translated the work of Paulus of Ægina, De Ratione Vic,

tus, which was published at Paris in the year 1510, in 4to.; and the following year at Strasburgh; also Galen's six books, *de Locis Affectis, et de Morborum Causis et Differentiis*, and the prognostics of Hippocrates. He died in 1531. His son Nicholas succeeded him as regent of the university of Paris, but giving into the errors, his biographer says, of Calvinism, he was obliged to leave Paris, and to pass the latter part of his life at Basle.

BARTHOLOMEW MONTAGNANA, a native of Padua, was distinguished for medicine in the university of that city, in the middle of this century; and was succeeded by his son, of the same name, who held a still higher reputation as a scholar, though he was distinguished as a practical physician. The latter left Padua and took up his residence in Venice, in the year 1508, where he practised his profession until his death, in 1525.

THOMAS LINACRE, M.D., was born at Canterbury about 1460, and there educated under the learned William Selling; thence he removed to Oxford, and in 1484, was chosen fellow of All Souls' college. Selling being appointed ambassador from king Henry VII. to the pope, Linacre accompanied him to Rome, where he attained the highest perfection in Greek and Latin, and studied Aristotle and Galen in the original. On his return to Oxford, he was graduated, and chosen professor of medicine. He was soon after called to court by Henry VII., to attend prince Arthur as his tutor and physician. He was afterwards appointed physician to the king, and on his death, to Henry VIII. He founded two medical lectures at Oxford, and one at Cambridge; and immortalized his name by being the first founder of the college of physicians in London. Observing the wretched state of physic, he applied to Cardinal Wolsey, and obtained a patent in 1518, incorporating the physicians of London, in order to prevent illiterate and ignorant medicasters from practising the art. Dr. Linacre was the first president, and held the office as long as he lived. Their meetings were held in his own house in Knightrider-street, which house he bequeathed to the college. When he was about the age of fifty, he took it into his head to study divinity; entered into orders, and was collated, in 1509, to the rectory of Mersham; installed prebendary of Wells, in 1518 prebendary of York, and in 1519 was admitted precentor of that cathedral, which he resigned for other preferments. He died of the stone in October, 1524, aged 64; and was buried in St. Paul's. Dr. Caius, or Kay, 33 years after his death, caused a monument to be erected to his memory, with a Latin inscription, containing the outlines of his life and character. He was a man of great natural parts, a skilful physician, a profound grammarian, and one of the best

Greek and Latin scholars of his time. Erasmus in his *Epistles* speaks highly of his translations from Galen, preferring them even to the original Greek.

EURICIUS CORDUS, called by Melchior Adam, Henry Urban, a physician and poet, was a native of Simmershuys in Hesse. To assist himself in the prosecution of his studies, he undertook the business of private tutor, and while thus employed, had the good fortune to attract the notice of Erasmus, but his openness of character is said to have procured him enemies among men of less liberal minds. In 1521 he went to Italy, where he attached himself in a particular manner to the study of botany; collecting and examining a number of rare plants, and diligently comparing them with the description of them left by Dioscorides. At Ferrara he took the degree of doctor in medicine, which he afterwards taught at Erfurt and Marburg. In 1535 he went to Bremen, where he remained until his death, in 1531. His works are—1. A Treatise on the English Sweating Sickness. 2. *Butanologicon*. 3. *De Abusu Uroscopiæ*. 4. Latin poems.

AURELIUS PHILIP THEOPHASTRUS BOMBASTUS DE HOHENHEIM PARACELSUS, a famous physician, born at Einsilden, in the canton of Schweitz. He was educated with great care by his father, who was the natural son of a prince, and made a rapid progress in the study of physic. He afterwards travelled into France, Spain, Italy, and Germany. In his return to Switzerland, he stopped at Basle, where he read lectures on physic in the German tongue. He was one of the first who made use of chemical remedies with success, by which he acquired great reputation. He gloried in destroying the method established by Galen, and thus drew upon himself the hatred of the other physicians. It is said, that he boasted of being able, by his remedies, to preserve the life of man for several ages, but he himself experienced the vanity of such boasting, by dying at Salzburg in 1504, at thirty-seven years of age according to some, or forty-eight according to others. The best edition of his works is that of Geneva, in 1658, in 3 vols. folio.

LEWIS CORNARO, a Venetian of noble extraction, is memorable for having lived to an extreme age, the consequence of strict temperance. He was born in 1467. He appears to have been a spurious offspring of the great Cornaro family, since it is said that from a defect in his birth he was excluded from the honours and employments of the state. He possessed a large property, and married a lady of the house of Spilemberg at Udina, by whom, when both were advanced in years, he had an only daughter. In the younger part of life he lived freely, and brought himself into a bad state of health; which he corrected by a steady adherence to regimen. This

he carried to such a degree of rigour, as to allow himself no more than twelve ounces of food and fourteen of wine daily. By this means he perfectly recovered a sound state of body; and, at the same time, by the efforts of reason and philosophy, he subdued a natural propensity to anger and impatience in his temper. Some persons objected to his abstemious way of living, and urged that it was absurd in him to mortify his appetite in such a manner for the sake of being old; since all that was life, after the age of sixty-five, could not properly be called *vita viva*, sed *vita mortua*; not a living life, but a dead life. "Now," says he, "to show these gentleman how much they are mistaken, I will briefly run over the satisfactions and pleasures which I myself now enjoy in this eighty-third year of my age. In the first place I am always well; and so active withal, that I can with ease mount a horse upon a flat, and walk to the tops of very high mountains. In the next place I am always cheerful, pleasant, perfectly contented, and free from all perturbation, and every uneasy thought; I have none of that *fastidium vitæ*, that satiety of life, so often to be met with in persons of my age. I frequently converse with men of parts and learning, and spend much of my time in reading and writing. These things I do, just as opportunity serves, or my humour invites me; and all in my own house here at Padua, which I say is as commodious and elegant a seat as any perhaps this age can show; built by me according to the exact proportions of architecture, and so contrived as to be an equal shelter against heat and cold. I enjoy at proper intervals my gardens, of which I have many, whose borders are refreshed with streams of running water. I spend some months of the year at those Euganean hills, where I have another commodious house with gardens and fountains; and I visit also a seat I have in the valley, which abounds in beauties, from the many structures, woods, and rivulets that encompass it. I frequently make excursions to the neighbouring cities, for the sake of seeing my friends, and conversing with the adepts in all arts and sciences; architects, painters, statuaries, musicians, and even husbandmen. I contemplate their works, compare them with the ancients, and am always learning something, which it is agreeable to know. I take a view of palaces, gardens, antiquities, public buildings, temples, fortifications, and nothing escapes me, which can afford the least amusement to a rational mind. Nor are these pleasures blunted by the usual imperfections of great age; for I enjoy all my senses in perfect vigour; my taste so very much, that I have a better relish for the plainest food now, than I had for the choicest delicacies when formerly immersed in a life of luxury. Nay, to let you see what a portion of fire and spirit I have still left within me, know, that I have this very year written a comedy,

full of innocent mirth and pleasantry ; and, if a Greek poet was thought so very healthy and happy for writing a tragedy at the age of seventy-three, why should not I be thought as healthy and as happy, who have written a comedy, when I am ten years older ? In short, that no pleasure whatever may be wanting to my old age, I please myself daily with contemplating that immortality, which I think I see in the succession of my posterity. For every time I return home, I meet eleven grandchildren, all the offspring of one father and mother ; all in fine health ; all, as far as I can discern, apt to learn, and of good behaviour. I am often amused by their singing ; nay, I often sing with them, because my voice is louder and clearer now than ever it was in my life before. These are the delights and comforts of my old age ; from which, I presume, it appears that the life I spend, is not a dead, morose, and melancholy life, but a living, active, pleasant life, which I would not change with the most robust of those youths who indulge and riot in all the luxury of the senses, because I know them to be exposed to a thousand diseases, and a thousand kinds of death. I, on the contrary, am free from the apprehension of disease, because I have nothing for disease to feed upon ; nor from the apprehension of death, because I have spent a life of reason. Besides, death, I am persuaded, is not yet near me. I know that, barring accidents, no violent disease can touch me. I must be dissolved by a gentle and gradual decay, when the radical humour is consumed like oil in a lamp, which affords no longer life to the dying taper. But such a death as this cannot happen of a sudden. To become unable to walk and reason, to become blind, deaf, and bent to the earth, from all which evils I am far enough at present, must take a considerable portion of time ; and I verily believe, that this immortal soul, which still inhabits my body with so much harmony and complacency, will not easily depart from it yet. I verily believe that I have many years to live, many years to enjoy the world and all the good that is in it ; by virtue of that strict sobriety and temperance, which I have so long and so religiously observed ; friend as I am to reason, but a foe to sense." He employed his fortune in improving his estate by the draining of marshes, and erecting buildings, and in the encouragement of literature, and the arts of music, painting and sculpture. He was ninety-eight years old at the time of his death, which happened at Padua, April 26, 1566. His wife, who survived him, lived also to nearly the same age. Amongst other little performances, he left behind him a piece entitled "*De vitæ sobriæ commodis*," i. e. Of the advantages of a temperate life. He also wrote "*A Treatise on the Waters, &c.*" in which he treats of the lagunes surrounding Venice,

and the means of repairing the injuries they had sustained from neglect and accidents.

JAMES DE BETHENCORT, a physician at Rouen, where he practised with much reputation. He is now only known by his treatise on the venereal disease, published in the year 1527.

ANGELUS BOLOGNINI, a celebrated professor of medicine and surgery, was born in the neighbourhood of Padua, but practised and taught medicine at Bologna. At the earnest intreaty of his pupils, he says, he published in 1508, "*De cura ulcerum interiorum, et de unguentis communibus in solutione continui*," 4to. which has been frequently re-printed. He was of the school of Avicenna, on whose works he commented in his lectures. He gives forms for preparing ointments with mercury, which he highly extols, and says, they cure the lues, though the salivary glands should not be affected, which, however, he admits to be desirable. The latter part of his life he spent in retirement at Padua.

GIOVANNI DA VIGO, an eminent surgeon, was a native of Genoa. In 1503, pope Julius II. invited him to Rome, and made him his first surgeon. He was also a favourite with cardinal Della Rovere, the pope's nephew, who gave him a considerable pension. His work entitled "*Practica in Arte Chirurgica copiosa*," first published at Rome in 1514, fol. became extremely popular, and was frequently reprinted, both in the original and in its translations. It is a very full compendium of the art of surgery as then known and practised, containing also a system of anatomy, and of materia medica.

SYMPHORIEN CHAMPIER, was born as he informs us in one of his numerous productions, at St. Sophorinæ, a castle in the Lyonnais, in the year 1472. Of the course of his studies we have no information, but that he early attached himself to books, and that he was versed in the works of Plato, Aristotle, and the works of the most abstruse of the writers then in vogue, as the titles of many of his works show. Champier took his degree of doctor of medicine at Pavia in the year 1515, and in 1520, he was made consul at Lyons, an honour he again enjoyed in the year 1533 on returning from Italy where he had been attending on Anthony duke of Lorraine. That he was in great credit at this time, is shown by his having for his correspondents the principal physicians and philosophers of the age, and by his having sufficient interest to found a college of physicians at Lyons, which was existing at the time of the revolution in France. He died in 1535.

JOHN CUSPINIAN, a German, born at Sweinfust, in 1473. He was first physician to the emperor Maximilian I.,

and was employed by him in several delicate negotiations. He wrote several works, and died at Vienna in 1529.

DUBOIS, or as he is more commonly called, JAMES SYLVIVS, a learned and voluminous medical writer, was so attached to the ancients, and particularly to Hippocrates and Galen, the greater part of whose works he translated and edited, that he constantly opposed every thing that was novel in doctrine or practice. Hence he kept up a constant warfare with Vesalius, whose discoveries and improvements in anatomy, although obvious to the senses, he refused to admit. Sylvius was born in the diocese of Amiens, in 1478, and was educated under his brother Francis, who had so far distinguished himself by his knowledge of the Greek and Latin languages, that he was promoted to the office of principal of the college of Tournay. After remaining several years with his brother, and having been initiated in the knowledge of medicine, which he also taught to younger students, to obtain what was necessary for his maintenance, he went to Montpellier in 1529, where, by the favour of the university, and in consideration of his great learning and his age, he was immediately received bachelor, and the year following doctor in medicine. He then returned to Paris, and was appointed professor in medicine; a post which he filled with honour to himself and advantage to his pupils, to the time of his death, which happened on the 13th of January, 1555, in the seventy-sixth year of his age. His works, which were numerous and much esteemed in his time, were collected by Rene Moreau, and published in one volume folio, at Geneva, in 1635.

JEROME FRACASTORO, a most eminent Italian physician and poet, born at Verona in 1482. Two singularities are related of him; one is, that his lips adhered so closely to each other when he came into the world, that a surgeon was obliged to divide them with his knife; the other, that his mother was killed with lightning, while he, though in her arms at the very moment, escaped unhurt. He was eminently skilled in belles-lettres, and in all arts and sciences. He was a poet, a philosopher, a physician, an astronomer, and a mathematician. Pope Paul III. made use of his authority to remove the council of Trent to Bologna, under the pretext of a contagious distemper, which, as Fracastor deposed, made it no longer safe to continue at Trent. He was intimately acquainted with cardinal Bembus, Julius Scaliger, and all the great men of his time. He died of an apoplexy at Casi near Verona, in 1553; and in 1559, the town of Verona erected a statue in honour of him. He was the author of many performances, both as a poet and a physician; and he was remarkably disinterested in both these capacities; for he practised without fees, and as a poet whose usual reward is glory, no man was ever more diffident about it. Owing to this diffidence,

little of his poetry is extant in comparison of what he wrote; and all his odes and epigrams, which were read in manuscript with admiration, yet being never printed, were lost. All that remain are his three books of "Siphilis, or of the French disease;" A book of Miscellaneous Poems; and two books of a poem entitled "Joseph," which he began towards the end of his life, but did not live to finish. He composed also a poem, called "Alcod sive de cura canum venati corum." His medical pieces are, "De Sympathia Antipathia; De contagione et contagiosis morbis; De causis criticorum dierum; Devini temperatura, &c." His works which are all in Latin, have been printed separately and collectively. The best edition is that of Padua, in 1735, two vols. 4to.

SEBASTIANUS AQUILANUS, or **SEBASTIAN D' AQUILA**, his true name not being known, an Italian physician, was a native of Aquila, a town of Abruzzo in the kingdom of Naples, professed his art in the university of Padua. He was in reputation at the time of Louis de Gonzague, bishop of Mantua, to whom he inscribed a book, and died in 1543. Aquilanus was a zealous defender of Galen.

MATHEW CORTI, an Italian physician, was born in 1475, at Pavia. He professed physic at his native city many years, after which he removed to Pisa, and lastly to Padua, where he gained so high a reputation, that he was invited to Rome by Clement VII. to be his physician. After that pontiff's death, he went to Bologna, and finally settled again at Pisa, where he died in 1544. He wrote *Decurandis Febulus; Venæ Sectione*, and other works.

PETER BRISSOT, one of the ablest physicians of his time, was born at Fontenai-le-Compte in Poitou in 1478. He studied at Paris; and, having taken his degree of M. D. bent his thoughts to the reforming of physic by destroying the precepts of Hippocrates and Galen, and exploding the maxims of the Arabians. For this purpose he publicly explained Galen's works instead of those of Avicennas, Rhasis, and Messue. He afterwards travelled to acquire the knowledge of plants; and going to Portugal, practised physic at Ebora. His new method of bleeding in pleurisy, on the side where the pleurisy was, raised a kind of civil war among the Portuguese physicians; it was brought to the university of Salamanca, which at last gave judgment, that the opinion ascribed to Brissot was the true doctrine of Galen. The partizans of Demys, his opponent, appealed in 1529, to the emperor, to prevent the practice, as being attended with the most destructive consequences, but Charles III., duke of Savoy happening to die at this time of a pleurisy, after having been bled on the opposite side, the prosecution dropped. He wrote an apology for his practice; but died before it was published, in 1552; but Anthony Luccus, his friend, printed it at Paris in 1555. Renatus Morean procured a new edition of it at Paris, in 1622, and annexed to it.

a treatise, entitled "De missione sanguinis in pleuritide," together with the life of Brissot.

PETER DE BAYRO, a celebrated Italian physician, charitably attentive to the wants of the poor, and so successful in his practice, as to be often consulted by princes and men of rank, who munificently rewarded his services, was born at Turin, about the year 1478, and became first physician to Charles II., or according to Dict. Hist., Charles III., duke of Savoy. He died April 1, 1558. His works are—1. De pestilentia ejusque curatione per preservationum et curationum regimen, 4to. 2. Lexipyretæ perpetuæ questionis et annexorum solutio, &c. fol. 3. De medendis humani corporis malis Enchyridion, 1563, 4to."

BENEDICT VICTORIUS, a physician, was born at Faenza, in Italy, about 1481. He was professor at Bologna, and died about 1560. He wrote De Morbo Gallico, 8vo., and some other works. Lionel Victorius, a relation of his, was also a medical professor at Bologna, and died there in 1520. He wrote on the Diseases of Children, 8vo.

JOHN LANGE, or LANGIUS, a physician of reputation, was a native of Loewenburg, in Silesia, and born in 1485. He studied with singular zeal at Leipsic, Bologna, and Pisa, in the latter of which universities he took the degree of M. D. He then practised physic at Heidelberg, where he soon acquired the esteem of the public, and was nominated first physician to four successive electors palatine, one of whom, Frederick II., he accompanied in his travels through the greater part of Europe. He lived to the age of eighty, notwithstanding his excessive use of cheese, which made a part of all his meals, asserting that physicians were mistaken in decrying, as indigestible, this his favourite nutriment. He died at Heidelberg in June, 1565.

JOHN GAINTHER, an anatomist, was born in 1487, at Andrinach. He became physician to Francis I., and professor of Greek, first at Louvain, and next at Strasburg. He died in 1574. He translated some of the works of Galen and other authors. His own productions are, a Treatise on the Plague; and another on Pregnant Women, and Children.

JOHN BAPTIST MONTANUS, an eminent Italian physician, styled the Galen of his country. He was born at Verona, in 1488, and studied at Padua, where he displeased his father by preferring physic to law, but though deprived of his assistance, he soon made such progress, that he was promoted to the professor's chair at Padua, after having practised physic with great success in several other cities. His fame became so great, that he was invited to Paris, Florence, and Vienna, by Francis I. He received invitations from Duke Cosmo, and Charles V., but preferred his professorship at Padua, where he died of the stone, in 1551. He wrote many medical and some poetical works.

ABRAHAM DE BALMIS, a Jewish physician, born at Lecci, in the kingdom of Naples, and practised at Venice. He composed a Hebrew grammar, printed at Venice in Hebrew and Latin, by Daniel Bomberg, in the year 1523. He translated into Latin several commentaries of Averroes on Aristotle, as also some works of Avem Pace.

VETTOR TRINCAVELLI, an eminent physician, was born at Venice about 1491. He studied at Bologna and Padua, and having graduated at the latter university, he settled at Venice, where he became professor of philosophy, and acquired distinction in the practice of medicine. In 1551 he was promoted to the chair of medical professor at Padua, with a considerable stipend. He died at Venice in 1563, and was honoured with a public funeral. He was a good Greek scholar.

EDWARD WOTTON, a physician, was a native of Oxford, and born in 1492; he was educated at Magdalen college, from whence he removed to a fellowship in Corpus Christi, where he read a Greek lecture. He took his doctor's degree at Padua; and, on his return, became physician to Henry VIII. He died in 1555. Dr. Wotton published a book entitled *De differentiis Animalium*.

JAMES DALECHAMP, a physician in Normandy, who wrote a History of Plants, and was skilled in polite learning. He wrote Notes on Pliny's Natural History, and translated Athenæus into Latin. He practised physic at Lyons from 1552 to 1568, when he died, aged 75.

GEORGE AGRICOLA, a German physician famous for his skill in metals, was born at Glancha, in Misnia, in 1494. The discoveries which he made in the mountains of Bohemia, gave him so great a desire of investigating every thing relating to metal, that though he had engaged in the practice of physic at Joachimstall, he still prosecuted his study of fossils with great assiduity; and at length removed to Chemnitz, where he entirely devoted himself to it, and spent in pursuit of it the pension he received from Manuel, duke of Saxony, and part of his own estate; so that he reaped more reputation than profit from his labours. He wrote several pieces on this and other subjects; and died at Chemnitz in 1555, a firm papist. In his younger years he seemed not averse to the Protestant doctrine; and he highly disapproved of the scandalous traffic of indulgences, and other corruptions of the church of Rome. But in the latter part of his life he attacked the Protestant religion; which rendered him so odious to the Lutherans, that they suffered his body to remain unburied for five days together; so that it was obliged to be removed from Chemnitz to Zeils to be interred.

JOHN FERNEL, or **FERNELIUS**, a physician to Henry II. of France, was born in Picardy. Being sent to Paris to study rhetoric and philosophy, he applied himself intensely to,

those studies. He read Cicero, Plato, and Aristotle. The reading of Cicero procured him this advantage, that the lectures he afterwards read on philosophical subjects were as eloquent as those of the other masters were barbarous. He also applied himself early to the mathematics. His continual study drew upon him a long fit of sickness, which obliged him to leave Paris. On his recovery, he returned and studied physic, and at the same time taught philosophy in the college of St. Barbara. After taking the degree of M. D. he improved himself in the mathematics, as far as the business of his profession would allow him. Never was man more diligent than Fernel. He studied, read lectures, and visited patients from four in the morning till eleven at night, without intermission. In the course of these studies, he invented mathematical instruments. But his wife murmuring at the expense, he dismissed his instrument-maker, and applied himself solely to the practice of physic, and to reading lectures upon Hippocrates and Galen. This soon gained him a great reputation, and increased his business; notwithstanding which, he found time to compose a treatise on "Physiology," and another "De Vinæ Sectione," upon both of which he lectured for several years. While he was thus employed, he was sent for to court, to try whether he could cure a lady, whose recovery was despaired of. He accomplished the cure which was the first cause of that esteem which Henry II., who was the dauphin, and was in love with that lady, conceived for him. This prince offered him the place of first physician to him, but Fernel preferring his studies to the luxury of a court, declined the employment. When Henry came to the throne, he renewed his offers, which Fernel still declined, but was at last prevailed on to accept of the office. He died in 1558, leaving behind him many other works, as, "De abditis rerum causis," seven books of "Pathology," a book on Remedies, &c., which have been repeatedly printed, with his life prefixed, written by William Plautius his disciple.

JOHN CHAMBER, or CHAMBRE, a learned physician, was one of the founders of the college of physicians, London; he was educated in Merton college in Oxford, of which he was fellow. He took his degree of master of arts in 1502; after which he travelled into Italy, and studied physic at Padua, where he took his degree of doctor in that faculty. After his return, Henry VIII. made him his physician, and with Thomas Linacre, and others, founded the college of physicians. Dr. Chamber being in holy orders, was made, in 1510, canon of Windsor, and in 1524 archdeacon of Bedford, and was likewise prebendary of Comb and Harnham in the cathedral church of Sarum. In 1525 he was made warden of Merton college; and about the same time dean of the royal chapel and college adjoining to Westminster-hall. He built to it a very curious cloister, at the expense of 11,000 marks, and gave the canons

of that chapel some lands, which he saw, upon the dissolution of the monasteries, taken into the king's hands. Afterwards he was made treasurer of Wells cathedral, beneficed in Somersetshire and Yorkshire, and probably had other dignities and preferments. October 29, 1531, he was incorporated doctor of physic at Oxford. In May, 1543, he resigned his office of treasurer of Wells ; and his wardenship of Merton college in 1545. He died in 1549. He never published any thing.

ANDREW LACUNA, an eminent Spanish physician, was born at Segovia, in Old Castile, in the year 1499. He studied philosophy at Salamanca, and afterwards went to Paris, partly for the purpose of improving his knowledge of the Greek language, and partly for the study of medicine. He took a degree in that capital, but probably only that of master of arts. In 1536, he returned to Spain, and followed the courses established in the colleges of Alcala, Henarrez, and Toledo, in the latter of which he received the honours of the doctorate. After this he immediately repaired to the Low Countries, in consequence of a command from the emperor Charles V., and he passed the greater part of his life at the court of that monarch. In 1540, he went to the imperial city of Metz, and resided there five or six years, rendering great services to the citizens during the prevalence of an epidemic pestilence : and by his influence, thus acquired, he contributed to strengthen their adherence to the church of Rome and to the emperor. He visited Italy, Germany, and France again, where he received many honours from the learned corporations, and at Rome was created count palatine, and knight of the order of St. Peter. He died in his native country in the beginning of the year 1560.

He proved himself a learned critic by the corrections and commentaries on the works of Dioscorides, and on many parts of those of Hippocrates, Aristotle, Galen, &c. His own works are numerous, consisting of a treatise on anatomy ; an account of the epidemic at Metz ; a life of Galen, an epitome of his works, and notes on the labours of his translators, &c. He likewise published a treatise on gout, on excrescences in the neck of the bladder, and on diet, and an epistle to Cornaro ; and he translated the works of Dioscorides into Spanish.

MARTIN AKABIA, a native of Chalons, professor of medicine at Paris. He was surnamed Harmless, which he altered to the Greek word Akabia. He published translations of Galen's writings, and died 1551. His son, of the same name, was physician to Henry III., and wrote medical treatises *de morbis muliebribus*,—*consilia medica*, &c. and died 1588, aged eighty-nine.

ALSAHARAIKUS, an Arabian physician, author of a medical work entitled *Altasrif*.

WILLIAM BUTTS, an eminent English physician, was brought up at Gonville hall, Cambridge, where he proceeded to his degrees in physic, and afterwards became physician and

favourite of Henry VIII., who conferred upon him the honour of knighthood. He was one of the founders of the royal college of physicians at London, and is mentioned in their records with great honour. He was a favourer of the Reformation, and was intimate with archbishop Cranmer. Shakspeare introduces him into his play of Henry VIII., as a friend of that great prelate. He died in 1545.

THOMAS VICARY, a native of London, who was sergeant surgeon to Henry VIII., and his three successors in the kingdom. He was also chief surgeon of St. Bartholomew's hospital; and published a book entitled, "A profitable Treatise of the Anatomy of Man's Body," 12mo. 1577.

WILLIAM BAILZIE, or BAILLIE, a physician, was born in Scotland, and after receiving his education in his native country, went to Italy, where he studied medicine with great reputation, and was made rector, and afterwards professor of medicine in the university of Bologna, about the year 1484. In his theory he adopted the system of Galen, in preference to the empiric, and wrote "Apologia pro Galeni doctrina contra Empiricos," Lyons, 1552, 8vo. Dempster says that he returned to Scotland before his death, the date of which is not mentioned. Mackenzie thinks he also wrote a book published in 1600, 8vo. "De Quantitate syllabarum Græcorum, et de Dialectis."

RELAND CAPELLUTIUS, a distinguished physician and philosopher, under the pontificate of Paul II. published in 1490, "Chirurgia," printed at Venice in fol. and reprinted with additions in 1509 and 1546. It contains the whole body of surgery collected principally from Albucasis, and other Arabian writers. A posthumous work of this writer was published at Franckfort in 1642, 8vo. reprinted in 1648, 4to. and again in 1682, 8vo.; "De Curoti suæ Pestifeorum Apossematum," a practical work much esteemed.

ANTHONY LE COQ, a Parisian physician, graduated in the faculty of that city, and practised there with great reputation until his death, which took place on the 28th of March, 1550. He was elected dean of his faculty in 1538, and in the following year was called, in consultation with Fernel, to visit the French king, Francis I. who had contracted the venereal disease. He showed his knowledge of the nature of the disease by insisting, in opposition to Fernel, who was not disposed to employ any other remedy than his antivenereal opiate, that mercurial frictions were necessary; but his mode of proposing it evinced that he was a novice in the manners of a court. He observed to Fernel, speaking of the king, "C'est un vilain qui a gagné la vérole; *frottetur* comme un antre, et comme le dernier de son royaume, puisque il s'est gâté de la même manière." This was reported to the king, who laughed, and was pleased with his frankness.

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